THE Watchtower

1910

The WATCH TOWER and Herald of Christ's Presence

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VIEWS FROM THE WATCH TOWER

The year 1910 opens auspiciously upon a world which may be said to be nervous and doubtful, if not fearful. Hope still holds the reins, however. MONEY IS THE KING IN THE PRESENT ORDER OF THINGS, EVERYWHERE! His palace is entrenched, a veritable fortress, practically impregnable. His interest from bonds—national, state, county, municipal, railroad—and real estate mortgages represents more each year than all the gold money in the world could pay. Hence the debtors must make good the deficiency with other bonds, etc. Thus Money owns, and, in the last analysis, rules the world. Moreover, its debts are protected by most stringent laws and regulations, and with armies and navies, militia and police. Money could not be better off than it is today.

Indirectly money has noted the fat things of the world and has appropriated them and operates them through gigantic trusts and combines. The smaller business enterprises, Money disdains to touch. It leaves these to the weary and heavy-laden, that they may have some share in the property and be able to pay the interest on the bonds. The smaller manufacturers of the world, between satisfying the demands of trades' unionism and paying the interest on their bonded debts, find it impossible to say that the New Year opens prosperously. Still they hope, and, as they read descriptions of their fellow-manufacturers in other lands, they rejoice that business is no worse than it is, and hope for better times.

A bountiful harvest has given foundation for a fair degree of prosperity amongst the people as a whole and, everything considered, America is a very favored land.

For a long time the wealth of Europe has been largely derived from its trade with foreign countries. King Money in Great Britain has levied tribute on the entire heathen world. To protect this he has the largest navy on earth and watches jealously any neighbor who might be a competitor. King Money in Germany is growing rapidly rich and has great ambition. He can produce more manufactures than he can use and he desires to share the trade of the British King Money. To get this he is willing to spend hundreds of millions of dollars in building battleships. The English King Money fears that his supremacy of the seas would thus be endangered if the German King Money were on an equal sea-footing. His servants, the English press, of course, are greatly interested and excited. The whole British nation is aroused to excitement.

A German war scare makes some fearful and some beligerent. The claim is, that a strong German navy would compete with the British, take away her trade and starve her people by blockading her ports. The argument advanced is that war should be declared against Germany speedily, while the British navy is so much stronger of the two, and that with her navy destroyed, Germany should never be allowed to rebuild one which would in any degree be a menace to that of Great Britain. Meantime the British and the Germans are impoverishing their treasuries with war preparations, and latterly Austria has become bent on being a sea power, and is also building dreadnaughts. With the amount of zeal everywhere manifested to serve King Money it would not at all surprise us if there should be a cruel and dreadful war between the two great "Christian" nations, Great Britain and Germany, within two years.

How far-reaching would be the influence of such a war is difficult to guess. India which has for so long been under British control and yielded rich returns to King Money, is already in a ferment of revolution. Russia at such a time would be glad to free India from the domination of Great Britain and then would seek to grasp India as her own possession.

Meantime China and Japan are making wonderful strides in civilization—especially in war preparation. Soldiers are being drilled; cannon are being manufactured—and in general these great heathen powers which have been dormant for so long are getting awake. Presumably they have their own King Money managing their affairs. In the event of a war between Britain and Germany, if Russia should interfere with India, Japan as a British ally, would attack Russia, with China as her assistant. It would be easy for imagination to picture other nations becoming embroiled in the strife. Thus a great European war may be comparatively near. Many prominent Englishmen have expressed themselves much more positively than this—that war cannot be long averted.

Late advices from China and Japan indicate great business prosperity there. Some who have been examining the fundamental causes for the industrial awakening tell us that the basis of it lies in the fact that although gold is the nominal money standard of those lands, silver is the real standard—the money in which the business is conducted. Doing business with the cheaper money practically gives China and Japan a tariff wall of one hundred per cent and increasingly closes the ports of those great nations to European and American goods manufactured on the gold basis. The demonetization of silver, which was intended by King Money to bring to him wealth from peoples afar, as well as at home, is gradually closing upon him the doors of heathendom, representing three-fourths of humanity. The Chinese and Japanese hope soon to be able to duplicate at lower prices the wares of Europe and America. And those who ignore the imminence of Messiah's kingdom might well stand in dread of "a commercial invasion," as well as a political one, from Oriental lands within a quarter of a century.

The peoples of Southern Europe are feeling the influences of civilization and education, and are arousing themselves from lethargy and beginning to feel the gnawings of discontent. Socialism is spreading through the armies of Europe, and the various States are instructing their discontented millions in the use of all the implements of warfare and death, even while their national lives are threatened. It looks as though five years more would see the poorer classes of Europe awake, and, mad with envy and discontent, ready to pull down upon their own heads the social structures of the world in the vain hope that thus they can get more of the coveted gold.

In our own land it is really surprising to see how quickly and how thoroughly the millions of emigrants from Europe are absorbed and Americanized and civilized. Here everything is very quiet socially, but occasionally we have evidences that underneath the surface there is anger, malice, hatred, envy, strife—that the poor world as a whole is not Christianized. It is really galvanized with a semblance of Chris-

tianity in outward conduct, and liable at any moment to manifest those characteristics which St. Paul describes as sensual and devilish. Certainly comparatively few have the fruits and graces of the holy Spirit—meekness, gentleness, patience, long-suffering, brotherly-kindness, love!

At any time in any quarter of the world conditions might suddenly arise which would convulse the financial world, and through it the social world, or vice versa. We cannot say that this might not come soon, although we see no apparent cause of such a convulsion in this year, 1910. The power of the Labor Unions all recognize. The unionists well know that they could paralyze business and bring starvation or surrender within one month.

THE "RELIGIOUS WORLD"

Strictly speaking, the world is not religious, yet so closely allied are nominal Christianity of all denominations and worldly institutions of every kind that some name is needed to describe the Babylonish mixture.

Thank God, there are still good people, and apparently some of them in every denomination; but most evidently they not only are not in the majority, but are a very small minority —quite unable to control the situation. The outward forms continue in all denominations, but they all seem to be honeycombed with unbelief. Higher Criticism, Evolution, Theosophy, Christian Science, Psychic Research, etc., have practically swallowed them up and there is left only the "form of godliness without its power," except in the small minority of consecrated saints already referred to. And those we are seeking for, and shall seek for by every power at our command, for they are all to be found and enlightened, blessed, ripened, gathered, before the end of the harvest time.

Church Federation on a large scale comes on slowly, but the spirit of it is making great progress in various directions. Church Federation is getting into practical shape in many cities. Undoubtedly it already is a force, but we are still to expect a still more formal organization or federation, and the vitalizing of the same through affiliation with the Episcopal system. Not until then will the "image of the beast" have power to speak, to command, to enforce its edicts.—Rev. 13:15-17.

OUTLOOK FOR THE TRUTH

In some respects the truth has never had a brighter or more prosperous outlook than at the present time. It has never wielded as much influence as now for the enlightenment of the people. Never before have so many millions of intelligent, thinking people been brought in contact with a knowledge of the divine plan of the ages and a knowledge of the effectiveness of the ransom price laid down on Calvary! Never before has the trumpet given a clearer sound! Never before have the soldiers of the cross had the armor more completely at their command or been better versed in how to use the sword of the Spirit, which is the Word of God! Never before have those who understand the truth seemed more awake to the responsibilities of the hour or more zealous to use them to the glory of Immanuel! What may we not expect, accordingly, in the year 1910 in the line of scattering the volunteer matter and putting the "Bible Keys" into the hands of every Bible student; and THE WATCH TOWER into the hands of every one who manifests interest; and the sermons weekly into the hands of all our neighbors!

Dear Brethren, what solemn resolutions or vows do you intend to make to the Lord respecting your faith and zeal and self-denials in his service during the year beginning? Let us promise nothing rashly; but, after considering well our wonderful privileges and opportunities, let us promise and do with our might, what our hands find to do.

"YOUR ADVERSARY THE DEVIL"

What we have said respecting the glorious opportunities for service and a good outlook for the work should not be understood to signify no attacks from the adversary. Quite to the contrary indeed. If from time to time in the past our great enemy has assaulted the truth and all who would seek to be faithful to it, what reason have we for supposing that he would be less on the alert or less aggressive in the present or succeeding years? On the contrary our expectation is that the battle for right, for truth, will wax hotter and hotter. Those unwilling to trust the Lord and those who are confident of themselves might about as well surrender now as any other time. Be assured that only the faithful and the courageous overcomers will stand the testing of this evil day. But this will not discourage us, if we will trust in the gracious promises of our Lord that greater is he that is for us than all that are against us.

The Apostle calls particular attention to "perils amongst false brethren" in our day and he particularly pointed us to the heady and high-minded and told us that "Of your own selves shall men arise speaking perverse things to draw away disciples after them." Such things are to be expected in 1910. Let us not be surprised, but on the alert to resist such besetments by increased humility. It surely is a fact that those who once enjoyed the light of present truth and who have left it seem thereafter more deficient of decency, reasonableness, honesty, manhood and womanhood than do worldly people, or those who have never seen the Truth. One might know how to calculate on what the worldly foe might do or say or insinuate, for they all have limits beyond which they would not think of going; but as for these false brethren, there is no calculating what they may do or say. Expecting such assaults we need not be disconcerted but "trust in the Lord and do good."

WHAT MANNER OF SPIRIT ARE YE OF?

Eighteen centuries ago when the Samaritans refused to sell bread for our Lord's company, the Apostles James and John in their loving zeal for the Master, said, "Lord, Wilt thou that we command fire from heaven" to destroy these men and their city? But Jesus rebuked them, saying, "Ye know not what manner of spirit ye are of. The Son of man came not to destroy men's lives, but to save them."—Luke 9:54-56.

These words are to be the guide of all the Lord's followers today, as well as before. We are not to render evil for evil, nor slander for slander, but, contrariwise, are to speak kindly, lovingly, generously, of those who, as foretold, will say all manner of evil against us falsely for Christ's sake—because we are his servants and representatives. And the more prominent our position, the more virulent will be their attacks. If we can remember that they are deluded and that the attacks are really from the adversary, it will help us to feel kindly, sympathetically toward them instead of maliciously and hatefully.

We urge upon the dear readers of this Journal that during the year 1910, more than ever before, they shall seek to walk very close to the Lord—in meekness and humility, in patience and love to the brethren, and in love and zeal for the Lord and for the truth.

Although somewhat disappointed that we are not even able to report seven thousand names to the vow—not more than one-third of THE WATCH TOWER list, nevertheless we have many reasons for believing that some of the dear friends who have not taken the Vow formally are striving to live up to its principles, and striving thereby to have a share of the blessings which it seems to be bringing to all who take it in sincerity, and in love of the truth and the principles of righteousness.

We urge all to beware of making the vow a test of brotherhood in Christ. Leave every matter of personal liberty with the individual, recognizing all who fully turn from sin to righteousness and avow full faith in the Redeemer as the Savior and a full consecration to him as "members of his body." What preference you should give in the election of elders to one who has taken the vow or to one who has not taken it is for yourselves to decide, according to your own judgment; just as the matter of the use of tobacco would not bar Christian brotherhood, but might be considered in the choice of an elder of the church.

Should any in opposing the vow show a bitter spirit, a fighting spirit, remember the Apostle's words, "Mark them which cause divisions . . . and avoid them." (Rom. 16:17) Nevertheless treat them not as enemies and think not of them as such, and hope for their return to a better spirit. Let us each remember, however, that his own chief ground for scrutiny and criticism is his own heart and his own life. Let us each fight the good fight there and avoid in every possible manner contentions and strife with the brethren, except it should be unavoidable along the lines of some violations of righteousness or the spirit of a good conscience and then let it be with loving and peaceable desires and endeavors.

THE NEW COMMANDMENT

Many of you have already obtained this year's motto card, the low prices of which are mentioned elsewhere. The texts for the year are most beautiful. The first is the New Commandment of the Master given to those who will be his disciples—those who would consecrate their lives with his, even unto death. "Love one another as I have loved you"—unto self-sacrifice. (John 15:12) The second text might be termed an apostolic commentary on this New Commandment. St. John wrote to fellow-Christians, "We ought (also) to lay down our lives for the brethren" (1 John 3:16)—following the example of our illustrious Redeemer and glorified Head. If you have several of these motto cards, have one in each room so that you will think continually upon brotherly love, assured that it is the final test of character in God's sight.

Not only keep the motto card in sight, but keep the sentiments continually in mind. Thus striving together in the unity of the Spirit and the bonds of peace and seeking to walk closely under the shadow of the Almighty, the year 1910 will assuredly be to us all a happy year. It will be full of happiness, however many trials and difficulties it may contain. The Lord knows how to make all things work together for our good!

1910—GREETINGS TO PILGRIMS AND COLPORTEURS—1910

Beloved in the Lord:—The opportunity for a Christmas and New Year's Letter is again at hand. My heart goes out with peculiar warmth and interest to the six hundred colaborers whom I now address. I feel that you individually and collectively are very close in my heart's affections. It is right that we should consider, appreciate and admire the Christian likeness of the Lord in each other—and I see so much of this in you, dear friends. Your loyalty and faithfulness to the truth, coupled with your zeal for its service, are continually an inspiration. I doubt not they also inspire many of the Lord's dear sheep who long for some such service as that in which you are engaged, but are denied the privilege, because of other duties and responsibilities.

As I look over the various departments of the harvest work I perceive that every feature of it is being used of the Lord for the blessing of his people and the enlightenment of the world. The conventions and other public meetings are doing a grand work; the printed sermons are influencing many minds; THE WATCH TOWER and the newspapers and the Volunteering are accomplishing much. But the colporteur work, in connection with the STUDIES IN THE SCRIPTURES, seems to be pre-eminently used of the Lord, in the full deliverance of those who have been more or less influenced by the truth through other channels. I inform you of this for your special encouragement, well knowing of your many discouragements. Dear colporteurs, you are awakening more than ever to an appreciation of your wonderful opportunities, and I rejoice accordingly!

Some years ago the work was esteemed more as a business. Of late an increasing number appreciate the fact that they have a great ministry of the truth to serve. No longer are they satisfied to sell the books—good as that work alone often is. More and more the privilege is appreciated of watering the seed sown—of calling back upon those who gave evidence of Christian characters and spirit—to see if they were reading and to help them wisely over any difficulties, and later to assemble them with others for Chart Talks, which later on develop into Dawn-Bible-Studies. The kind word, the happy face, the gentle presentation of Christian work in the encouragement of the study of the Scriptures, etc., find the hearts of those who are really hungering and thirsting after righteousness. It finds some hearts that never before tasted of the grace of God.

The Spirit of the Lord in the colporteurs magnetically attracts the "wheat" class, and family relationship and oneness in Christ is recognized. The tired, the troubled, the soul-hungry, find in these "angels" which are flying through the midst of heaven (Mark 13:27), the sympathy, consolation, Christian love, etc., which their hearts have longed for and nowhere else found. The solace which they have sought in vain in the sects they had reason to expect in the Lord's followers, but rarely found. Is it any wonder that such would be ready to hear the message of truth, and ready to confess that they had long been burdened and perplexed with the error?

At the opening of another year we bid you God-speed for the New Year, dear fellow-pilgrims and colporteurs. May the Lord's blessing continue with you richly, rewarding you, not only in the life to come, but also with large measures of blessing in the present time, and, if for your good, granting you to see some fruitage to your labors. One dear colporteur reports that during the year, by the Lord's grace, she has been guided with the message to seven who have received it gladly. It is not merely the planting of the seed, but the watering of it and the holding of it that brings it to fruitage.

We take this opportunity of calling your attention to the great work that is being done through the newspapers and Volunteer work. You may not have great opportunities of assisting in either of these departments of service directly, but you can at least exercise a good influence in favor of them with others. There are many cities and towns which have never been volunteered. We offer the printed matter free every year, but the dear friends residing in or near these places have not yet realized what a blessing they are missing when they neglect this service. Cannot you give them suggestions and examples along these lines and thus add to the service of the truth and to their joy and spiritual blessing through participation?

In the matter of the newspapers publishing the sermons: Where a paper in the county publishes, mention the fact in your canvass. It will help you effect a sale of the books and you may secure an order for the paper in combination. Make such price as you think proper: You have the published prices in the Peoples Pulpit and this will permit you to give a clubbing discount, as between the newspaper, THE WATCH TOWER and the DAWN-STUDIES. Make such combinations as you please. The one important thing is that no price ever shall be quoted in the combination that would be less than the cost of the newspaper.

Inform the friends you meet of the importance of sustaining the publishers of the sermons in view of the fact that the adversary is ever on the alert through various channels to discourage them and to interrupt this form of spreading the truth. Have in mind that the publishers of these newspapers have no interest in the truth, but merely in the circulation of their paper and in the profit. Advise friends not to attempt to write theology to the editor, but to leave that to the sermons, and merely to express their own pleasure, interest, satisfaction in the reading of them and that this constitutes their chief interest in the paper.

We invite the pilgrims, as well as the colporteurs, to send to us the addresses of such persons as desire the sermons but cannot afford the cost.

We desire to send a little Christmas token to each regular pilgrim in the service and to each regular colporteur. By "regular" we mean such as devotes entire time to the work, or at least one-half of his time.

Please accept one of the new gold Cross and Crown pins and advise us at your convenience where we shall send it. Reckon on its leaving here January 11, which will give us time to get through with our Christmas rush.

We will enclose one of the little booklets, "The Sweet Brier Rose," and trust that the sentiments of the poem are those of your heart. We send also one of the "Heart Bookmarks" and trust that the sentiments thereon expressed will find echo in your souls throughout the coming year. "Keep thy heart with all diligence" for the Lord and in his service and love, which means in the love and service of all who are truly his. Thus doing, undoubtedly the year 1910 will be to us a very happy and profitable one. As you look at the grape clusters on the bookmark, let them remind you of the Master's words, "Herein is my Father glorified, that ye bear much fruit"—fruits of the spirit of love.

Still remember throughout the coming year, as in the past, that my Christian love for you is very deep and very warm, and that in all your difficulties I am afflicted, and that if at any time you are in trouble, I would have you call on me, after you have first called upon the Lord.

Wishing you a very joyous Christmas and a very happy New Year, 1910, I remain, as ever,

Your brother and servant in Christ, C. T. RUSSELL.

The above was prepared as a letter, but later concluded that as we are rushed in the office work it would save labor and reach you equally well through THE WATCH TOWER. We conclude, indeed, that others might be interested also.

Possibly amongst their New Year's resolutions the dear colporteurs will include the following: (1) To send us promptly the lists of addresses of those who purchased STUDIES. (2) That on each Report Sheet they will give their own name and address. (3) That they will begin on the first page of Report blank. (4) That they will give at the head of each list name of the town and county. (5) That they will write very plainly. We use these lists for sending samples of our literature and have been obliged to destroy many because imperfect along some of the above lines.

Not I, but Christ, in lowly, silent labor;
Not I, but Christ, in humble, earnest toil;
Christ, only Christ! no show, no ostentation;
Christ, none but Christ, the gatherer of the spoil.

Christ, only Christ, e'er long will fill my vision;
Glory excelling, soon, full soon, I'll see—
Christ, only Christ, mine every wish fulfilling—
Christ, only Christ, mine all in all to be.

"GIVE THEE FOR A COVENANT"

"Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers; Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee, and I will preserve thee and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places."—Isa. 49:7-9.

Full often have we made application of this Scripture to our Lord, the Head, and the church, his body. We now call attention particularly to the feature which declares, "I will preserve thee and give thee for a Covenant unto the people, to establish the earth," etc. Notice the fact that the people and their earthly inheritance are here differentiated from the great Mediator of the Covenant, through whom the people are to be blessed. Our Lord has not yet received the heathen for an inheritance and the uttermost parts of the earth for a possession. He has not yet regathered and blessed natural Israel and made them the special channels of his blessings to mankind. For more than eighteen centuries he has been waiting at the right hand of majesty for his foe to be turned over to him—for the time to come when he shall take to himself his great power and reign. The beginning of that reign will be the binding of Satan. Then the blessing and uplifting of the groaning creation will follow. Gradually the world will be prepared to resume covenant relations with God at the close of the Millennium.

Why the delay? Why did he not begin the work at once, immediately after he ascended up on high? The Scripture answer is that, in harmony with the divine plan, he has been waiting for the "members" of his body to join with him in sacrifice in the sufferings of this present time, that they may share with him as his "members" in the glorious work to which he has been appointed as the spiritual seed of Abraham. (Gal. 3:29) From this standpoint all the work of God's people during this Gospel age is so much of the ministry of the world's New Covenant—serving that New Covenant by getting themselves and each other ready for the future work of glory at the expense of self-denials as respects earthly things and the present life.

Note St. Paul's application of our text to the church. He quotes the passage as applicable to the body of Christ, saying, "We, then, workers together, beseech also that ye receive not the grace of God in vain. For he saith, I have heard thee in a time accepted [the antitypical Atonement Day], and in the day of salvation have I succored thee: behold, now is the accepted time [when we, like our Lord, may sacrifice earthly rights and restitution privileges and thereby attain the spiritual blessing of our 'high calling of God in Christ Jesus']; behold, now is the day of salvation"—the great salvation to the divine nature.—2 Cor. 6:1, 2.

Reading again the prophecy from which this quotation is made—our text—we perceive that there is no room to question that the entire Christ Head and body was given as a covenant for the people, the world, to institute general times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began.—Acts 3:19-21.

We see, in this connection, also the appropriateness of our Lord's speaking of his "cup" of suffering and death which he invited his faithful to share with him as being not only his own blood shed for us, but also "the blood of the New Covenant shed for many," in which we are privileged to participate. Those who see and who appreciate the privilege rejoice to be accounted worthy to have fellowship or participation with Christ in his sufferings and sacrifices, that they may have share with him also in his glories and work. The blood of the New Covenant signifies the "better sacrifices" by which God has been pleased to arrange to bring the whole world anew into covenant relations with himself.

THE MINISTRY OF RECONCILIATION

"If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. [Such are already back into harmony or covenant relationship with God.] And all [these] things are of God, who hath reconciled us to himself by Jesus Christ [brought us back to covenant relationship], and hath given to us the ministry of reconciliation: to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now, then, we are ambassadors for Christ, as though God did beseech men by us; we pray men in Christ's stead, Be ye reconciled to God. For he [God] hath made him [Jesus] to be sin [offering] for us [him], who knew no sin; that we might become God's righteousness in him."—2 Cor. 5:17-21.

The careful student will note in the words quoted four parts distinctly separate: God, our Lord Jesus Christ, the church, and the world. God and the world are in opposition. Divine sentence of condemnation passed upon all the human family, determining that they were out of covenant relations with God—imperfect, unable to keep the divine requirements, and therefore under death condemnation. In due time God sent forth his Son, with the avowed object of reconciling the world. Jesus did not even attempt to do so. He confined his efforts entirely to the Jewish nation and amongst them to the seeking for the "lost sheep," as many as the Father would draw to him.

Having finished his ransom-sacrifice he ascended on high and applied it, not for the world, but for those who should believe on him and become his followers by consecration. The Apostle was one of these, as he explained to others, and incidentally to us of the same class today. The results of our Lord's appropriation of his merit on our behalf, was our consequent harmony with God and share in the reconciliation, not done by our Lord, but in a measure committed to us, his "members." He says, as above quoted, "God hath reconciled us to himself through Jesus and hath given to us the ministry [service] of reconciliation;" not the service of our own reconciliation, which is already passed, but the service of making known to the world the great fact that through the merit of Christ's death, whosoever wills may return to harmony with God, be reconciled to him. Our message is that this reconciliation is eventually to reach the whole world, but that, at the present time, it is intended only for "him that hath an ear to hear."

As ambassadors for God, as "members" of The Christ, it is our ministry or service in the world to carry the message to all who can hear it—to persuade men, to encourage them by word and example, to be reconciled to God—to accept his terms and conditions and to submit themselves fully to his will. This ministry or service in the present time affects merely the gathering of "the household of faith," including the "elect," but this is not the end of the service. Those faithful in the present work of the ministry of reconciliation will be counted worthy by the Lord of a share in the glorious work of the future. The reconciliation of that time will differ from the message of the present time. Now we persuade, we urge, we entreat, we lay down our lives for the brethren. We seek by word and example to encourage, to entice them to the Lord—to have fellowship in his sufferings and in our ministry.

The ministry of the future will be entirely different—it will be glorious. Instead of suffering and sacrificing and being rejected of men, the future reconciliation work will be accomplished on a plane of glory. Our Lord and Head, glorified, will be the King of kings and Lord of lords. We, his humble followers, will be "changed" by the power of the first resurrection and, as "members" of his "glorious body," we will sit upon his throne. We will exercise under him the office of Prophet, Priest, King, Mediator between God and men, the world. No longer will men be entreated, but, on the contrary, the law shall go forth from Mt. Zion and the Word of the Lord from Jerusalem. (Isaiah 2:3) And "the soul that will not obey that Prophet shall be destroyed from among his people," after full, fair warning and helpful advice.—Acts 3:23.

This ministry of reconciliation committed to the church, now and hereafter, is sometimes referred to as the ministry of the New Covenant—the service of bringing Israel in covenant relationship with God anew. These royal priests serve the New Covenant by way of making ready, under the guidance of their Head, the sacrificing of their restitution rights as underpriests. The duties and privileges of this "royal priesthood" are now a sacrificing service; by and by a reigning, restoring and teaching service. "As he was, so are we in this world."—1 John 4:17.

Verse 21 above quoted tells how our Lord became the sin-offering for us, the household of faith, and that this is in order that we might be made the righteousness of God in him. In other words, we his "members" may be the channels through whom his merit would be applied for the propitiation of the world's sins, under the terms of the New Testament, or bequest, in his blood. This is in harmony with the Apostle's statement that God's mercy through Christ will be extended to Israel through the church. As it is written, "They shall obtain mercy through your mercy." It is God's mercy through Christ which will pass through the church to natural Israel to whomsoever wills of all the families of the earth. Thank God for the privilege of this ministry of reconciliation committed unto us!—Rom. 11:27.

THE LAST OF THE PROPHETS

MATTHEW 3:1-12.—JANUARY 2.

GOLDEN TEXT:—*"The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."*—V. 3.

John the Baptist was the last of the prophets and, as Jesus declares, "one of the greatest." To him was committed the honorable service of directly announcing the Savior, who said of him, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he." (Matt. 11:11) The last representative of the "house of servants," he discharged the duties of his office with dignity, declaring Jesus to be the long-promised Messiah-King, who was about to select a Bride class, to be his joint-heirs in his kingdom. The Prophet recognized that he himself was not eligible to this class, yet rejoiced in his privilege of announcing the Bridegroom, saying, "He that hath the bride is the Bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled."—John 3:29.

The Scriptures maintain a clear distinction between people of God prior to Pentecost, called friends and servants of God, and the people of God since Pentecost, called the sons of God. The latter are sons because begotten of the holy Spirit to a new nature—a spirit nature—to be fully attained by a share in the first resurrection. This important point is distinctly marked by St. Paul. After recounting the faithfulness of God's people of the past, who had this testimony, "That they pleased God," he declares "All these died in faith, not having received the promise (fulfilment), God having reserved some better thing for us, that they without us should not be made perfect."—Hebrew 11:39, 40.

The "better thing for us" is the spiritual part of the great Abrahamic promise. We are invited to become members of the spiritual seed of Abraham—the Christ, the Messiah, Prophet, Priest, Mediator, King of which our Redeemer, our Lord, is Head. The work of this spiritual seed as King and Mediator of the New Covenant between God and the world will progress throughout the Millennial age. Divine favor was cut off from the natural seed of Abraham during the past eighteen centuries and bestowed upon the spiritual seed selected from both Jews and Gentiles.

But as soon as the spiritual seed, "the elect," shall be completed, the blessing of the Lord shall proceed from and through the spiritual seed to the natural seed, eventually fulfilling God's promises of an earthly kind so long deferred to Israel. Notice how distinctly St. Paul outlines all this in Romans 11:25-32.

Thus seen, John's mission was to arouse the people of Israel to the fact that Messiah had come, that the time of the inauguration of the long-promised kingdom of God was at hand, and that if they, as a people, desired to share in it, in harmony with their long-cherished hopes, they should at once begin preparation. Not as a whole would the favored nation be accepted, but as individuals. All, therefore, should make a searching of their hearts, and if they found evil therein, if they have been living in known violation of the law, they should repent and turn from the sin, and they should symbolize their reformation in the presence of witnesses by a baptism which symbolically represented this putting away of sin.

God chose a strong, rugged character to bear this message. Providentially John's experiences in the wilderness specially qualified him; and his peculiar raiment and food enabled him to be independent of all religious sects and parties amongst the Jews and gave him freedom of utterance, which he might not otherwise have had. At the same time these peculiarities made his message all the more striking to the minds of the people.

As an illustration of his boldness, he challenged some of the prominent religionists of his time, who came to his preaching and baptism. He declared that they were the offspring of vipers and that their repentance would not be considered genuine without certain proofs, and that they might rid themselves of the delusion that they could inherit any share in the kingdom merely because they were the natural children of Abraham, since God was able to fulfil his promise to Abraham along other lines.

John's declaration that now the axe was laid at the roots of the trees and that all not bringing forth good fruit would be hewn down and cast into the fire, was merely a figurative way of saying that the testing time for the Jewish people had come, that it was an individual matter, and that only such as bore good fruit in their characters and lives would any longer be recognized of the Lord as Israelites and identified with the kingdom. All the remainder, cut off from those privileges, would go into the fire of tribulation and destruction with which their national existence would cease.

He was faithful in telling his hearers that his work and his baptism were merely preparatory; that the greater teachings and the higher baptism Messiah would institute. The honor and dignity of Messiah were so great that in comparison he was not worthy to be his most menial servant to carry his shoes. Messiah's baptism would be of two parts, the one upon the faithful, the other upon the unfaithful. "Israelites indeed" he would baptize with the holy Spirit and subsequently the unworthy, the non-fruitbearing, would experience a baptism of fire, of trouble, of national destruction.

Again he illustrated the character of Messiah's work in their nation, comparing it to the winnowing of wheat from chaff.

The entire mass, the entire nation, would be tossed about by the great winnower, in order that every grain of wheat might be found and separated from the chaff. The wheat was cared for, garnered, to a new state or condition at Pentecost and subsequently. The chaff of the nation was cast into a fire of trouble, insurrection and anarchy, which consumed them as people, as a nation, A. D. 70. That fire was unquenchable in the sense that it was the Divine intention that the nation should be consumed and it was not in the power of the ablest of statesmen and rulers to prevent this—to quench the fire. It burned itself out, as stated.

St. Paul calls attention to this matter saying, "Wrath is upon this people unto the uttermost," that all things written in the law and the prophets concerning them should have fulfilment. Space does not permit our rehearsing here what we have already presented at length in the SCRIPTURE STUDIES, Series II, Study VIII, respecting the fact that John the Baptizer, as forerunner of Jesus, Jesus' representative to the Jews, was but a partial fulfilment of the type of Elijah. As many of our readers have the SCRIPTURES STUDIES in their libraries, we commend to them this most interesting feature, which is closely related to today's study. An antitypical Elijah is there shown, composed of Jesus in the flesh and his followers in the flesh, who must do a preparatory work in the world, in introduction of the Messiah of glory, Jesus the Head, and the church his body.

OUR LORD'S SECOND COMING

Notwithstanding all that we have written on this subject, some appear not to fully comprehend it; as, for instance, is implied in a query just received: If the church must "fill up that which is behind of the afflictions of Christ" (Col. 1:24); if every "member" must finish the work of presenting his "body a living sacrifice, holy and acceptable to God" through Jesus (Rom. 12:1); if the blood of the New Covenant will only then be sprinkled on the antitypical mercy-seat "for the sins of all the people," before the great antitypical Priest comes forth to bless the world, would not this prove that the *parousia* of our Lord did not begin in October, 1874; that we are not now living in the days of his *parousia?* Our answer is, No, it would not.

To the very best of our ability we have endeavored to make clear that the *parousia* of our Lord is wholly different from his *epiphania*. Both of these Greek words are translated coming in our common Bible, but in the Greek they have very different significations. The word *parousia* signifies presence, but does not signify any outward manifestation of that presence. It is used in respect to the first stage of the second advent, in which our Lord is said to come "as a thief in the night" to reckon his own servants and to take the faithful of them with him to the heavenly mansion or condition prepared for them.

Our Lord's *parousia* and the gathering of the elect, we understand, has been in progress since October, 1874. It will continue until all of the "elect" shall have been gathered and glorified. In one sense our Lord will continue to be present as the world's King to the conclusion of the Millennial age; but his *parousia*, in the sense of secrecy of presence, will terminate when, as the Scriptures declare, "He shall be revealed in flaming fire (judgments), taking vengeance on all who will not obey the truth," but enlightening and revivifying all who will hear and, to the extent of their opportunity, obey his message. The *parousia* is to the church and for the church only. The *epiphania* or *apokalupsis* of the Lord in power and great glory is not to the church nor for the church, but to the world and for the world. "When he shall thus appear we also shall appear with him in glory," the Apostle declares.—Col. 3:4.

Applying these things to the Atonement Work of this Gosple age and the resulting restitution work of the Millennial age, the matter is clear. Our Lord, as the great High Priest, ascended on high and applied his blood—the merit of his sacrifice—on behalf of the church—the antitypical priests and Levites. Immediately, as shown in the type, after making atonement for our sins, the High Priest appeared at the door of the tabernacle—amongst his consecrated ones waiting at Pentecost in the upper room. His presence was manifested amongst them by the holy Spirit. The sacrificing of the church, made acceptable by Jesus' blood, began. The work has progressed ever since with those who are spiritually seated with Christ in the holies. Soon the last of the great Priest's "members" will have suffered in the flesh.

Now, in the harvest time, he is present to gather the sleeping ones and to further test and perfect "us who are alive and remain." The High Priest is doing no work outside of the "holy" of the antitypical Tabernacle. His presence is unknown to the world. Soon Bridegroom and bride will be ushered into the presence of the Father in eternal glory. The "marriage supper of the Lamb" will be celebrated, and then bride and Bridegroom, Head and members complete in glory, will come forth to bless the world. That crowning day of joy to the church will be followed by our Lord's *apokalupsis* and *epiphania*. To the world he shall be revealed in flaming fire of the time of trouble, but nevertheless with power and great glory, "and all his saints with him." The great Mediator of the New Covenant will not be seen with the natural eye, nor by any except as their eyes of understanding open and they begin to grasp the situation. The first to "look upon him whom they pierced" will be the natural Israelites. Brought into Covenant relationship with God through the "better Mediator than Moses," they will be trained, chastened, blessed and uplifted by him during the Millennium; so that by the end of the Millennium they shall be ready for the everlasting covenant condition of perfection in harmony with God.

JESUS BAPTIZED AND TEMPTED

MATTHEW 3:13-17; 4:1-11.—JANUARY 9.

GOLDEN TEXT:—"*In that he himself hath suffered being tempted, he is able to succor them that are tempted.*"—Hebrews 2:18.

John's baptism, as we saw in a previous study, was intended merely as a sign of reformation. There is no intimation that either John or his disciples or others of the "Israelites indeed" made use of it. Nothing in the Jewish law required it either. Our lesson notes the fact that John objected to our Lord's being baptized, because he was not a sinner. He was "holy, harmless, undefiled and separate from sinners."

Our Lord's baptism, therefore, as intimated in his reply to John, was a new institution, which he did not explain at the time, but which, later on, he showed was a symbol of his consecration unto death, not as a sinner, but as a sin-offering. He thus consecrated as soon as he was thirty years of age, the legal age at which a priest could offer sacrifice. The language of his heart is told us by St. Paul, "Lo, I come, as in the volume of the Book it is written of me, to do thy will, O God." (Heb. 10:7) There, declares the Apostle, he began to set aside the typical sacrifices of the Law Covenant by beginning the "better sacrifices"—the antitypes.

In symbol our Lord declares that his perfect human will and all his earthly rights and powers were fully consecrated, even unto death, and that he was trusting the Father's promise that such an obedience would result in his resurrection from the dead to the spirit plane which he left, in order to become man's Redeemer. This symbolical consecration to death was responded to by the Father by the impartation of the holy Spirit as a beginning or start of the new spiritual nature which he would enter into fully by resurrection after the completion of his sacrifice. He was there begotten of the Spirit. Three and a half years later, in his resurrection, he was born of the spirit, "The first born from the dead." (Col. 1:18) An additional attestation of Divine favor was the voice, saying, "This is my beloved Son, in whom I am well pleased."

From a child Jesus sought to be about the Father's business, and to know the teachings of the Scripture respecting his appointed work. His anointing by the holy Spirit quickened his understanding and made all that he had learned much more significant. At once he began to see lengths and breadths and heights and depths not possible of discernment previously, because, as the Apostle declares, "The natural man [even though perfect] discerneth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned. . . . But God hath revealed them unto us [Christ and all of his Spirit-begotten followers] by his Spirit, which searcheth all things, yea, the deep things of God."—1 Cor. 2:14, 10.

This illumination (Heb. 10:32) gave Jesus such new views respecting his work that he was thereby impelled to go aside into the wilderness to think and pray and study what his course should be as outlined by the Law and the prophets. He spent forty days thus, fasting, praying, studying. When weak as a result of these experiences the tempter was permitted to assault him with suggestions of ways and means of carrying out his work, which were far different from those which he found in the Scriptures,—which his perfect mind grasped completely, having heard them read by course in the synagogue from childhood.

OUR LORD'S THREE TEMPTATIONS

The three temptations experienced by our Lord illustrated all the temptations of his followers as new creatures. "He was tempted in all points like as we are, yet without sin." He was not tempted as a father, as a mother, as a drunkard, as a gambler—and neither are these the temptations experienced by his followers. Of the weaknesses of the flesh he had none, while his followers have many; but the merit of his sacrifice is efficacious for the forgiveness of all the blemishes of his followers to the extent that they are unwilling, unintentional faults. Their testing is not along those lines, even as his were not. Proper understanding of our Lord's three temptations reveals to us that they are the same by which we are tested as new creatures, his spirit-begotten disciples.

Temptation I. Hungry after his long fast, our Lord's flesh cried out for nourishment, and the tempter, affecting a kindly interest in his welfare, suggested that, having received the holy Spirit, he now possessed the power of miracles and should use it to transform the stones into food. Our Lord subsequently used this power in feeding multitudes, but it would have been sinful for him to use it upon himself—to sustain the human life which he had already consecrated to death. He might use any ordinary means to supply his physical needs, but the holy Spirit was given him for another purpose—not for gratification of the flesh, even legitimately. Our Lord at once recognized the principle involved and promptly refused the suggestion, declaring, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In a word, if he would deserve eternal life it must be as a result of absolute obedience to the divine law. To create and eat the bread for the nourishment of his life in opposition to the divine law would be disobedience; and that, so far from meaning life, would have meant death everlasting.

Applying this temptation to our Lord's subsequent career and that of his followers, the lesson is this: Obedience to the divine will is paramount every way, and holy privileges of the church in spiritual matters must not be bartered for earthly advantage. The wrong course is symbolically prefigured in Esau's selling his birthright for a mess of pottage. (Heb. 12:16) Every temptation to sacrifice spiritual privileges or violate spiritual responsibilities for the attainment of earthly advantages would be a yielding to this form of temptation.

Temptation II. It is not necessary to suppose that our Lord went to Jerusalem and to the pinnacle of the Temple in person to experience his temptation. On the contrary he was all the while in the wilderness and went to the Holy City merely mentally, guided there by Satan's suggestion that he could bring himself and his glorious mission quickly to the attention of all the people by performing a stupendous miracle—by leaping from the pinnacle of the temple into the chasm below and then arising unhurt. He could then explain to the multitude his heavenly errand and awe them to faith. Seeing that our Lord had repulsed his first temptation by quoting Scriptures, Satan now attempted to support the second temptation with a text of Scripture, which, on its face, might appear to be properly applied by him. The passage reads much as though it were specially intended as a suggestion to our Lord to perform the very feat suggested—"For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."—Psa. 91:11, 12.

Our Lord promptly discerned the fallacy of the argument and the misapplication of the Scripture, which really belongs

to the feet members of the body of Christ, which is the church, in this very time in which we are living, when stumbling-blocks to Christian faith are in the way, and when God is providing special light upon his Word and special assistance to the "feet" members of the body of Christ—that they may surmount the difficulties and receive blessing instead of injury.

It would have been sin for our Lord to follow the course indicated because, although not misusing the divine power, he would have been tempting God to use divine power for his deliverance, whereas this was unnecessary, as he had not been called upon to thus hazard his life, but rather was required to sacrifice it—laying it down in the service of the truth and of humanity. Our Lord's answer was directly to the point and was another quotation from Holy Writ; "Thou shalt not tempt the Lord thy God." In every case Satan seems to have realized that he was promptly and fully met by the quotations and his temptation shown to be contrary to the Divine instruction.

Our Lord's followers are tempted along this line also—tempted to presume on the goodness of God and by words or acts to place themselves in such positions as would test or tempt God in respect to his providential care of them—along lines which he has never authorized in his Word. The wonder-working spirit is contrary to the spirit of humility anyway and, if gratified, would lead to spiritual pride and egotism. God wishes his people now to "walk by faith and not by sight." Moreover the "call" of this Gospel age is along lines of faith in the promises, rather than faith respecting the wonder-working achievements of others or of ourselves. Meekness, humility, faith, all stand arrayed on the side of the question which our Lord took and which his followers should take.

Temptation III. Again it is unnecessary for us to assume that there is any very high mountain in the wilderness in which Jesus was being tempted, for there is no such high mountain there. Nor is there a mountain in all the earth on whose pinnacles all the kingdoms of the world could be seen in a moment. In this case, also, our Lord was mentally transported to a high mountain, to a great, lofty kingdom overlooking and overtopping all earthly empires. For in Bible symbology a mountain represents a kingdom. In a brief moment Satan pictured himself to our Lord as the ruler of all earth's kingdoms—as having the ruling empire of earth, controlling all empires. This is in accord with the Scripture which declares that Satan is the prince of this world (this age), and that he "now ruleth in the hearts of the children of disobedience"—thus ruling the vast majority.

After thus picturing his own power over the world—the power of a usurping prince imposing upon the ignorance and superstition of mankind, Satan's argument paraphrases thus: I know well the object of your coming, and the promise that your kingdom shall bless all the world and uplift the willing and obedient out of sin and death conditions. I assure you that I wish you well in the enterprise. As the ruler amongst men, I deplore present conditions myself. I suggest, therefore, that you undertake the work of reform amongst men as my lieutenant and assistant. If you will thus recognize, honor, reverence (worship) me, I will co-operate with you and turn the world of mankind over to your care. You, then, will be their earthly king or ruler, while I, Satan, as a spirit-being, would still control after the manner of an over-lord. This is the best you could do. The matter is fully in my hands, as you will judge from your present view of human conditions. If you take any other course, it will bring you disappointment, scorn, defeat, shame. If you take the course I suggest it will bring you prosperity and honor.

Our Lord's reply was, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." The temptation passed successfully, Satan withdrew and holy angels ministered to our Lord.

A similar temptation is sure to come to every follower of the Lord, from the same adversary, in one form or another. These are permitted by the Lord for the testing of our characters, even as in his own case. The temptation is, Will we connive with and recognize unjust and sinful institutions, because they have power and because to oppose them would imply their opposition and the braving of shame and scorn and death. Such temptations may come to the tempted through political or social or religious institutions, saying, serve us and we will assist you. But in every case behind the temptation is the adversary. Those who have not learned to love righteousness and to hate iniquity—all who have not come to the point of a full submission of their will to the divine will—are in danger of falling in such a temptation. But those whose hearts are loyal to the core, as was the Redeemer's, will repulse the adversary and disdain his proffer of assistance on such terms or any terms.

Our Lord had no Advocate to sympathize with him and to succor and encourage him in the hour of temptation: "Of the people there was none with him." With us, however, matters are different. Our Lord, as our great High Priest, by the merit of his own sacrifice for man's sin, has ascended on high and has appeared as the Advocate of all those who are now being "called of God" to faith in his blood, and to walk in his steps, and to be baptized into his death, and to share with him glory, honor and immortality in "his resurrection." (Phil. 3:10) This great Advocate, having been tempted in all these lines, is able to succor us. Yet he waits for us to realize our needs and to apply for succor at the throne of grace, as intimated by our text.

"FOR THIS HE DID ONCE"

"Such an high priest became us, who is holy, harmless, undefiled; . . . who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself."—Heb. 7:26, 27.

Had St. Paul written this epistle for the purpose of explaining the typical and antitypical Sin Atonement, he would have written differently. As heretofore shown, he was merely combating the prevalent thought amongst Jews of his day that the Law Covenant and its priestly arrangements were divinely intended to be perpetual. Whoever so thought would be unable to discern the fact that God intended a new priesthood, symbolized by Melchizedek—one combining the kingly with the priestly office. Until the Jews could get this view of the matter, they could not properly understand:

(1) That the Jewish nation and priesthood and sacrifices and legal code must pass away.

(2) St. Paul would show them the divine intention of a New Covenant with a new high priest and new underpriests and better sacrifices for its institution.

(3) Only by so seeing could they comprehend the Gospel message: that Christ the new creature is the High Priest of a new order and that we, "his members," are the underpriests of that new order, as spirit-begotten new creatures. Only from this standpoint could they comprehend how the spirit-begotten Jesus, as the Priest, could put to death Jesus in the flesh and make him a sin-sacrifice. Only from this standpoint could they understand how the members of Christ under the headship of the glorified High Priest, could follow in his footsteps of sacrifice and, begotten of the holy Spirit as new creatures, present their bodies as living sacrifices, holy and acceptable to God through the merit of the High Priest already entered into the Most Holy as their Advocate and the Mediator of the New Covenant for the world. Only from this standpoint could they understand how we are called of God to suffer with Christ, that by and by we, his members, may share his glory—as his bride.

Our text declares that Christ our High Priest "needeth not daily [continually] as those typical high priests, to offer up sacrifices—first, for his own sins, and then for the people's—"for this he did once, when he offered up himself." Turning to the record in Leviticus XVI. we find that the typical Priest made two offerings; the first "for himself and his house," and the second for all the remainder of "the people" of Israel. The first sacrifice was a bullock. The second was a goat. These St. Paul elsewhere refers to as the typical "better sacrifices." (Heb. 9:23) Let us meet the question squarely. What is signified by these two sacrifices—the bullock and the goat? Our opponents, and indeed everybody else, say that the death of our Lord Jesus is the antitype of both—the slain bullock represents him and the slain goat represents him. They tell us that both sacrifices took place at the same time, being finished at Calvary.

We request them to explain why two animals should be killed to represent the one death of Jesus, but they cannot answer. They merely repeat that they believe the two sacrifices were one and simultaneous—that they merely represented two aspects of the same sacrifice. We ask if that be so, why did the Apostle state the matter so differently—"First for his own sins and then for the sins of the people." Why was this same order distinctly marked in the Day of Atonement type? (Leviticus 16) They have no answer. We ask them further how they understand the statement that the High Priest

offered sacrifice first for his own sins? Did our Lord Jesus have sins of his own which needed a sacrifice? Was he not holy, harmless and undefiled? Again they have no answer.

The answer to this question presented twenty-nine years ago, when the pamphlet, "Tabernacle Shadows of Better Sacrifices," was first published, is the only answer consistent with the facts and the testimonies of Scripture. Those who now are opposing these teachings once believed the presentations of "Tabernacle Shadows" or claimed that they did. Now their blindness is so sudden and so complete that they hesitate to admit that they ever believed our presentations. To beginners they endeavor to make it appear that THE WATCH TOWER has suddenly changed its teaching on this subject.

We recommend to all WATCH TOWER readers a careful, prayerful review of the teachings of "Tabernacle Shadows"—a re-examination of the first principles of the "mystery of God." Meantime we briefly rehearse certain features of the teachings applicable to the text under consideration.

In the preceding verse (26) the Apostle declares our High Priest "holy, harmless and undefiled, separate from sinners." We should not, therefore, understand his statement in the 27th verse, that Jesus offered up sacrifice "first for his own sins" to mean the contrary of what he had just stated—that our Lord had no sins. We should understand him here, in harmony with his statement elsewhere, to refer to the church as the body of Christ. The "Head" was perfect, but the "body" was imperfect. The Head needed no covering during the day of sacrifice, but the body needed the white linen garments symbolical of justification. It is the church, therefore, that is referred to as "himself," his "members," for whom he offered the first sacrifice—his personal sacrifice finished at Calvary.

The Leviticus account shows that this first offering was not for himself only, but also "for his house"—in the type the house or tribe of Levi; in the antitype the "household of faith"—the "great company." We cannot think of any objection that any reasonable mind could offer to this explanation, which is the only one that in any sense of the word fits the facts. At one time we supposed that only these two classes were intended to be saved. And as a matter of fact, none others are yet saved in any sense of the word. Unbelievers have not escaped the "condemnation that is upon the world." The unregenerate have not received the mark of divine acceptance of the holy Spirit. "The world lieth in the wicked one"—unto this day.—1 John 5:19.

The type shows us that the great Priest not only sacrificed, but additionally that he made appropriation of the merit of that sacrifice in the "Most Holy" before he offered the second sacrifice—"the Lord's goat." How was this fulfilled? We reply that forty days after our Lord completed his sacrifice at Calvary and arose from the dead, he ascended on high, appeared in the presence of God for us (his members or body and his house). He applied the merit of his sacrifice on our behalf, and secured for all consecrated believers of this Gospel age full reconciliation with the Father and full privilege to become dead with him to earthly interests and restitution favors, and alive with him to the glories, honors and immortality of the Spirit nature.

The manifestation of the Father's acceptance of the arrangement was given at Pentecost. The disciples and others, "about five hundred brethren," had already exercised justifying faith and had already consecrated to be dead with him, but this arrangement could not go into effect until it had the Father's approval. And God could not approve nor consider our sacrifice "holy and acceptable" (Rom. 12:1) until our great Redeemer, the Chief Priest of our order, had appeared for us and applied on our behalf the merits of his sacrifice—justifying us to restitution rights. As soon as these were properly credited to us, our sacrifice of them could be accepted, and no sooner. Hence the Pentecostal blessing signifies:

First, that our Lord's sacrifice was every way acceptable to the Father.

Second, that it had been applied to the household of faith, including his proposed body.

Third, the Church there waiting at Pentecost was representative of the entire church and household of faith of this entire age.

Fourth, the impartation of the holy Spirit signified God's acceptance of the church's sacrifice already tendered—signified the killing of the Lord's goat, as represented in the type. Thus the two sacrifices of the great antitypical High Priest have already been performed, though the second one has not yet been completed. The first one Jesus made at Jordan, when "he offered up himself." There the Father's acceptance of his sacrifice was indicated by the descent of the holy Spirit upon him in the water. That sacrifice he finished at Calvary, as we have seen. His second sacrifice—"the Lord's goat"—was offered at Pentecost and acknowledged by the holy Spirit. This work of sacrifice in the various members has progressed for over eighteen centuries. Soon, we believe, all the sufferings of the body of Christ will be accomplished. Already the members have begun to go beyond the veil and to be joined to the Head. Soon the last member will have completed his share in these sufferings of Messiah and shall have passed beyond the veil. Then a little while longer and the special tribulations of the close of this age upon the "great company" class will serve for the destruction of their flesh, that they may attain spirit conditions on a lower plane than the body of Christ.—1 Cor. 5:5.

Thus will be accomplished first, the glorification of the Head; secondly, the union of the members to the Head will complete the glorious High Priest, who, as Prophet, Priest and King, will be the great Messiah, the great Mediator of the New Covenant, which through natural Israel will bless all the families of the earth. The scapegoat class will constitute the servants of the glorified Priest.

Do our opponents inquire why our text says, This he did once, after specifying two offerings, "first for his own sins, and then for the people's"?

We reply: that when the Apostle wrote these words the High Priest had already made both sacrifices, and had sat down on the right hand of the Majesty on High, awaiting the time when the last member of his body shall have suffered with him faithfully unto death—awaiting the end of this age—for the inauguration of the great Mediatorial kingdom which is to bless Israel and the world. "Once" is here used in the sense of already. This he did already.

Do our opponents inquire what is meant by "daily" in the statement, "Who needeth not daily to offer up sacrifice"? We reply: that the word daily here is used as we frequently use the term, in the sense of continually. We have already called attention to a similar illustration, where Daniel's prophecy speaks of antichrist taking away the daily sacrifice. We have shown that this signifies that antichrist set aside the merit of the continual sacrifice of Jesus. (See Vol. III. STUDIES, page 25.)

As a matter of fact, the sin-offerings here described were not performed every day, but merely on a certain day every year—"year by year continually," or time after time on the appointed day of the year. In this text the thought would be that our High Priest needs not to be continually repeating his "better sacrifices," as did the earthly priests year by year repeat the types. The once doing of this sacrificial work in the beginning of this antitypical "Atonement Day" is sufficient for all time. And as the High Priest, when the first sacrifice was finished, applied its merit for justification to his Body and to his house, so at the end of the second sacrifice—the sacrifice of the Lord's goat, which typified his "members," he will present the blood of that sacrifice to God on behalf of the world. But he will not apply it directly on behalf of the world, because the world is in no condition to be reconciled to God; hence we are shown that with the blood of these two sacrifices the High Priest will seal or negotiate the New Covenant with Israel, that under its terms all the families of the earth will have the privilege of its blessings—the mediatorial blessing.

In the type the blood of the goat was sprinkled upon the Mercy Seat or propiatory, just the same as the blood of the bullock, but for a different purpose. As the first was for the body, the "members," and the household, the second was not for those, but for all the people of Israel other than those represented in the tribe of Levi. The antitype of this is clear and shows us that the great High Priest will apply the blood of the antitypical goat on behalf of all the world of mankind, who by restitution and instruction will be brought into relationship with God as his Israel—under the terms of the New Covenant.

Both sacrifices were made by the priest, not by the bullock, not by the goat; and when our Lord shall present the blood of his secondary sacrifice—the blood of his church, "holy and acceptable to God" (Rom. 12:1)—he will be presenting "his own blood"—not yours, not mine. Our individuality was all surrendered to our Lord at the beginning, so that his faithful followers, even in their earthly lives, are reckoned as his "members" and their flesh as his flesh. Moreover, since all the merit which justified us and made our sacrifice acceptable was appropriated to us by our Redeemer—loaned to us for the purpose of sacrificing it—is it not eminently proper that the results should be spoken of as his blood? It surely is!

Take another view of the matter. Our Lord at his consecration surrendered up all his right to earthly things as a man as an act of obedience to the Father's will. He did not

appropriate those earthly rights to the world or to anybody. (Heb. 9:14) Those earthly rights, therefore, were to our Lord's credit in the heavenly accounts—at his command, to be used as he might please. When the Father rewarded his obedience with high exaltation to a spirit nature in his resurrection, it left him with those human rights to his credit for his disposal. He had not disposed of them to anybody, up to the time that he "ascended up on high." Then he appeared in the presence of God for us—as our Advocate. He applied those earthly rights to us—not thereby giving us heavenly blessings, but restitution rights, represented in his sacrifice of the earthly things. But it was not the divine plan to give the elect those earthly restitution blessings to keep, and thereby to cut out natural Israel and the whole world from restitution.

Those restitution rights were given to us conditionally, or, we might say, they were loaned to us, or made ours reckonedly for a time, and for a purpose. The purpose was that we, accepting these by faith, might consecrate them to the Lord unreservedly—even unto death—that thus the merit loaned to us would go back again to the credit of our Redeemer, in order that he might use that merit over again, applying it the second time for the release of natural Israel and the world from condemnation and death. Meantime the blessing granted to us through this loan or imputation of restitution earthly rights secured by our Lord's death, gives us the privilege of sacrificing those earthly rights as members of the body of Christ. And this in turn gives us the right, the privilege, of sharing with him in his glory. "For if we suffer with him, we shall also reign with him." If we drink of his cup and be baptized by baptism into his death, we shall thus share life and blessings on the spirit plane and sit with him in his throne.—2 Tim. 2:12.

DRINKING THE LORD'S CUP

"Are ye able to drink of the cup that I shall drink of?"—Matt. 20:22.

"The cup which my Father hath given me shall I not drink it?"—John 18:11.

"The cup of blessing which we bless, is it not the communion [koinonia, partnership or participation—Strong's Concordance] of the blood of Christ?"—1 Cor. 10:16.

St. Paul knew of only two cups—the cup of the Lord and the cup of devils.—1 Cor. 10:21.

Did our Lord drink of his own cup? And was it his cup which he passed to his disciples? And is it not this cup in which we must have "participation" if we would sit with him in his throne, and share also in due time his cup of joy in the Kingdom?

If our Lord did not participate in his own cup, but gave it all to us (his church) to drink, in what sense would it be his cup which the Father poured for him and in which he allows us to participate?

Let no man beguile you from the prize by voluntarily (without reason) submitting to and reverencing as messengers (of truth those who thus far have given no evidence of teaching ability in that God never sent you any message through them). They are merely intruding into what they admit they have not seen. Their fleshly mind being vainly puffed up they fail to hold the Headship of the Lord and the membership of the church as his body. They fail to recognize that "God hath set the various members in the body of Christ." Hence they fail to see that the "body" having nourishment, eating of the living bread and drinking of the cup, is knitted together and "increaseth with the increase of God." —Col. 2:18, 19.

Some dear friends think that we are laying too much stress on the importance of our drinking of the cup of which our Lord drank. The above quotation shows that our Lord laid similar stress on it. Neither James nor John nor any one can sit on His throne unless he drink of Christ's cup. Our opponents make a serious error in thinking that the Lord's "cup" symbolizes justification. On the contrary, only the justified by faith are privileged to drink of His cup. The cup symbolizes the means of our sanctification, by which we exchange our justified earthly rights for the heavenly inheritance and joint-heirship.

The Apostles, when invited to drink of the cup, were already justified by faith—counted, like Abraham and others of the past, worthy of actual restitution under Israel's New Law Covenant when the due time should arrive. But they could not actually drink of the Redeemer's cup and be "baptised with his baptism" "into his [sacrificial] death" until he as their Advocate should appear in the presence of God for them. Then the holy Spirit at once came upon them recognizing them as Christ's "members"—his "brethren," his fellow or joint-sacrificers, who have a share or participation in his cup.

All the sufferings of Christ are sacrificial. "As he is, so are we in this world." (1 John 4:17) The sufferings of the Head are the sufferings of the Body and the sufferings of the Body are the sufferings of the Christ as a whole. "If one member suffers all the members suffer with it."

Our opponents who are losing their sight on this subject answer, that our sufferings are not like those of our Lord, because his were sacrificial, whilst ours are expiatory or because of our sins and weaknesses. Nay, we answer. St. Peter says that some indeed suffer as busybodies and evildoers; but he declares, "If any man suffer as a Christian, let him glorify God on this behalf." A Christian suffers as Christ suffered, not for his sins, but for his right-doing. Jesus was just, we are justified by faith. He consecrated his just self to death in obedience to God's invitation. We in obedience to the same invitation consecrate our justified selves to be dead with him, to be baptised with his death-baptism, to drink of his sacrificial cup and by partaking of it to become his "members" in glory and participators in the work of his Mediatorial kingdom.

THE WEDDING GARMENT

DEAR BROTHER RUSSELL:—

I have read with interest and profit THE TOWER of December 1st. I was especially interested in the article on the "Wedding Garment," and would like to ask you a question concerning it: Is it your thought that only those who consecrate are ever really justified—have the robe of Christ's righteousness imputed to them, covering their sins and reckoning them perfect; that other believers have only the blessing of the knowledge of provision of justification which will be freely given them only on condition that they sacrifice in the footsteps of our Redeemer?

With much Christian love, I remain yours in the One Hope. CLARENCE E. FOWLER.

IN REPLY.

We understand the Scriptures to teach that there is a difference between a faith-justification and an actual-justification. The world during the Millennial age under the processes of restitution will have full, grand opportunities for advancing from sin and death conditions to actual justification, righteousness—Covenant relationship with God. In the past the ancient worthies, because of faith in God, were esteemed by him and treated as in harmony with him, in Covenant relationship by faith, as though they were perfect. But more than that faith-justification they could not attain until after the merit of Christ's sacrifice would be appropriated for them. Christian believers of this Gospel age are in a still different position. They are justified by faith in the same manner as were the ancient worthies, but additionally, Christ, having now made a special application of the merit of his sacrifice on their behalf under agreement that they will not keep it in a restitutionary sense, but that they will sacrifice it—after the manner shown us in our Lord's example.

So, then, at the beginning of our Christian experience we are granted fellowship with God through a faith-justification, which continues available for a reasonable time to permit us to come to a knowledge of the grace of God. It permits our coming to a knowledge of our privileges of sacrificing with our Redeemer; in becoming dead with him to all earthly interests, as well as dead to sin. The taking of this stand of consecration—self-sacrifice—brought to us divine acceptance, manifested by the begetting of the holy Spirit, and from that position as new creatures we must progress and make our calling and our election sure. Those who, after coming to a knowledge of the truth and to an opportunity of consecration to sacrifice unto death, and then fail to respond obediently, lose their justification, in the sense that it fails to become vital—divinely approved. Such receive the grace of God in vain—they receive a knowledge of God's mercy and of their own privileges without profiting thereby—without accepting the only "call" of this age.—Eph. 4:4.

Our conclusion or summary, then, is this: There is a justification by faith, which for a time gives a reckoned

standing with God in his favor, during this age; but in order for this to become vital justification, it must be followed sooner or later by a full consecration. It is to those who consecrate to sacrifice, "those who have made a covenant with me by sacrifice" (Psa. 50:5), and who thus by faith become betrothed to Christ as members of his body through fellowship in his sufferings—it is to these that the wedding garment is given. At a Jewish wedding, we cannot imagine the offering of robes to passers-by, who merely have knowledge that a wedding is in prospect. The parabolic picture applies to such persons as have heard of the wedding and believed in it and have turned from other works and pleasure with a desire to enter and participate in the matter. Their desires would extend to the taking of the first steps, of entering the door, before they would be handed the wedding garment. So with us. We had a reckoned justification from the time we first believed in Christ, trusted in his merit and heard something of the conditions upon which we could become his joint-heirs. It was not until we had counted the cost and fully decided to enter in, that we were reckoned as members of the church of the first-born—members of Christ's betrothed.

It follows, then, that the taking off of the wedding garment would properly enough symbolize either of two acts:

(1) Repudiation of the sacrificial work of Christ; or,

(2) Repudiation of our nuptial contract—to suffer with him; to be dead with him; to drink of his cup; to be baptized into his death; to go to him without the camp, bearing his reproach.

GROWTH IN GRACE AND KNOWLEDGE

DEAR BROTHER RUSSELL:—

The Apostle enjoins, "Humble yourselves therefore, under the mighty hand of God, that he may exalt you in due time." Following this advice I write to say that I fear that some of the matters reported to you respecting me were at least partially true. I have always sought to have a conscience void of offense toward God, but fear that I have neglected the after part of that text—"and toward men." I have been inclined to please myself and to have others recognize my ideals and standards of thought, word and deed, whereas I should have sought, rather, to have my every word and deed such that everyone, saint and sinner, would have approved—had that been possible.

The third item of the vow, which I read daily, should have helped me on this point had I gotten the full force of it, as I now do. How plainly it states and emphasizes the matter: "I vow to thee that I will still more carefully, if possible, scrutinize my every thought and word and deed, to the intent that I may be the better enabled to serve thee and thy dear flock." Why did I not see that satisfying my own conscience was not enough; I should have been prompt to cut off any liberty (though cherished as a right hand), if thereby I might more efficiently serve the flock of God for whom Christ died.

I now perceive that the adversary's trap lay in drawing inferences and putting subtle meanings on words—somewhat as the Christian Scientists do, but not to so great an extreme. My brain structure naturally leads me toward the mystic, the symbolic, and occult. Doubtless I would have been swallowed up with occultism and spiritism had it not been for the truth. I still had several books on things occult when the vow came out; and when I took the vow I burned those books. I now see, however, that I did not entirely rid my mind of the influence of those books—they still influenced my reasoning.

I now resolve afresh, dear Brother Russell, that my influence shall be all it possibly can be for the Lord and for his flock. I have resolved that following your advice and example I shall hereafter stick closer than ever to the Word and also to the vow—in their letter and spirit.

I heartily appreciate your kind admonitions, and pray God that they may not only bless me, but also through my ministries help many of the Lord's dear household of faith. And I here suggest that if in your judgment this very letter might be helpful to others, I am quite agreeable to your publishing it.

Relying upon the grace promised to help in every time of need, and upon the merit of the precious blood presented on my behalf on the part of our great Advocate for our sins (1 John 2:1), I remain, beloved Brother Russell,

Yours in our dear Redeemer, our Sin-Offering,

M. L. HERR.

QUESTIONS ON THE COVENANTS

DEAR BROTHER RUSSELL:—

(1) Please explain Heb. 9:15, viz., Revised Version—"And for this cause he is the mediator of a New Covenant, that a death having taken place for the redemption of the transgressions that were under the first Covenant, they that have been called may receive the promise of the eternal inheritance."

(2) I understand the Man Christ Jesus, by the sacrifice of his human life, paid the ransom price for the whole world.

(3) Then he could offer his "footstep followers" a share in that sacrifice.

(4) If he did not then at his death seal the New Covenant with his blood and become mediator of that New Covenant, could he offer the church a share in his Mediatorial work?

(5) I understand the New Covenant is the law of love; am I right?

(6) Please explain John 13:34—"A new commandment I give unto you, that ye love one another." Was it a forerunner of the New Covenant he was about to seal for them?

For convenience we have numbered the items above, and will now number our replies to correspond.

(1) This text shows a contrast between the old Law Covenant and the New [Law] Covenant. The original or Abrahamic Covenant, under which Christ and his body as the Spiritual Seed of Abraham is being developed, is not in the discussion. The Apostle wrote to those who still trusted in the Law Covenant and declared that it was necessary, not only to believe in Christ, but also to keep the law and to be circumcised, in order to have any divine favor. This the Apostle is controverting as untrue. He shows that the Law Covenant mediated by Moses was typical of a superior New Covenant, of which Messiah is the Mediator.

Moses' Covenant was already dead, to the extent that the prize it offered had been won by Jesus. It is still alive, however, upon all the Jews as a bondage from which they could get free only in one of two ways; either by dying to the Law Covenant and to all of its hopes and prospects and renouncing all earthly restitution rights and thus becoming a joint-heir with Christ as a member of Messiah's body during this Gospel age; or, accepting the other alternative, get free from the old Law Covenant by transfer, when the New [Law] Covenant shall go into effect as its substitute, at the beginning of the Millennium. Then all Jews and their appurtenances will be transferred from Moses, the incompetent mediator, to the Messiah of glory, the competent Mediator of the better covenant, whose provisions will bless Israel and all the families of the earth willing to come in under its benevolent provisions.

This text has no reference to any except Jews who were under the old Law Covenant. It does not at all refer to Gentiles. It shows that God's provision is that Messiah is the Mediator of Israel's New Covenant and that his death, when so applied, will be sufficient to cancel the transgressions of Israel under their old Law Covenant. This will make it possible for them as a nation yet to attain the earthly part of the Abrahamic Covenant's provision for Abraham's earthly seed, as the sand of the sea shore. Thus eventually Israel as God's "called" nation will receive all that they ever expected—and more. Israel's promises were not heavenly or spiritual, but earthly: "All the land that thou seest to thee (Abraham) will I give it, and to thy seed after thee"; and as the chief nation of earth they were to teach all nations "every man under his own vine and fig tree."

Those promises are sure as God's word. They merely wait until the "mystery" of a multitudinous Mediator shall be finished (in sacrifice and in resurrection glory). Then the "mystery" Mediator will have sealed Israel's New Covenant by his death as its Testator. Then the "called" nation of Israel will "receive the eternal inheritance" for which they have waited more than thirty-five centuries. St. Paul explains this further in Romans 11:27-29, 31.

(2) As elsewhere shown, our Lord's sacrifice did not pay for the sins of the world, but did provide the ransom price which he will later present to Justice on behalf of the sins of the world.

(3) Your argument is not logical. If our Lord had finished his work of sacrifice he could not give his footstep followers a share therein.

(4) The Scriptures nowhere say that our Lord sealed the New Covenant with his blood. Neither was it necessary for him to seal the New Covenant before he would be its Mediator. He was the Mediator of the New Covenant in the divine purpose and promise centuries before he became the man Christ-Jesus. He was the Mediator of the New Covenant when born in Bethlehem in exactly the same sense that he was then the Savior of the world: not because he had sealed the New Covenant nor because he had saved the world, but because he was the one through whom the world's salvation and the New Covenant for its blessing were eventually to be accomplished.

Our Lord has not yet saved the world, nor has he acted as the Mediator of the New Covenant; but he will accomplish both purposes during the Millennial age; and at its conclusion the prophecy will be fulfilled, "He shall see of the travail of his soul and shall be satisfied." Our Lord was privileged to offer his church a share with himself in his Mediatorial kingdom on condition that she would share in his cup of suffering and self-sacrifice—share in his baptism into his death. So doing she shall share his reward of glory, honor and immortality in "his resurrection." (Phil. 3:10) And sharing his glory and throne as his joint-sacrificer and joint-heir of the promise she would be with him jointly the Mediator between God and men—the world—during the Millennial age—the work of reconciling the world, or so many of them as may prove willing to receive the blessing of regeneration.

(5) You are not right. There is a difference between a covenant and the law of a covenant. God's law given to Israel summarized was, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy being and with all thy strength; and thou shalt love thy neighbor as thyself." That law is perfect and will be the basis or law of the New Covenant. Moses as a Mediator under his covenant purposed to help Israel to keep that law, and God covenanted to give them eternal life, if they would do so. But they were unable to keep that law perfectly in act and thought and word, and hence they reaped its condemnation of death and not its proffered blessings of life. Under that covenant Moses was privileged to arrange sacrifices and offerings for sin, and thus year by year to cleanse the people for a year at a time from their original condemnation. But he had no means of actually blotting out their sins and no power or right to actually restore them to perfection and ability to keep that law.

The New Covenant will have the same law exactly, but the Mediator having by then paid over to Justice the ransom-price of the world, secured by his own sacrificial death, will then have full charge of mankind and be fully empowered to deal mercifully with their imperfections and to help them step by step out of their sin and death condition back to perfection, and to cut off the rebellious in the second death. At the close of the Millennium he will present the willing and obedient to the Father actually perfect.

Thus it will be seen that God's dealings with mankind under the typical Law Covenant, and under its antitype the New Covenant, is along the lines of actual obedience to the divine law, and not along the lines of reckoned obedience through faith. As obedience to the old Law Covenant held the reward of human perfection and life, so the rewards of the New [Law] Covenant will be similar—eternal life or eternal death.

Quite to the contrary of both of these arrangements, the church is now called to a "heavenly calling" under the Abrahamic Covenant—to be members of the body of Christ, who, with Jesus her Head, will constitute the Mediator of the New Covenant. The church is "not under law, but under grace," not judged according to the flesh and earthly restitution, but judged according to the heart and intention; and required to sacrifice restitution rights to the attainment of "the high calling" life and glory on the spirit plane as members of the Mediator of the New Covenant.

(6) No, that "New Commandment" represents a higher law than was given to the Jew under the Law Covenant, hence higher also than will be given to Israel and mankind under the New Covenant. The New Commandment mentioned by our Lord is not the Father's commandment at all, but the command of our Head, our Teacher, to all those who have entered the school of Christ and who are hoping to become "members" of the Anointed One—members of the Mediator, Prophet, Priest and King of the new dispensation. Justice could not give this new command: all that Justice could command is expressed in the law given to Israel, namely, supreme love of God and love for the neighbor as for one's self. This new commandment which the Lord gave applies only to the church of this Gospel age. In effect it is this: If you would be my disciples, if you would share my throne and glory and immortality, you must have my spirit, you must do more than keep the law. You must be more than just. You must be self-sacrificing. If you would share my glory I command and direct that you love one another as I have loved you. (John 15:12) I have loved you to the extent of laying down my life for you sacrificially. You must have this same spirit and cast in your lot with me in self-sacrifice, or you cannot be my disciples, nor share my glory, and associate in my work as the Mediator for the blessing of Israel and mankind. Whosoever will be my disciple must take up his cross and follow me, that where I am there shall my disciple be. Surely no one can doubt the Savior's meaning—my disciples must die with me.

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WHERE ARE THE DEAD?

Our Friends, Our Neighbors; the Holy, the Unholy, the Civilized, the Vile?

The proper answer to this question stands related to our own destiny, colors and influences our theology and the entire trend of our lives! The correct answer gives strength, confidence, courage and assists towards the spirit of a sound mind!

"Men and brethren, let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. For David is not ascended into the heavens." (Acts 2:29, 34.) *"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man."*—John 3:13.

For a man to declare himself uninterested in this subject would be to proclaim himself idiotic—thoughtless. If the ordinary affairs of this present life, food, raiment, finance, politics, etc., which concern us but for a few years, are deemed worthy of thought, study, how much more concern should we have in respect to the eternal future of ourselves and neighbors and mankind in general?

Of course, so important a question has had the most profound study, ever since the reign of Sin and Death began six thousand years ago. By this time the subject should be threadbare. The entire world should be so thoroughly informed respecting this question that there would be nothing new to say and nobody curious to hear. But the large audiences of intelligent, thoughtful people which come to hear, and which listen with breathless interest to what we have to say, imply that after all the study the subject has had, but few are thoroughly satisfied with their conclusions.

THE AGNOSTIC ANSWERS THE QUESTION

Before presenting what we claim is the Scriptural and only satisfactory answer to our query, we think it but proper respect to the intelligence and thought of our day and of past centuries to make general inquiries on the subject and have before our minds the most profound thoughts of the most astute thinkers of our race. We cannot, however, go into this matter elaborately and give lengthy quotations. We must content ourselves with brief, synoptical answers, which will be stated kindly and truthfully, and with a desire not to offend anybody, however much we may disagree with his conclusions. We recognize the right of every man to do his own thinking and to reach his own conclusions, whether these agree with our conceptions or not.

We begin our examination by asking our agnostic friends, who boast of their untrammeled freedom of thought, What say you, "Free-thinkers," in reply to our query, Where are the dead? Their answer is, "We do not know. We would like to believe in a future life, but we have no proof of it. Lacking the evidences our conclusion is that man dies as does the brute beast. If our conclusion disappoints your expectations in respect to having joy for the saints, it certainly should be comforting to all as respects the vast majority of

our race, who certainly would be much better off perished like the brute beast than to be preserved in torture, as the majority believe."

We thank our agnostic friends for the courteous reply, but feel that the answer is not satisfactory, either to our heads or to our hearts; which cry out that there must, or should be, a future life; that the Creator made man with powers of mind and heart so superior to the brute that his pre-eminence in the divine plan should be expected. Furthermore, the brevity of the present life, its tears, its sorrows, its experiences, its lessons, will nearly all be valueless, useless, unless there be a future life—an opportunity for making use of these lessons. We must look further for some more satisfactory answer to our question.

THE HEATHEN ANSWER TO OUR QUERY

Since three-fourths of the world are heathens, the weight of numbers implies that they next should be asked for their solution to the question—Where are the dead? Heathenism gives two general answers.

(1) Prominent are those which hold to Transmigration. These reply to us, "Our view is that when a man dies, he does not die, but merely changes his form. His future estate will correspond to his present living and give him either a higher or a lower position. We believe that we lived on earth before, perhaps as cats, dogs, mice, elephants, or what not, and that if the present life has been wisely used, we may reappear as men of nobler talents, as philosophers, etc., but if, as usual, life has been misspent, at death we will be remanded to some lower form of being—an elephant, a worm, or what not. It is because of this belief that we are so careful in respect to our treatment of the lower animals and refuse to eat meat of any kind. Were we to tramp ruthlessly on the worm, our punishment might be a form in which we ourselves would be treated ruthlessly after the change which we call death."

(2) The other large class of heathen believe in a spirit world with happy hunting grounds for the good and a hell of different torments for the wicked. We are told that when people seem to die they really become more alive than ever and that the very minute they cross the river Styx they go to the realms of either the blessed or the ever doomed, and that there are steps or degrees of punishment and reward. We inquire, Where did you receive these views? The answer is, They have been with us for a long, long time. We know not where they came from. Our learned men have handed them down to us as truths, and we have accepted them as such.

But heathenism's answer is not satisfactory to our heads and hearts. We must look further. We must not trust to speculation. We must look for divine revelation; the message from him with whom we have to do—our Creator.

THE CATHOLIC ANSWER TO OUR QUESTION

Turning from heathenism we address our question to that intelligent one-fourth of the world's population known as Christendom. We say, Christendom, What is your answer to the question? The reply is, "We are divided in our opinion, more than two-thirds of us holding the Catholic and nearly one-third the general Protestant view." Let us hear the Catholic view (Greek and Roman) first then, because age, as well as numbers, suggests such precedent.

Catholic friends, Give us, please, the results of your labors and studies, the conclusions of your ablest thinkers and theologians, in respect to the Revelation which you claim to have from God on this subject, Where are the dead? We will hear you thoughtfully, patiently, unbiasedly. Our Catholic friends respond: "Our teachings are very explicit along the lines of your question. We have canvassed the subject from every standpoint in the light of divine revelation. Our conclusion and teaching are that when anyone dies, he goes to one of three places: first, the saintly, of whom we claim there are but a few, go immediately to the presence of God, to heaven. These are referred to by our Lord, saying, 'Whosoever doth not bear his cross and come after me, cannot be my disciple.' (Luke 14:27) Those who faithfully bear the cross are the 'little flock,' the 'elect.' Respecting these Jesus says. 'Strait is the gate, and narrow is the way, that leadeth to life, and few there be that find it.' (Matt. 7:14) These saintly do not include our clergy, not even our bishops, cardinals and popes; for you will find that when any of these die, it is a custom of the church that masses be said for the repose of their souls. We would not say masses for any we believe to be in heaven, because there surely is repose for every soul; neither would we say masses for them if we believed them to be in eternal hell, for masses could not avail them there. We might remark, however, that we do not teach that many go to the eternal hell. It is our teaching that only incorrigible heretics—persons who have had a full knowledge of Catholic doctrines and those who have wilfully and deliberately opposed them—these alone meet the awful, hopeless fate.

MILLIONS TO PURGATORY

"The dead in general, according to our teaching, pass immediately to Purgatory, which is, as the name indicates, a place of purgation from sin, a place of penances, sorrows, woes, anguish indeed, but not hopeless. The period of confinement here may be centuries or thousands of years, according to the deserts of the individual and the alleviations granted. If you would know more particularly the Catholic teaching on this subject, we refer you to the writings of one of our great Catholics, the noted poet Dante, a loyal Catholic, at one time an Abbot, who died in a monastery with the full rights of the church. Dante's poem, 'Inferno,' graphically describes the tortures of Purgatory, as we understand the matter. You can procure at almost any library an illustrated copy of this great Catholic poem. Dore, the artist, was also a prominent Catholic and he portrayed Dante's poem vividly and truthfully. The illustrations show the torments of Purgatory vividly—how the demons chase some until they leap over precipices into boiling water. They ply others with fiery darts. Others are burned with heads downward; others with feet downward in pits. Some are bitten by serpents. Still others are frozen, etc. We advise that you see Dante's work, 'Inferno,' because it gives our Catholic view of the proper answer to your question, Where are the dead? The vast majority are in Purgatory. The billions of the heathens are there; because ignorance does not save, does not qualify for the heavenly condition. All who enter heaven must previously have been fitted and prepared in a manner impossible to the heathen. Millions of Protestants are there. They could not enter heaven, except through the portals of the Catholic church; neither would God deem them worthy of eternal hell, because their rejection of Catholicism was due to the confession of faith under which they were born and environed. Nearly all Catholics go to Purgatory also, because, notwithstanding the good offices of our church, our holy water, confessions, masses, holy candles, consecrated burying ground, etc., nevertheless, not having attained to saintship of character, they would be excluded from heaven until the distressing experiences of Purgatory would prepare their hearts for heaven. We hold, however, that for the reason stated Catholics will not need to remain as long in Purgatory as will the Protestants and heathen."

We can thank our Catholic friends for so kind a statement of their case. We will not ask them where their Purgatory is, nor how they obtain the details of information respecting it, because such questions might offend them, and we have no desire to offend. We merely wish for their ripest, clearest, maturest thought respecting our question. We regret to say that the answer is not all that we might have hoped for in clearness and reasonableness and Scripturalness. Our hearts are heavy with the thought that our poor race, by reason of original sin, is already, as the Apostle says, a "groaning creation," and the present life of a few years is full of trouble. It is saddening, discouraging to all of us to think that when present trials and difficulties are past, of being obliged, even for centuries (not to mention eternity), to have such awful experiences as Dante portrays, even though those centuries of anguish would purge us and fit us for the divine presence of heavenly glory. It may seem strange to some theologians, but it is nevertheless true, that the answer of Catholism to our question is not much better than the answer of heathendom. Neither our heads nor our hearts are yet satisfied. It cannot be wrong to look further for something more satisfactory.

THE PROTESTANT ANSWER TO OUR QUESTION

I class myself as a Protestant without thereby meaning any disrespect to anybody else. I assume that the majority of my audience are Protestants. I remind you that many of us in times past have been inclined to boast a little of Protestant "breadth of mind," "intelligence," "education," etc. May we not reasonably expect from Protestants a clear, logical, satisfactory answer to our question? Having found all the other answers unsatisfactory, and having now come to the one-twelfth portion of our race which has had most advantage every way, we might reasonably expect to find in its answer the quintescence of wisdom and proof from every quarter and from every age. But what do we find, dear friends? With shame I say it, We find the very reverse! We find that the voice of Protestantism as a whole (barring numerically insignificant denominations) giving the most absurd answer to my question that could be conceived—an answer which is put to shame by the Catholics, the heathen and the agnostics. Is not this marvelous? Can this be? It

is written, "Faithful are the wounds of a friend." Bear with me, therefore, while I expose to you the wickedness of our position as Protestants; not with a view to our vexation and shame, but with the thought that our intelligent investigation of the subject can be turned to our advantage and enable us to know the truth and to lift the true, divine standards before the people, to the intent that we and all may come to clearer views of our Heavenly Father's character, purposes and future dealings with our race.

Permit me as gently as possible to touch this sore spot. The removal of the bandages and the cleansing of the sore may cause us pain, but the investigation should be helpful, nevertheless. We got our name Protestants from the fact that our intelligent and well-meaning forefathers, who were Catholics, thought that they discovered inconsistencies and unscripturalness in Catholic doctrines in which they had been reared. They protested against these, and hence came the name Protestants. We cannot defend all that they did to their enemies nor all that their enemies did to them.

One of their points of protest was that our forefathers could find nothing of Purgatory anywhere on earth, nor any declaration respecting it in the Bible. With a simplicity that is certainly marvelous to us, they concluded that they would merely pick up their views of Purgatory and throw them away forever. This left them heaven and hell, into one of which, they said, every member of the race must go at death and there spend his eternity. Quite evidently these well-meaning forefathers of ours were not as long-headed, far-sighted and logical as we might have expected them to be, when they did not perceive the difficulty into which they were walking. Rather we should say, perhaps, that they did see something of the difficulty, but viewed matters differently from what we do. The theory of Calvin and Knox prevailed at that time amongst Protestants and led each denomination to hope that it was God's "elect" and that it would constitute the "little flock" who would go to heaven, while all the remainder of mankind would be consigned to an eternity of hellish torture.

No longer does either Catholic or Protestant pray,

"God bless me and my wife,
My son John and his wife,
Us four and no more."

Both Catholics and Protestants, looking back to that period which we often term the "dark ages," have reason to give thanks to God for the anointing of the eyes of our understanding, which enables us, we believe, to think more logically than our forefathers. Even those of us reared under the doctrine of predestination have lost the idea that the heathen were passed by because they were predestinated to damnation; instead those who accepted the Westminster confession of faith are today the most zealous in the preaching of the Gospel amongst the heathen by missionary effort. We are glad of this. It is a sign that our hearts are in truer and nobler condition, even though our heads have not yet gotten into proper adjustment with out hearts; and we still look at crooked doctrines and endeavor to imagine them altogether straight.

Theoretically Protestant doctrines stand with the Bible and with Catholics and declare that heaven is a place of perfection; that there can be no change to any who enter there; hence that all trial, all refinement, all chiseling, all polishing of character must be accomplished in advance of an entrance into the abode of the saints. In a word, we agree that only the saints will ever enter there, the "pure in heart," the "overcomers," the "little flock," who now walk in the footsteps of Jesus. What about the remainder of mankind? Ah! there is the difficulty. Our larger hearts will not consent that all except the saints must spend an eternity of torture, though this is the logic of our creeds. Our hearts protest, saying that three-fourths of humanity today are heathen and that fully that proportion of humanity altogether have never heard of God and the terms of salvation.

THE BEST OF PEOPLE PERPLEXED

Our creeds perplex us; for, as our hearts will not permit us to think of these poor creatures going to an eternity of misery, neither will our hearts permit us to say that they are fit for heaven. Indeed it would be at variance not only with the Scripture, but also with reason itself, to suppose heaven with three-fourths of its inhabitants unregenerate in every sense of the word. Our forefathers merely spoiled things for us when they threw away Purgatory and kept the remainder of the arrangement. If we must object to Purgatory as being unscriptural, must we not equally object to the eternal torment of all the families of the earth as being unscriptural, especially when the Bible declares that "all the families of the earth shall be blessed" through Christ—blessed with a knowledge of the Truth and opportunity to come into heart harmony with God and attain everlasting life through Christ. I believe that it is necessary to press this point of the unreasonableness of the eternal torment doctrine. Nevertheless, I will remind you of what our prominent Protestant theories are on the subject:

(1) The Calvinistic thought is that divine wisdom and power planned for mankind in advance—knew of the fall of man in advance, and prepared therefor by the creating of a great place called hell and the manning of it with fire-proof devils for the torment of the race—all except the "little flock," the "elect." Love and justice were left out of this calculation; (2) The other prominent Protestant theory, the "Arminian," held today probably by the majority, insists that both Love and Justice created the world and arranged the torment, and that wisdom and power were not consulted; hence that God has gotten into difficulty, while endeavoring to do justly and lovingly by his creatures; because lacking in power to render the needed aid. The entire difficulty, dear friends, is that, in our reasoning on the subject, we have merely asked the opinions of men and have not sought the Word of the Lord.

I shall surprise you, I feel sure, when I bring to your attention now the clear, plain, reasonable, just, loving and wise program of our Heavenly Father. It has been so long overlooked, so long buried under the rubbish of human tradition of the 'dark ages" that today "Truth is stranger than fiction." Well did our Lord through the prophet declare:

"As the heavens are higher than the earth, so are my ways higher than your ways, and my plans higher than your plans."—Isa. 55:9.

WHAT SAY THE SCRIPTURES?

All of the foregoing theories, be it noticed, are based upon the assumption that death does not mean death—that to die is to become more alive than before death. In Eden it was God who declared to our first parents, "Ye shall surely die." It was Satan who declared, "Ye shall not surely die." Notice that the heathens, as well as the Christians, have accepted Satan's lie and correspondingly rejected God's truth. Do they not all agree with the serpent's statement, "Ye shall not surely die"? Do they not all claim that the dead are alive—much more alive than before they died? This, dear friends, has been our common point of mistake. We have followed the wrong teacher; the one of whom our Lord said, "He abode not in the truth," and that he is the father of lies.—John 8:44.

These false doctrines have prevailed amongst the heathen for many, many centuries, but they gained an ascendency in the church of Christ during the "dark ages" and had much to do with producing the darkness thereof. If our forefathers had believed God's testimony, "Thou shalt surely die," there would have been no room for the introduction of prayers for the dead, masses for their sins, frightful thoughts respecting their torture. The Scriptures agree from first to last that "the dead know not anything" (Eccl. 9:5) and that "their sons come to honor and they know it not; they come to dishonor and they perceive it not of them." (Job 14:21) It is the Scriptures that tell us where the dead are and their condition; that they are experiencing neither joy nor sorrow, pleasure nor suffering; that they will have no knowledge of anything done under the sun until their awakening in the resurrection. I remind you of the wise man's words, "Do with thy might what thy hand findeth to do, for there is neither wisdom nor knowledge nor device in (sheol) the grave, whither thou goest." (Eccl. 9:10) I remind you that both in the Old Testament and in the New Testament it is written of both the good and the bad that they fell asleep in death. I remind you that the Apostle speaks of those who "Sleep in Jesus," and of those who have "fallen asleep in Christ"; who, he declares, are perished, if there be no resurrection of the dead. Could they perish in heaven or in Purgatory or in a hell of torment? Assuredly no one so teaches. They are already in a perished condition in the tomb; and the perishing would be absolute, complete, unless a resurrection be provided for their deliverance from the power of death. Hence we read, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

In a word, then, the Bible teaching is that man was made superior to all the brute creation—in the image and likeness of his Creator; that he possessed life in a perfect degree in Eden and might have retained it by full obedience. But in his trial, his testing, he failed and came under the death sentence. "In the day that thou eatest thereof, dying thou shalt die." (Gen. 2:17) There the dying began, which, after nine hundred and thirty years, brought father Adam to the tomb and involved all of his children in his weaknesses and death

sentence. He died in the very day, which the Apostle Peter explains was not a twenty-four day, but a thousand year day, saying, "One day is with the Lord as a thousand years." (2 Pet. 3:8) During six of these great days the death sentence has brought man down in some respects to the level of the brute and left him without hope of future life, except as God might take compassion upon him and bring him some relief. This was hinted at in the statement that "The seed of the woman should bruise the serpent's head." It was yet further elaborated to Abraham, saying, "In thee and in thy Seed shall all the families of the earth be blessed."—Gen. 28:14.

But not until four of the great thousand-year days had passed did God send forth his Son to redeem the race, by paying father Adam's penalty, by dying, "The just for the unjust, that he might bring us to God." (1 Pet. 3:18) As a result of that redemptive work accomplished at Calvary there is to be "a resurrection of the dead, both of the just and of the unjust"—a recovery from the death sentence, from the prison-house, the tomb.

DEATH, NOT TORMENT, THE PENALTY

Note well the mistake made in assuming eternal torment the wages of original sin, when the Scriptures explicitly declare that "The wages of sin is death"—not eternal torment. (Rom. 6:23) We search the Genesis account of man's fall and the sentence imposed, but find no suggestion of a future punishment, but merely of a death penalty. Repeating it the second time the Lord said, "Dust thou art, and unto dust shalt thou return." (Gen. 3:19) But he said not a word respecting devils, fire and torment. How, then, did the adversary deceive our fathers during the "dark ages" with his errors, which the Apostle styles "doctrines of devils"? Note the fact that none of the prophecies mention any other than a death penalty for sin. Note that the New Testament likewise declares the same. St. Paul, who wrote more than one-half of the New Testament, and who assures us that he did "not shun to declare the whole counsel of God" (Acts 20:27), says not a word about torment. On the contrary, discussing this very matter of sin and its penalty, he says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12) Note that it was not eternal torment that passed upon one man nor upon all men, but death. If some one suggests that death would not be a sufficient penalty for sin, all we would need to do would be to point him to the facts and thus prove his suggestions illogical. For the sin of disobedience Adam lost his paradisaic home—lost eternal life and divine fellowship, and instead got sickness, pain, sorrow, death. Additionally all of his posterity, reasonably estimated at twenty thousand millions, disinherited so far as the blessings are concerned, have inherited weaknesses, mental, moral and physical, and are, as the Apostle declares, "A groaning creation."—Rom. 8:22.

GOD'S PENALTY A JUST ONE

Let no one think the death penalty unjust and too severe. God could have blotted out Adam, the sinner, thus fulfilling the sentence. He could have blotted out the race instantly. But would we have preferred that? Assuredly not. Life is sweet, even amidst pain and suffering. Besides it is the divine purpose that present trials and experiences shall prove useful as disciplines; to prepare us for a wiser course than father Adam took, when we shall be privileged to have a further individual trial. Our race would have been without hope of future existence, just as agnosticism claims, had it not been for divine compassion and the work of redemption.

Notice again why our Lord died for our redemption and see in that another evidence of the penalty. If the penalty against us had been eternal torment, our redemption from it would have cost our Lord that price. He would have been obliged to suffer eternal torment, the just for the unjust. But eternal torment was not the penalty; hence Jesus did not pay that penalty for us. Death was the penalty and hence "Christ died for our sins." "By the grace of God he tasted death for every man." Whoever could pay Adam's penalty could settle with divine justice for the sins of the whole world, because Adam alone had been tried—Adam alone had been condemned. We, his children, were involved through him. Behold the wisdom and economy of our Creator! The Scriptures assure us that he condemned the whole world for one man's disobedience, in order that he might have mercy upon all through the obedience of another—Christ. We were condemned to death without our consent or knowledge. We were redeemed from death without our consent or knowledge.

Some one may inquire, "Are we, therefore, without responsibility? Will there be no individual penalty upon us for individual wrong doings"? We answer, "A just recompense of reward" will be meted out to all. But our eternal destiny can be settled only by ourselves, by our individual acceptance or rejection of the grace of God. The Scriptures clearly inform us that every sin, in proportion to its wilfulness, brings a measure of degradation which involves "stripes," chastisements, corrections to regain the lost standing. Thus the more mean and more wicked a man or woman may be, the greater will be his or her disadvantage in the resurrection time, and the more he will then have to overcome to get back to all that was lost in Adam and redeemed by Christ.

"AND THE DEAD CAME FORTH"

At his first advent our Lord's miracles foreshadowed the great work which he, with his glorified church, will accomplish for the world during the Millennium—then all the sick, lame, blind and dead will be revived and, if obedient, will be brought ultimately to full perfection. The disobedient will be destroyed in the second death. The most notable miracle which our Lord performed was the awakening of Lazarus, his friend. Jesus was gone several days when Lazarus took sick and, of course, knew about the matter. Nevertheless Martha and Mary sent him a special message, saying, "Lord, behold he whom thou lovest is sick." (John 11:3) They knew of Jesus' power to heal, even by the word of his mouth. They had faith that if he could help strangers, he would surely be glad to assist his friend. But Jesus remained where he was and allowed Lazarus to die and a rude shock to come to the dear sisters. Then he said to his disciples, "Our friend Lazarus sleepeth." (John 11:11) Then, coming down to their comprehension, he added, "Lazarus is dead; and I am glad for your sakes that I was not there."—John 11:14, 15.

He was glad to let his friend fall asleep in death, because it would provide a special opportunity for a special miracle. Then, with his disciples, he began the three-days' journey to Bethany. We cannot blame the sorrowing sisters that they felt hurt that the Messiah should apparently neglect their interests. They knew that He had the power to relieve them. Martha's gentle reproof was, "Lord, if thou hadst been here, my brother had not died. Jesus said unto her, Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day." (John 11:23, 24) Notice that our Lord did not say, "Thy brother is not dead; thy brother is more alive than he ever was; he is in heaven or in purgatory." Nothing of the kind! Purgatory had not yet been invented, and he knew nothing of it. And as for heaven, our Lord's testimony is, in our text, "No man hath ascended into heaven, but he that came down from heaven." Martha was also well informed. The errors of the dark ages had not yet supplanted the truth. Her hope for her brother was the Scriptural one; that he would rise in the resurrection, in the last day, the Millennial day, the seventh of the great thousand-year days from creation.

Our Lord explained that the power of resurrection was vested in himself, that He was there with her, and could give relief to them without waiting. Martha told our Lord that it was too late; that putrefaction had set in by this time. But Jesus insisted on seeing the tomb and when he arrived at it. He said, "Lazarus, come forth." And we read, "He that was dead came forth." (John 11:43, 44) Mark well that it was not the living that came forth, but that Lazarus was really dead. Mark well that he was not called from heaven nor from purgatory.

"ALL THAT ARE IN THEIR GRAVES"

What Jesus did for Lazarus He intimated He would ultimately do for Adam and his entire race. Note His words: "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." (John 5:28, 29) Does this astonish us? If so, the reason is not far to seek. It is because we have gotten so far away from the teachings of the Bible—so fully immersed in the "doctrines of devils," so fully to believe in the serpent's lie, "Ye shall not surely die"—so blinded to the Lord's declaration, "Ye shall surely die," and "The wages of sin is death."

The remainder of John 5:29 explains that there will be two general classes of the dead to come forth. The first, those who have had their trial and who have passed it successfully; the second, all the remainder of mankind who have thus far failed to have divine approval. The approved will come forth from the tomb unto a resurrection of life—perfection. The disapproved will come forth unto a resurrection of judgment (see Revised Version). The coming forth is one thing. The resurrection is another. The Apostle explains that they will come forth, "every man in his own order." (1 Cor. 15:23) On thus being awakened the privilege will be theirs of rising, up, up, up out of present degradation, mental, moral, physical, to the glorious perfection which father Adam enjoyed in the

image and likeness of his Creator. The uplifting or resurrection work St. Peter refers to as the "Restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:21.

NOT UNIVERSALISM EITHER

Nor does this mean universal everlasting life, for the Scriptures declare that such as refuse to profit by the glorious opportunities of the Millennium; such as refuse to be uplitted to perfection, shall be destroyed from amongst the people in the second death—"They shall be as though they had not been." (Obad. 16) I remind you again of our Lord's teaching on this subject. He entered the synagogue at Capernaum and, being asked to read the lesson, He chose Isaiah, the sixty-first chapter, and read respecting Himself and His work —that a part of it would be "to open the prison doors and set at liberty the captives. We are well aware that our Lord did not open any of the literal prisons, such as John the Baptist was confined in. He made no effort to succor him. The prison-house which Christ will open is the great prison-house, the tomb, which now holds approximately twenty thousand millions of our race. At his second advent our Lord will open this great prison-house and allow all the prisoners to come forth, just as truly as he did in the example—in the case of Lazarus. Nor will he call them from heaven, purgatory and hell, but, just as He declared, "Lazarus, come forth," "all that are in their graves shall hear His voice and come forth."

WHERE ARE THE DEAD?

My dear friends, you had before your minds the answers to our question from the highest to the lowest earthly authorities. None of them was satisfactory. Now you have heard the testimony of God's Word—the divine declaration as to "Where are the dead?" Harkening to the voice from heaven we are assured that they are really dead and that all their hopes as respects the future are centered, first, upon the redemptive work of our Lord Jesus, accomplished at Calvary, and, secondly, upon the work of resurrection which, at His second advent, He is to accomplish for those whom He redeemed. If perchance you have a shade of disappointment as respects a saintly brother or sister, father or mother or child, who you hoped was already in heaven, then as a consolation look at the other side of the question—behold how many of your loved ones, kith and kin, friends and foes and neighbors, according to your theory and all the prevalent theories, have been suffering untellable woe since their death and would be suffering similarly for long centuries to come—consider the relief of mind and heart you get from the knowledge of the truth; that they are not alive anywhere, but simply dead, or more poetically they are "Asleep in Jesus," in the sense that He is their Redeemer, in whom all their hopes of a future awakening reside.

PRESENT YOUR BODIES SACRIFICES

Just a closing word! Our subject would lack a proper finish if we did not explain Scripturally why God has delayed the world's blessing, the resurrection, nearly two thousand years since the death of Jesus. The reason is such a glorious one! It must appeal to every true Christian heart and make it glad. It is this:

God purposed the selection of the church before the blessing of resurrection should go to the world. This church is called sometimes "the body of Christ, which is the church," of which Jesus is the Head. Again it is styled "the bride—the Lamb's wife." Ever since Pentecost the Heavenly Father has been drawing believers to Jesus' side. After having been justified through faith in the precious blood, they have been invited to become Jesus' disciples, his followers, to walk in his steps, to lay down their lives in the Father's service, as Jesus did, and to develop in their hearts the fruits and graces of the holy Spirit to such a degree that they might be called "Copies of God's dear Son."

The promise to these is not the resurrection of restitution promised the world during the Millennium. On the contrary, these have a "heavenly calling." After their consecration they are begotten of the holy Spirit and then instructed in the school of Christ and submitted to trials and discipline in various ways, for the purpose of chiseling and polishing their characters as new creatures. These are a "little flock," gathered one here and one there; "saints" from all denominations and from outside of all denominations, for "the Lord knoweth them that are his." When the predestined number of the "elect" shall have been selected and polished the present age will end. Our Lord will come in second advent glory and power. His elect bride will constitute the first resurrection class, from earthly to heavenly nature, "changed in a moment," for "flesh and blood cannot inherit the kingdom of God."—1 Cor. 15:50.

Then will come the holy, invisible Millennial kingdom and the binding of Satan and the destruction of his unholy, invisible kingdom, and the setting loose of agencies for the enlightening and uplifting of the whole race.

To those who are already the Lord's consecrated saints, I say, Lift up your heads and realize more fully than ever before the glorious fulness of the heavenly calling, of which you have been made partakers. To others who have the hearing ear and appreciate this high calling we say, permit the love of God, and of Christ to constrain you and become disciples indeed of Jesus, laying aside every weight and every besetting sin, and entering the race and pressing with vigor to its end and crown of glory!

WHAT SAY THE SCRIPTURES CONCERNING HELL?

"To the Law and to the Testimony; If they speak not according to this Word, it is because there is no Light in them."—Isa. 8:20.

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THE GREAT PRIEST WILL MEDIATE

A priest in the only true sense is a mediator between God and fallen creatures, to restore and establish harmony on a legal basis. I inquire then, Is not Jesus the Priest to the church and would not this imply that he is the church's Mediator, to restore and establish harmony on a legal basis?"

We answer, No. After we have become members of the church we are new creatures, to whom old things have passed away and all things have became new and against whom there is no condemnation. The new creatures are not to be restored. It is not true that we were new creatures at first and fell from that condition and are to be restored to it. We fell as human creatures, and as such we are never to be "restored to harmony with God on a legal basis." Such restitution God has provided for the world during the Millennium, but not for the church. As new creatures we are members of the Priest who is to thus restore the world—our Lord is the Head and we are his "members." The picture of the future is that of Melchisedec's—a priest upon his throne.

When we read, "Consider Jesus, the High Priest of our profession," the meaning is, the Chief Priest of our kind or order of priests. We are to consider him as our example, that, as members, we may present our sacrifice as he, our Forerunner, presented his. As a priest in receiving us as members of his own body, the church, his attitude toward us would necessarily be as different as is the relationship into which we are received. Jesus received the apostles on account of their faith and consecration before he died for their sins and before he "appeared in the presence of God for us" to make atonement for their sins and ours and to secure for them and for us the evidence of reconciliation to the Father—the holy Spirit begetting. He has appeared for all of the same class—not as Mediator, but as an Advocate applying his blood on our behalf because of our faith and obedience.

HE IS ADVOCATE FOR ALL WHO OBEY HIM

"I notice that you make a clear distinction between the church and the world in the matter of sin-atonement—proving (I believe Scripturally), that our Lord has thus far made atonement to justice only on behalf of consecrated believers, and that atonement will not be made for the sins of the world until the end of this Gospel age, when the great Priest will present the merit of his ransom sacrifice on behalf of the world, as it is now appropriated to the church: only that now it is granted to the church as a basis for sacrifice unto death of the flesh and all its earthly rights, whereas the appropriation of the future to the world will be unto life and actual restitution.

"I notice also your presentation that the drawing of the world will be during the Millennial age, and by the great

Messiah under the New Covenant arrangements and that the calling of believers during this Gospel age is not by the Son but by the Father, and not under the New Covenant, but under the Abrahamic Covenant. I agree that the Scriptures you cite uphold your position.

"I note also your claim that those drawn by the Father during the Gospel age are of a different character from the world in general and that this accounts for God's special dealing with them—their justification by faith and the offer to them of a share in the sacrifice of Messiah and a share in the glories of his Millennial kingdom. But here I am somewhat perplexed and hence the following question.

"But how can we harmonize this presentation with the statement of the Apostle? After speaking of the world in general he seems to declare that we who have received Christ were once in the same ungodly condition. His words are, 'Wherein in time past ye walked according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desire of the flesh and of the mind; and were by nature the children of wrath, even as others.' (Eph. 2:2, 3) If the world needs a Mediator why not also the church?"

It is quite true that all of Adam's children shared in his fall and became "by nature children of wrath." Yet there is a difference amongst these "children of wrath." While they are all imperfect and unable to commend themselves to God by good works, so as to merit eternal life and divine favor, nevertheless some of them have good hearts, good intentions, and secretly if not openly long for righteousness and fellowship divine. As, for instance, St. Paul describes his condition as a Jew, and presumably the condition of other Jews, when he says: "With the mind I myself serve the law of God. . . . For I know that in me (that is, in my flesh), dwelleth no good thing." (Rom. 7:25, 18) His mind assented that the divine requirement is "just and holy and good," and he desired to live up to that glorious standard and to be worthy of eternal life. But his flesh inherited imperfections, which hindered him from fulfilling the desires of his mind and keeping the divine law. Hence his cry, "O wretched man that I am! Who shall deliver me from this dead body?" He recognized his flesh as imperfect and under the divine law sentenced to death; but his mind was perfect, was loyal to God. If he could only get rid of the imperfect body and have a new body, then indeed he could and would live up to the divine standard and gain eternal life according to the Law. Oh, who would deliver him?

Then he thanks God that deliverance from the sin-condemned body has been provided through Jesus Christ our Lord. This is a faithful illustration of all those who are now accepted by the Lord under this Gospel call as antitypical priests and Levites. We were all "children of wrath, even as others," outwardly, but having turned from sin, Christ was revealed to our eye of faith as our Redeemer and we accepted him and his cross by faith and were accepted by the Father. We were first of all drawn, influenced, by a desire for God and for his righteousness and a distaste for sin. In God's providence we were next directed to Jesus as the world's Redeemer and informed that, although the time for the world's salvation is not yet, we are in the time of the gathering of the elect church as "his members," his bride, and that if we desire forgiveness of sins and reconciliation towards God we should accept his terms and present our bodies living sacrifices, and receive the begetting of his Spirit, then be educated in the school of Christ and tested as to our loyalty to righteousness and afterward be received to glory and joint-heirship in the great kingdom of Messiah through which blessing, salvation, restitution is coming to all mankind.

The Scriptures do not teach that all of the "called" class were born in this condition of preferring righteousness to sin, born "feeling after God;" but they do intimate that not until we reach that position, whether old or young, were we ready properly to receive the gift of God—the forgiveness of sins and acceptances to probationary membership in the body of Christ. These need no Meditorial kingdom to subdue them and gradually during a thousand years bring them to perfection and readiness to be introduced to the Father. The Father has made for them a special, peculiar arrangement of faith-justification as instead of actual-justification or restitution. As soon as they accept by faith the fact of their redemption and then sacrifice the redeemed rights to earthly life, that soon they are acceptable to God and acknowledged as his children by the holy Spirit which he imparts.

Before their justification on the basis of their sacrifice of earthly nature, they had the desire for righteousness pleasing to God, and when they accepted his arrangements through the merit of Christ they were instantly begotten as sons and needed no mediation, either before or after, but merely that their Redeemer, Elder Brother, Bridegroom in Glory, should act for them as their Advocate. "We have an Advocate with the Father, Jesus Christ the Righteous," who appears for us and makes good out of his own merit for all of our unintentional imperfections and short-comings.—1 John 2:1.

ABRAHAM'S JUSTIFICATION AND OURS

"Abraham was justified by faith without a mediator, as you have pointed out. We, the church, also, as you point out, are justified by faith and not by a covenant nor by a mediator. Yet evidently there is some difference, because Abraham had not the privilege which we enjoy. Kindly explain the difference between his justification and ours."

We answer that Abraham was justified by his faith to fellowship with God, and his faith would have justified him to complete restitution privileges, had he lived, under the privileges of the Millennium—or to faith-restitution with sacrificing privileges had he lived after instead of before our Lord died for our sins and provided justification to life for believers. The death of Christ is the basis of all reconciliation to God by actual restitution during the Millennial or by faith-restitution for sacrificing now. Faith so justified Abraham and the entire class of ancient worthies that, as soon as the antitypical Atonement Day shall have ended and the Millennial morning of blessing shall be ushered in under the New Covenant, those ancient worthies will come forth from the tomb perfect—justified—restored fully, right and in harmony with God. "They had this testimony, that they pleased God"—they were justified to perfect human conditions by their faith in the promises, but the basis of those promises was the sacrifice of Christ (Head and body); hence they could not get the blessing promised to them until the completion of the sufferings of Christ, until the end of this Gospel Age, the close of this antitypical Day of Atonement. This is the Apostle's testimony, "God having provided some better thing for us (as members of the great Priest, Mediator and King) that they without us should not be made perfect."—Heb. 11:40.

We are favored in that we live since the ransom-sacrifice was laid down at Calvary, and since its merit was applied at Pentecost on behalf of the household of faith. On this account our justification by faith enables us, by God's grace, not only to have earthly, restitution rights reckoned to us, but also furnishes us the opportunity of sacrificing those earthly rights and thereby of participating in the sufferings of Christ and of the glories which shall follow.—1 Pet. 1:5-11.

WILL THE ANCIENT WORTHIES NEED A MEDIATOR?

"I assent to the reasonableness of your position that there is a difference between the standing of the church and the world in the sight of God—that we 'were children of wrath,' but, by God's grace, are such no longer, and that the world are still 'children of wrath.' I assent that 'the whole world lieth in the wicked one' and that this is proof positive that they have not been 'reconciled to God,' and that the Redeemer has not applied his merit on their behalf. I assent that, only we who have escaped the condemnation that is still in the world are of the class for whom the great High Priest has already made propitiation—satisfaction. I agree that the satisfaction for the sins of the world and the inauguration of the New Covenant between God and Israel at the hands of the Mediator, the glorified Christ of many members, will come to pass after this sacrificing age shall have closed. I agree, also, that there was a difference between believers and unbelievers, even before the grace of God was applied to the former: that is to say, I agree that God's grace is applied to no one who is in a rebellious attitude of heart, but only to those who, either by birth or through trials and disciplines have come to the condition of contrition for sin and a desire for reconciliation to God.

"But here comes my question: I can see how such, desiring in their hearts reconciliation and affiliation would need no mediator; and I can see how the world of mankind in the Millennial age will nearly all need a mediator's interference—chastisements and rewards, to bring them up to restitution. But will there not be some of mankind who will then at heart desire righteousness and fellowship with God, even as we now do? In other words, Does God during this Gospel age find and draw and accept by the holy Spirit every individual of Adam's race desirous of turning from sin and having fellowship with God? Will there be some of this class living at the second advent or, like the ancient worthies, awakened from the dead? And if there will be some of this class, will Christ act as a Mediator for them, as well as for the rebellious? Or will

Messiah be a Mediator for some and an Advocate for others, or how will it be?"

We reply: Your difficulty is that you think of a mediator as acting between God and the sinners as individuals. This is the wrong thought. Lay firm hold of the Scriptural proposition that a mediator has to do only with a covenant and that the covenant deals with a nation or people and not with its individuals. God will not make New Covenants with each member of Adam's race and have Messiah mediate thousands of millions of covenants. The correct thought is very different. When the great High Priest shall have finished his offerings, first for his own members and house, and then for all the people, he will present the merit of his sacrifice on the world's behalf redeeming the world (according to the original intention), as more than eighteen centuries ago he redeemed or bought the church, the household of faith.

He will then be the owner of the world and prepared to deal with them and to effect restitution for as many of them as will obey him. (Acts 3:23) As a means to this end, he will mediate for Israel the New Covenant, as a substitute for their old one, restoring that nation to the place of honor as the favored nation, Abraham's natural seed, through whom the blessings of redemption will extend to all nations. That New Covenant will not be made with rebellious sinners, however. God's Covenant will be with the Mediator for Israel, guaranteeing forgiveness and reconciliation to all of Abraham's natural seed who will exercise the faith and the obedience of Abraham. The work of the Mediator with Israel (and the world of mankind, who to be blest must become Israelites indeed) during the Millennium, will be their instruction, enlightenment and uplifting out of sin and death, out of ignorance and superstition, out of depravity and unbelief up to human perfection; so that, at the end of the Millennium, all of Abraham's seed, all of his faith and obedience, will have reached human perfection and be ready for the Mediator to deliver them over to the Father, that God may be all in all—the unwilling and rebellious, after due trial, being cut off during the Millennium in the second death.

In God's providence the ancient worthies already have demonstrated their loyalty to God and their worthiness to come forth unto a "better resurrection"—a resurrection to human perfection. This will be under the New Covenant arrangements and under the Mediator of that New Covenant. They will receive their blessing under it the same as the remainder of the world. The whole world can be regenerated only by the Second Adam. They can receive eternal life in no other way. With some this regeneration will result in a gradual work of restitution to perfection; but in the ancient worthies, because of previous developments in faith and obedience it will mean an instantaneous restitution. They, like the remainder of the world, receiving restitution life through the merit of Christ's death, are Scripturally styled the children of Christ and he their Father or Life-Giver. "He shall be called the Everlasting Father." (Isa. 9:6) Thus we read, "Instead of thy fathers (Abraham, Isaac, Jacob and all the prophets) shall be thy children, whom thou mayest make princes in all the earth."—Psa. 45:16.

Here, then, we see the order of the future, dating from the end of this age and the completion of the Mediator Priest and King. Our Lord and his church, the antitypical Isaac and his bride, the antitypical Melchisedec, Priest upon his Throne, will inauguarate his reign of righteousness in the great time of trouble and shaking with which this age will terminate. The ancient worthies, as the firstborn of his children, receiving the perfectional restitution and its privileges, will be made "princes in all the earth." To them and under their control will rally, first of all, the house of Israel and Judah, as they begin to see taking shape the earthly kingdom for which they have so long waited. To these will gradually come restitution privileges—health and prosperity. The world, still weak and awe-struck, as the result of the time of trouble, will begin to take notice to Israel's rising again to national life, and will notice the blessings bestowed upon them. "Many people shall say, Come, let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion (the spiritual kingdom) shall go forth the Law, and the Word of the Lord from Jerusalem (the earthly kingdom in the control of the 'princes')."—Isa. 2:3.

The Millennial blessings will be conferred only upon the willing and obedient, but the knowledge of righteousness, of truth, will fill the whole earth. Both Jews and Gentiles will be required to approach the faith and obedience of Abraham and ultimately become "Israelites indeed in whom is no guile." Only such as shall be thus obedient will receive the full blessing of that time and attain perfection. All others will be cut off in the second death. The law of the New Covenant will be the same perfect one that was the basis of the Mosaic Covenant. The difference will be that the Priest will be of a higher order—a kingly priest after the order of Melchisedec. He will have as a basis for forgiveness of sins and restitution the merit of his "better sacrifices" of this Gospel age—this antitypical Day of Atonement.

As the ancient worthies will attain perfection immediately under the New Covenant and be granted a share in the kingdom, similarly all, in proportion as they shall understand and come into accord with the kingdom conditions, may proportionately to their sincerity and zeal make progress and the more quickly reach perfection. Perfected, they will be kings in the sense that Adam was a king endued with the powers of perfect manhood over beasts, fowl, fish, etc. (Psa. 8:5-8) And these earthly kings shall become more or less associated with the "princes" in the dominion of earth—they shall bring their honor and glory into the New Jerusalem.—Rev. 21:24, 26.

"THE CUP WHICH MY FATHER POURED"

"I have noted your reference to the communion cup which our Lord tendered to his disciples, saying, 'Drink ye all of it; for this is my blood of the New Testament (Covenant) shed for many for the remission of sins. But I say unto you that I will not drink henceforth of the fruit of the vine until that day when I drink it new with you in my Father's kingdom.' —Matt. 26:27-29.

"I note that you consider that our Lord referred to this same cup in Matt. 20:22, when he answered James and John that their only hope of sitting with him in his throne lay in their partaking of his cup and sharing in his baptism—into death. I wish to inquire whether or not this should be considered the uniform interpretation of the 'cup' in the Scriptures. In some places it had seemed to me to refer to joy, pleasure, rather than to suffering. For instance, in Psalms 23:5 we read, 'My cup runneth over.' And again, in Psalm 116:13, 'I will take the cup of salvation.' Neither of these, it seems to me, applies to the cup of Christ's sufferings. Do they?"

Yes, we reply. The cup in each of these instances is the same. Psalm 23 is a prophetic one which represents Christ and the church—their experience throughout this Gospel age. Surely our Lord's cup of suffering overflowed. And surely it has been the same overflowing cup which he has presented to his faithful followers throughout this age. It represents sorrows unto death. However, prophetically our Lord and his followers are represented as rejoicing in this cup of fellowship in the sufferings of Christ, because of the glorious results. Our Lord said respecting it, "I delight to do thy will, O God." And again, "The cup which my Father hath poured for me, shall I not drink it?"

In Psalm 116:13 this cup of death is represented as a cup of salvation, because only thereby can our salvation and the world's be attained. Both Christ and his followers have rejoiced in their tribulations, not counting their lives dear unto them, that they might win the great prize. Notice the context: "I will take the cup of salvation and call upon the name of the Lord (for needed aid.) I will pay my vows unto the Lord . . . precious in the sight of the Lord is the death of his saints." The vow of Christ and his members is faithfulness unto death—the drinking of the cup. The promised reward is the crown of glory in the kingdom. This is represented as another cup of the future. Only those who join with the Master in drinking his "Cup of the New Testament" or New Covenant will share with him by participation in the cup of joy and glory, which the Father will pour for the faithful at the end of this Age—at the close of this antitypical Day of Atonement and its sacrifices.

THE PASSOVER LAMB AND THE WORLD'S SIN

"You have called attention to the fact that the passover lamb spared only the firstborn of the Israelites and that the antitypical meaning of this would be that our Lord Jesus as the Lamb of God which 'taketh away the sin of the world' would spare or pass over only the church of the firstborn ones in this Gospel age, the antitype of the passover night. This being true, how shall we understand John's statement that the Lamb of God taketh away the sins of the world?"

Our answer is that only the church of the firstborn, the household of faith, the consecrated, are spared or passed over through divine mercy, through the merit of Christ's sacrifice, during this Gospel age. Nevertheless the divine plan does not end with the deliverance of "the church of the firstborn whose names are written in heaven" and who shall share with Christ in "his resurrection"—the first, or chief resurrection. The appropriation of the merit of Christ first to the church is merely an incidental feature of the divine plan. Soon the

church shall have shared by the privilege now granted to believers of becoming dead with Christ to the earthly interests and alive as New Creatures by the first resurrection. Then the merit of the blood of Christ, the slain Lamb, will be applied to the world of mankind to legally "take away the sin of the world." When applied it will immediately satisfy Justice on the world's behalf and turn over the world to the Redeemer for restitution blessings. Then the Lamb of God and the church, "the bride, the Lamb's wife," will prosecute the work of actually taking away the sin of the world during the Millennium.

THE SECOND ADAM AND EVE

Some make the mistake of supposing the Scriptures to teach that when Adam sinned and God's condemnation passed upon him and all of his race, it was necessary for Jesus to become "the second Adam" as a perfect man that as the second Adam he might give his life a ransom-price for the first Adam, thus redeeming him and incidentally all of his posterity.

On this foundation, which we will show to be thoroughly unscriptural, they proceed to say: THE WATCH TOWER and DAWN STUDIES must therefore be in error in claiming that our Lord applied the value of his sacrifice first to the church and that afterward he will apply it to all the people. They argue that the application of the atoning blood must first have been for Adam and that the church and all others merely share Adam's redemption.

The trouble with their position is that the foundation of it is wholly wrong and hence all built thereon is proportionately wrong and misleading.

Adam truly was the first man, but our Lord, as "the man Christ Jesus," was not the second Adam, and did not do the work of the second Adam. The first Adam was the father or life-giver to his race, Eve being associated in the generating; but the result was a dying race. The plan of God proposes that the second Adam shall in relation to Adam take his place as the father or life-giver to a race of human beings who shall possess the earth and enjoy it. Not as Redeemer, but as father or life-giver to our race does our Lord correspond to Adam—as the second Adam.

Our Lord is Scripturally referred to as already the second Adam, not because he has already given life to Adam's race, but because he will do so in due time;—just as he was called the Savior when a babe—prophetically foretelling his future work.

Our Lord will be the second Adam or second father or life-giver to Adam's race during the Millennium. He waits until the church, his bride, as the second Eve, shall be with him in glory and honor and power in the kingdom. Adam the first generated no children until first Eve had been taken from his side. The second Adam will generate no children until the church, the second Eve, shall have been perfected and presented to him as his joint-heir and help-mate in the kingdom and its work of regeneration.

Note our Lord's words on this point: The Apostles asked him What shall we have as a reward for leaving all and taking up our cross and following thee? (Matt. 19:27, 28) "Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration [time] when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Who can doubt from these plain words that the times of regeneration are the same which St. Peter styles the "times of restitution," the times or years of the Millennium, the times of "resurrection by judgment."—Acts 3:19-21; John 5:29, R. V.

Why does our Redeemer wait before beginning the regeneration of Adam's race, before assuming the office of father to Adam's children—the world in general?

There are several reasons:—

1. It is in the divine order that he wait for the bride promised by the Father, drawn by the Father, called by the Father and justified by the Father through the blood of Jesus. Not a single member of Adam's race (aside from the household of faith of this Gospel age) will be regenerated or given perfect human life until after the "bride of Christ" has been united to him at his second coming. Even of the ancient worthies it was written, "They without us shall not be made perfect."—Heb. 11:39, 40.

II. The world could not be regenerated until the Redeemer first applies his merit, his ransom-price, "for all the people." And that cannot be done until the church's deliverance; because that merit or ransom-price is now in use justifying by faith the specially "called" ones of this Gospel age.

"THE SECOND MAN IS THE LORD"

These words of the Apostle amply explain the case: "The first man was of the earth, earthy; the second man is the Lord from heaven. Like the earthy one [Adam] are [will be in the resurrection] the earthy ones. Like the heavenly One [Christ] are [will be in the resurrection] the heavenly ones"—the New Creation. "As we [the church] have borne the image of the earthy one [Adam], we shall also bear the image of the heavenly One" [Christ]. "And so it is written, The first man Adam was made a living soul; the last Adam was made a life-giving spirit."—1 Cor. 15:45-49.

That our Redeemer is not our father or the giver of our spiritual life is evident both from reason and Scripture. Our Lord left his pre-human spirit-nature and its glory and all when he became a man; he did not give that spirit nature to us or to others, but merely was transferred or transformed to a lower nature (human) for the suffering of death. His earthly life rights, guaranteed by his obedience to God's law, he gave to the Father without appropriating the merit to any until he applied them "on our behalf."

It was our Lord's human life and restitution rights which he applied "for us," giving us by faith those rights, as a loan, as it were; because he gave them to us only on condition that we would not keep those earthly rights, but would follow his example and sacrifice them, that God, under the same promise, might deal with us as with him—rewarding the sacrifice with the new, the spirit nature. Only by sacrificing can any now obtain eternal life. As our Lord said: He that saveth his life shall lose it; but whosoever will lose his life for my sake shall save it—eternally.—Luke 9:24.

We lose our lives for Christ's sake in the sense that we sacrifice present interests and life itself in order that we may be members of the Christ—the world's Prophet, Priest, King, Mediator—his member, his bride and joint-heir as the seed of Abraham, the second Adam through whom the world will soon have opportunity for regeneration on the earthly plane.

Thus our Lord as the giver of restitution life to the world by virtue of his own merit, the merit of his ransom sacrifice, will become "The Everlasting Father." Of even the Patriarchs it is written, "Instead of thy fathers [they] shall be thy children, whom thou mayest make princes over all the earth."—Isa. 9:6; Psa. 45:16.

THE PROPHET OF GALILEE

MATTHEW 4:12-25.—JANUARY 16.

GOLDEN TEXT:—"*The people which sat in darkness saw a great light.*"—V. 16.

Palestine at the first advent consisted of four provinces. Judea was the principal one, with Samaria to the north and Perea to the east and Galilee further north, beyond Samaria. While Jesus preached in Judea and did some mighty works there and in Perea, his principal ministry was in Galilee; so much so that he and his disciples were known as Galileans. Although born in Bethlehem, he was reared in Nazareth, "that he might be called a Nazarene"—that he might not have the honor of the "City of David," but the odium of "a mean city." Compare Luke 23:5, 6, 49, 55. Thus the vast majority of our Lord's miracles and teachings were to the Galileans. And his principal ministeries in Judea were in connection with his annual visits to the Passover and the Feast of Tabernacles. As for Samaria, its people were Gentiles with an admixture of Jewish blood. Jesus warned his disciples not to preach in that province, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." (Matt. 10:5, 6) The Galileans, disesteemed by the Judeans as inferior members of their race, the expression, "Can any good thing come out of Nazareth?" applied to all Galilee.

That the light of the Gospel should first shine in Galilee was intimated through Isaiah's prophecy, "The people which sat in darkness saw a great light; and to them which sat in the region of the shadows of death a light sprang up." The prophet mentions the boundaries of Zebulon and Naphtali, two of the twelve tribes of Israel, on the Sea of Galilee. The word Galilee signifies circle; hence the prophecy implied that

this land would be encircled by the Gentiles. And so it was; the Samaritans to its south cutting it off from Judea. Its people, thus separted from the great religious center of their day, were in greater darkness than their brethren, in the very shadow of the death-darkness that was upon the Gentiles. Nevertheless on this very account they were more amenable to the teachings of Jesus than were many of their more religious, more enlightened and more priest-ridden brethren of Judea.

The great light which flared forth in Capernaum, Bethsaida, Chorazin and Nazareth, the chief cities of Galilee, exalted these places to heaven figuratively, in the sense of bestowing so great honor and privilege upon them. But they were in turn cast down to *hades*, the grave, because they received not the message. (Matt. 11:20-24) The light shined in darkness and blessed and gathered some, "the elect," and passed onward to bless and gather others, as it has continued to do throughout this Gospel age. The time for the still greater enlightenment of the whole world is yet future. In the Millennial morning the Redeemer and his elect church (Malachi 4:2) will shine forth as the Sun of Righteousness with healing in its beams for the enlightenment and blessing of Israel and the whole world of mankind—including the millions who have gone down to the darkness of hades, the grave.

THE KINGDOM IS AT HAND

The Galilean Jews, in close contact with the Gentiles, could readily see the need of the long-promised kingdom of God, and they were more ready to give heed to it than the Judean-Jews. The latter, in contact with the showy formalism of the temple service and an earthly priest with gorgeous garments and a magnificent temple more grand than that of Solomon, were less inclined to hearken to the offer of a spiritual kingdom. To the latter the outward and showy prosperity of their system was a delusion and a snare which hindered them from seeing. Thus it has always been. The message of God's grace finds some of its most earnest friends amongst the poor and despised. Moreover Capernaum was more closely in touch with the Gentile world—its good and its evil—than was Jerusalem.

The kingdom of heaven was at hand in the sense that Jesus was present to make a formal tender of the kingdom to Abraham's natural seed. When they rejected the King they rejected the kingdom. He nevertheless blessed all who accepted him and as pre-intended and promised they became the nucleus of his spiritual kingdom, to complete the number of which consecrated believers from the Gentiles have since been "called." In a word, God's arrangement is first to elect a spiritual class, a "royal priesthood," to be associated with Jesus in his kingdom and then at the end of this age to establish that spiritual kingdom in power and great glory and to bless Israel with the great light and opportunity, and through her to bless all the families of the earth.

Peter and Andrew, James and John, fishermen, were invited by the great Prophet to be his followers, to be associated with him in his work of calling the "elect" and, if faithful, subsequently to sit with him in his throne as part of the "elect." They left all to follow him. These were his terms, "If any man will be my disciple, let him deny himself and take up his cross and follow me." The Lord does not open the door of opportunity to all of his disciples throughout this Gospel age to become prominent ministers of the truth after this manner. Yet he accepts none as his disciples except those who forsake all to follow him. In their hearts they must give up all else. They have the spirit of discipleship and self-sacrifice, and would gladly forsake all actually if the door of opportunity opened to them.

The preaching of Jesus was that of his apostles also—"the Gospel (good news) of the kingdom." To his apostles he gave the same power over disease that he himself exercised—even to the casting out of demons. These miracles were merely to attract attention to the Prophet and his message. It was not the intention to heal all the sick, nor to awaken all the dead. But those miracles manifested forth beforehand the glorious blessings which the kingdom, when established, will exercise amongst men.—John 2:11.

Thus the fame of Jesus spread. The sick were brought to him and healed, and amongst his followers were to be found devout men from every province of Palestine. Truly the benighted Galileans were blessed in the great light which shone in their midst. But it tested them as truth, light, always does. The few children of the light were manifested and separated from the children of the darkness, the children of disobedience. And similarly we of today, living in the great light now shining as an arc-light upon the Word of God, have increased responsibilities and are taking our stand either as children of Light and its advocates, or as children of darkness in opposing it.

THE TEACHER AND THE LESSON

MATTHEW 5:1-16.—JANUARY 23.

GOLDEN TEXT:—*"Blessed are the pure in heart; for they shall see God."*—V. 8.

"Never man spake like this man," said the common people, who heard him gladly. And this is the testimony of the humble-minded since. Not all have heard; not all can hear; but only, as the Scriptures declare, "He that hath an ear let him hear." The ear of faith is the special favor of God to those who are of a meek, honest heart, desiring truth and righteousness. To such the Lord's words apply, "Blessed are your eyes, for they see, and your ears, for they hear." The masses see not, hear not, neither do they understand the grace of God, because, as St. Paul explains, Satan has blinded them through ignorance, superstition, etc.—2 Cor. 4:4.

How glad we should be to know that the report which once reached us, that the Bible teaches that all these sin-blinded ones are to suffer torment eternally, is untrue—that such is not the teaching of the Bible! How glad we should be for the assurance of the Bible that, after the gathering of the elect church and the establishment of the Millennial kingdom of Christ, for which we pray, "Thy kingdom come; thy will be done on earth as in heaven," then "all the blind eyes shall be opened and all the deaf ears be unstopped," so that "the knowledge of the glory of God shall fill the whole earth" and enlighten every man. How glad we should be of the promise that in and through the spiritual seed of Abraham (Christ and the church, Gal. 3:29), "all the families of the earth shall be blessed" with an opportunity of return to harmony with God, and of everlasting life!

Our study pictures Jesus surrounded by his disciples, teaching them, that in turn they might teach us and all who throughout this Gospel age would have the hearing ear. The lessons of this sermon on the Mount are wonderful for their simplicity and sublimity. Our Lord's first message was, Repent and get ready for the kingdom. To those who accepted that message he now gave additional blessed lessons.

(1) The pure in spirit, the humble of mind, the meek, the gentle, the teachable, these would be of the class acceptable to God as participators with Messiah in his kingdom. Without such meekness they would not be prepared to learn of him, and not learning they would not be proper characters nor be prepared in due time to be the teachers of the World.

(2) They should not expect that becoming his disciples would lift them out of trials, difficulties, sorrows, tears, but, on the contrary, must learn that such experiences would be overruled for their good, would serve to test their faithfulness and trust, so that those who will be worthy of a place in the kingdom might expect to pass through considerable sorrow and mourning. They were to understand that if they should gain the kingdom through much tribulation, they would there find in its glories and blessings comforts and joys which would more than compensate for every tear and every sorrow endured as soldiers of the Cross and followers of the Lamb.

(3) To be his disciples and to share with him in the Millennial kingdom, they must be meek, gentle—not bold, grasping, ferocious, self-willed, getting the best of the earth and of everybody in it. Rather they must cultivate the spirit of meekness; they must learn not only to fight and contend for the best of earthly things, but even to submit to injustice in the interest of the coming kingdom and their opportunity to be its heralds and to exemplify the spirit of the Great King and of all who would be heirs of life eternal. These in the present time may lose houses and lands and the love of parents and children and friends, because of their loyalty to the words and doctrines of Jesus, but eventually they will have a great reward. They with their Lord will inherit the earth. All the earthly privileges, rights and blessings secured by our Lord through his sacrifice he will in the end of this Age share with his church; and they with him, as kings and priests during the Millennium, will dispense to the world of mankind the earth and its bounties. More than this, the heavenly kingdom which they will receive will be fully empowered to bring to pass all the restitution blessings promised by the mouth of all the holy prophets—restoring mankind to original perfection, plus knowledge, and bringing the whole earth to be again a Paradise of God and world-wide Eden.—Acts 3:19-21.

(4) Jesus would have his disciples understand that right-

eousness and truth are scarce commodities at the present time amongst men—that the world is full of error and sin and unrighteousness. His disciples, by reason of enlightenment, will discern between good and evil, righteousness and sin. And they must so love truth, righteousness, as to hunger and thirst for it. To such, spiritual food will be granted. Truth will be dispensed to them as "meat in due season." Nevertheless, because their longings infinite for righteousness are circumscribed by imperfections of the flesh in the present time, they will not attain full satisfaction until they shall experience their resurrection "change." "When that which is perfect is come, then that which is in part shall be done away." (1 Cor. 13:10) "I shall be satisfied when I awake with thy likeness."—Psa. 17:15.

(5) The followers of Jesus who would share with him in his kingdom will need to be very merciful. As the kings and priests of the Millennial kingdom they will have to deal with the poor, groaning creation, uplifting the willing and obedient out of their sinful and degraded death condition—up to righteousness, perfection, eternal life. Only the merciful of heart could be properly entrusted with such a work. (1 Cor. 6:2) This lesson, therefore, all the followers of Jesus must learn—to be merciful.

Their first lesson must be concerning their own imperfection and their own need of divine mercy. This lesson needs to be continually inpressed until it becomes a fixed element of character—loving-kindness. Hence our Lord's declaration, "If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses." Again he tells us to pray, "Forgive us our trespasses as we forgive those who trespass against us." Consecrated believers, with all their past sins forgiven, unwilling, trespass against the perfect Law of God by word or thought or act daily, because they have the treasure of the new mind in the imperfect earthen vessel. These trespasses should be daily acknowledged and forgiveness asked for them through our great Redeemer-Advocate. But to impress upon us as a part of our character this essential element of mercy, the Lord declines to forgive our trespasses against his law, unless we exercise this spirit toward our fellow-men. "Blessed are the merciful, for they shall obtain mercy," and thus be enabled to make their calling and election sure—to a place and a share with their Redeemer in his kingdom.

(6) Those who will share the kingdom with Jesus will be "changed" from human nature to spirit nature in the resurrection, and see God—see him who is invisible to human eyes. (John 1:18) Only the "pure in heart" shall have this blessing. No man can help the fact that he was "born in sin and shapen in iniquity." (Psa. 51:5) But God has graciously arranged that the merit of Christ's sacrifice shall compensate for the weaknesses and blemishes of the followers of Jesus. Hence, these will not be judged of the Lord according to the flesh and its blemishes, but will be judged according to the purity of the heart, the mind, the intention, the will. Nothing less than purity of will could be satisfactory to God. Any consent to sin, any sympathy with it or intentionally yielding to it would indicate heart impurity and, unless abandoned, would lead to second death.

(7) All who will be heirs with Jesus in his Millennial kingdom will with him be called "sons of God," "sons of the Highest" under Jesus their Elder Brother. But only such can hold this title as attain that attitude of mind in which they "seek peace and pursue it;" and such to the extent of their opportunity would, therefore, rejoice, "to be peacemakers," not mischief-makers, not strife-breeders, not lawless, as the Apostle expresses it, but "subject to the powers that be," recognizing that God has all the power necessary for the subjection of the whole world, and that if he permits injustice and wrong, it will be for a time and for a purpose. We are not called upon now to rectify the affairs of the world, but to learn obedience and sacrifice and be prepared for sharing in the kingdom rule of righteousness in God's "due time."

(8) Those who would inherit the kingdom of heaven as joint-heirs with Jesus must love and serve righteousness to such an extent that a blind and unrighteous world will misunderstand them and persecute them on this account. By enduring such persecutions faithfully, calmly, rejoicingly, they attest to God that they possess characters which are copies of that of his Son our Lord.

(9) St. Peter tells us that if any man suffers as an evildoer the penalty for his misdeeds, he should be ashamed, but if he suffers as a Christian for his fidelity to Christ and his doctrines, let him glorify God on this behalf—let him be thankful for the opportunity, for on all such rests the spirit of honor and the Spirit of God. The Galilean Prophet emphasized this same thought; as many spoke evil of him, the King, similarly many would speak evil of all who would seek to follow closely in his footsteps. As they reproached and reviled him, so would they do to his followers. As they spoke evil of him, so would they do of his followers. And all this he would have them receive as evidence or proof of their faithfulness and of God's acceptance of them. These trials would evidence that God found them worthy of shaping and polishing for his service, whereas others without such persecutions would have every reason to doubt that they were in preparation for the kingdom. Such should rejoice and be very glad. They should realize that there will be different grades of honor and dignity in the kingdom and that the more they suffer for righteousness' sake, the higher and greater will be their reward.

(10) Christ's followers were to be "the salt of the earth"—exerting an influence and power amongst men of a preservative kind, delaying, if not arresting, degrading tendencies toward putrefaction and death. They should remember, however, that salt would be of no more value than sand if it were to lose its saltness.

(11) Jesus was the great light which came into the world, and his followers were to be lights or candles also. "As he was, so are we in this world"—light-bearers. The church is not of the world. As Jesus said, "Ye are not of the world." Yet the church is the light of the world. Each individual Christian should let his light shine before men, and the church as a whole is to be like a city on a hill which cannot be hidden. As a lamp would do no good if covered with a bushel, but its light would become extinguished, so also with the church individually and collectively. If light does not shine out it will soon die out. All that are in and of the household of faith should be able to see the shining of the spirit-light in every member of the true church, "the church, which is his body." Individually and collectively the church should let its light shine before men that many might see their good works, their likeness of character to the Lord, and glorify the Heavenly Father. Surely these are important lessons from the Great Teacher.

PERFECT AS YOUR FATHER IS PERFECT

MATTHEW 5:19-36, 38-48.—JANUARY 30.

GOLDEN TEXT:—*"Be ye therefore perfect, even as your Father which is in heaven is perfect."*—V. 48.

Since the Lord's followers have fallen flesh it is not possible for them to be perfect as God is perfect—except in heart, in intention. But this good heart intention is not sufficient to prove us worthy of a share with Christ as his "elect" to the glories of his kingdom. Our profession of pure heart and God-likeness must be tested. It must be demonstrated and developed to the point of fixity of character. It must stand tests of temptation. It must endure faithfulness under stress. Hence those accepted as disciples of Christ are required to be faithful under very trying circumstances.

The Jews had gradually lost sight of the divine law and had filled their minds with certain traditions which were more or less contrary to the Law. The Great Teacher, ignoring the Rabbis, might have been thought by some to be setting aside the Law, but he assured them, to the contrary, that he was merely setting aside human traditions and seeking to establish the Law and make it the more manifest. The people regarded the Scribes and Pharisees as very religious and holy. But Jesus assured them that they must have greater holiness or they would never enter the kingdom of heaven.

Tradition quoted the law, "Thou shalt not kill," and then added, "Whosoever shall kill will be in danger of the judgment"—in danger of trial and punishment by the appointed judges. But Jesus taught a still more rigid application, namely, that anger against a brother (in the heart, unexpressed) would mean a murderous condition of mind, which would be reprehensible in God's sight, even though the murder might never be actually committed. More than this, he reprehended unkind remarks, as, *rakah*, signifying "blockhead," and "thou fool," as meaning still worse, a moral degenerate. Our Lord declared that such expressions indicated wrong conditions of heart, which might, ultimately bring the individual before the Sanhedrin, or, possibly, eventually lead him on into the second death, symbolized by Gehenna.

Hell fire in this study is literally Gehenna fire. It refers

to fires kept burning in the Valley of Hinnom (Gehenna) for the destruction of offal and the prevention of contagion. Into this fire the carcases of malicious evil-doers might be thrown for destruction. It thus symbolized the second death. —Rev. 20:14.

According to the Galilean Prophet it would be useless for anyone to approach God's altar with a sacrificial gift while his heart contained any enmity against another. Hence any of Christ's disciples before offering a gift to the Lord should search their hearts and purge them from enmity, knowing that otherwise their sacrifices and praises would be vain.

The advice of verses 25, 26 is sound. If there is an obligation against us we should settle and discharge it as quickly as possible. It was an important lesson for all Jews to learn that their Law Covenant, which they supposed was their friend and assistant, was really their adversary and condemned them all. Because of imperfection of flesh, they were unable to keep the law and could not have its approval, and hence had its condemnation. The proper course for all who recognized this was to seek as good a settlement with the Law as possible, confessing their imperfection.

Those who heeded our Lord's advice, realized their imperfect condition and cried for help and found forgiveness in Jesus through his sacrifice. Thus, by faith, these were permitted to come into God's favor and blessing at Pentecost. But the Pharisees, hypocritically claiming to keep the law perfectly, did not come to terms with it and confess their sins repentantly, and did not accept Jesus, and did not obtain the Pentecostal blessing. On the contrary all of that Jewish nation who rejected Jesus stumbled into prison nationally, and wrath came upon that people to the uttermost. And until all things written in the Law and the prophets concerning them shall be fulfilled, they shall not come out of that prison-house. They said, "His blood be upon us and upon our children," and they are held condemned of their law. It will require all of the Millennial age for them to profit by the opportunities of the Millennium, to rise up out of sin and death conditions. By the end of the Millennium through the Lord's grace they will have "paid the uttermost farthing" and then the willing and obedient shall get free. Every Jew who would get free from that law obligation could have done so only by confessing his shortcomings and inability and by accepting a share in the sacrifice of Christ. Only the few agreed with the law-adversary.—John 1:12.

"EYE FOR EYE—TOOTH FOR TOOTH"

The Mosaic Law laid down the divine principle which the Judges of Israel were to follow, "an eye for an eye," the exaction of strict justice. The people had applied this to their individual relationships unwarrantedly, with the result that it cultivated hardness of heart, an exacting disposition, pitiless, merciless. Our Lord's teachings showed the error of this and pointed to the more excellent way—love. Although the Heavenly Father had made the law, he had also prepared to show mercy and did show it in sending his Son into the world to be the Redeemer of sinners, that they might not perish, but have eternal life through obedience to the Savior. How much more proper was it that fellow-sufferers, both imperfect, should be lenient, tender-hearted toward each other. Mark the Lord's words, I say unto you that by requiring an eye for an eye and tooth for a tooth, in exacting justice of your imperfect fellows, you are encouraging an improper spirit in your own hearts.

(1) If your enemy smite you on the cheek turn to him the other one—not literally, but in your heart, mentally. Do not retaliate in kind. That our Lord did not mean this literally, is demonstrated by the fact that when on trial he was smitten but did not ask to be smitten again. Figuratively he turned the other cheek, but not literally.

(2) If any man sue us at the Law and legally get possession of our property we are to feel no grudge against him, but are to render up willingly all that the Court might decree, more rather than less. We are to be law-abiding to the extreme.

(3) If conscripted for Government service after the manner of ancient times and compelled to carry a burden for a mile, the Lord's followers were not to be too close or exacting, but evidence their good will by doing a little more, rendering help for another mile if necessary or expedient, rather than grumble and shirk legal exactions.

(4) The Lord's followers are to cultivate generosity. As the Heavenly Father is always giving and never asking, so all his children should have this character-likeness, and be ready to give something to anyone in need. This need not necessarily mean extravagant gifts, nor all that the petitioner would desire. Judgment, discretion, is to be used. But the desire to give, to help, should by all means be cultivated in his own heart by every follower of Jesus. And from him who would borrow of them they should not turn away. They should, on the contrary, do good and lend, hoping for no similar favor in return. The Lord's people might not thus amass as much money as others, but they would be pleasing and honoring their Heavenly Father, and laying up treasure in heaven, and getting their own hearts into that condition which God could approve and bless in the kingdom.

"BLESS THEM THAT CURSE YOU"

Tradition taught that neighbors should be loved and enemies be hated; but the Great Teacher said that enemies also should be loved and blessed, even though they returned persecution and injury. It was this new and high order of teaching which marked our Redeemer's utterances as different from all others.

The cultivation of this spirit of love for enemies, as well as for friends, would mark the followers of Jesus as children of God, as having the Heavenly Father's Spirit—disposition. He sends the sunshine on sinners and on saints. And the rain comes down for the just and for the unjust. It is difficult to estimate the amount of harm done to our minds by the traditions of the "dark ages" respecting God's intention to torment eternally his enemies—all except the elect. Thank God that we find that these teachings are not from his Book! They made our forefathers heretic-burners.

Admittedly love is a glorious quality and God-like quality. But if it extend only to those who love in return, how would it be worthy of any special reward? Do not the heathen, yea, all men, love after this fashion? And if we are courteous merely to those who are courteous to us, wherein are we superior to Gentiles and sinners.

The followers of Jesus, the pupils in his school, are to take the highest standard of excellence for their pattern,—their loving Creator. They are to strive for perfection such as his. They are to attain it in their hearts, and, so far as possible, outwork it in every thought and word and deed of their fallen flesh.

HYPOCRISY A FOE TO GODLINESS

MATT. 6:1-15.—FEBRUARY 6.

GOLDEN TEXT:—*"Take heed that ye do not your righteousness before men to be seen of them."*—V. 1.

Perhaps no other sin was as roundly and thoroughly denounced by the Great Teacher as was the sin of hypocrisy. Its meanness is recognized and acknowledged, even by those who practice it. It is falsehood and deceit, the very opposites of righteousness and truth. No matter what forms, ceremonies and garbs the hypocrite may wrap himself up in he cannot deceive God. Ere long he is sure to disclose his deformity to his fellow-men, also. So surely as one is dishonest, hypocritical, he is unworthy of the truth—not one of the kind whom the Lord is now "drawing" and "calling" to membership in the body of Christ, the elect church. The hypocritical, therefore, cannot see the truth, cannot comprehend it. They live on the plane of dishonesty and, in that sense of the word, are unrighteous or impure and unworthy of the truth.

This does not signify, however, that all hypocrites are worthy of second death—extinction. It merely means that they are not worthy of a place with those now called to be joint-heirs with Christ in his Millennial kingdom. Thank God, all that came down to us from the dark ages respecting eternal torment as the divine provision for all who would not be of the little flock was falsehood—blasphemous misrepresentation of the God of love and justice. The Millennial kingdom is for the very purpose of dealing with those who are hypocritical and otherwise degenerate. Under its restraints, corrections, rewards and punishments many of them "will learn righteousness," as the Scriptures assure us. (Isa. 26:9) Only the finally incorrigible will be destroyed in the second death.

Today's Study illustrates various forms of hypocrisy and condemns them all:

(1) The doing of righteous acts before men to be seen of them, while pretending to do these for righteousness' sake, to be in harmony with the divine will. Such will have no reward from God, though they may or may not get the reward they seek, namely, human praise from those whom they deceive. The alms and other righteous acts which God would approve are the unostentatious—not done for human praise, but from

principle, from love for God and his righteousness, and love or sympathy for fellow-men. So quietly should this be done that even those close to us in life might only by accident discover our unselfish generosity.

(2) Hypocrisy may take the form of religion—pretended piety, worship, praise, church attendance, "chief seats," the amen corner, etc. It delights in religious garbs which say ostentatiously, My coat or bonnet or collar or tie will tell you that I am specially holy. Praying in the streets has become unfashionable, except for our Salvation Army friends. We should not be understood to mean that all who dress peculiarly, who go to church, who pray in public, etc., are hypocritical! God forbid! Nor do we understand this to have been the teaching of the Son of God. He taught rather that these supposed manifestations of holiness might be used hypocritically. His warnings were not that we should undertake to correct those who are addicted to these condemned practices, but that we should see to it in our own hearts and lives, and all of our own religious sentiments, that they are sincere—to God and not to men. He who does such things for outward effect upon his fellow-men should know that his hypocrisy is distinctly known to the Lord, even when not recognized by his fellowmen. He should know that so far from receiving a blessing he goes the more deeply into divine disfavor.

True prayer should be to the Lord—never to the public. Individual prayer is specially commended by our Lord. Family prayer is also Scripturally proper. Prayer in the church is proper, because supposedly amongst those who constitute the family of the Lord—this is not public prayer in the proper sense of that term.

The prayers of God's people should be simple, earnest, heart-felt. They need not be long. Repetitions are useless. The Heavenly Father knoweth better than we what things we have need of. He waits to be gracious—waits to be asked for blessings. In so doing he cultivates in his people a proper spirit of appreciation of their needs and longing desires for the good things he is willing to give—to the intent that they may be blessings in the highest sense and degree.

THE SAMPLE PRAYER

What is generally styled "the model prayer" was given merely as an example. We are to pray after that manner, but not necessarily in those words. The order of the prayer is beautiful. How properly it opens by addressing "Our Father in heaven" and by expressing desire that the great name of God be hallowed, revered, honored, by all, and therefore by the petitioner also. It proceeds to express a desire that the divine will may be accomplished on earth as in heaven and the confidence that this can come about only through the establishment of God's kingdom—by Messiah's Millennial reign of righteousness, which will be enforced for the blessing and uplifting of mankind and the bringing of all the willing from sin and death conditions to life everlasting.

Thus the chief thing, the glory of God and the outworking of the divine plan, should be the most prominent things in our hearts as we approach the Throne of Grace. Then we may remember our own physical needs and ask for the bread of life. It is not for us to specify the spiritual or temporal food, but to petition the Giver of all good, in the spirit of submission to the divine arrangements, whatever they may be.

We have not the wisdom which would warrant us in specifying, particularizing our wants; rather the proper spiritual child delights in the Father's will and providence in all things:

"Back of the loaf is the snowy flour
And back of the flour the mill;
And back of the mill is the wheat and shower
And the sun and the Father's will."

When told to pray, "Forgive us our trespasses," we are not to understand thereby original sin. That great transgression committed by our father Adam, which involved himself and all of his posterity in the sentence of death, cannot be forgiven upon request. For its cancellation God has already arranged—the death of Christ, "the just for the unjust."

But we trespass through imperfections and temptation, contrary to our better intentions and wishes. These sins require acknowledgment and forgiveness. Divine mercy is pleased to remit the guilt of all unintentional sins and to reckon them as covered with the precious blood as part of original sin. The Lord waits to be thus gracious, but, desiring our blessing and development, he requires that we shall be similarly forgiving toward those with whom we have to do. "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:15) What an incentive to sympathy, generosity and forgiveness is here!

FORGIVENESS VERSUS MALICE

[This article was a reprint of that published in issue of August 15, 1894, which please see.]

THE WORLD'S MEDIATOR OUR ADVOCATE

DEAR BROTHER RUSSELL:—

I have noticed with interest the discrimination you make between a mediator and an advocate—that believers of this Gospel age, called to be members of the body of Christ, the Mediator, have an Advocate and need one; because, although as new creatures they are accepted of God, nevertheless having the new nature in the imperfect "earthen vessel," they cannot deal directly with the Father; even as a good citizen, approved in an earthly court, is not permitted by law to approach the Court directly, but only through an Advocate or attorney. I appreciate this distinction. I see how incongruous it would be for us New Creatures to be under a mediator. And I agree that THE WATCH TOWER has rightly defined these distinctions; that our Lord Jesus is the Advocate for the church and the Mediator for the world. I agree, too, that his mediatorial kingdom is not yet established—that it belongs to the Millennial age. I agree, also, that while our Lord is now the Mediator of the New Covenant, he is thus spoken of prophetically, because this is the great work to which he was appointed and because by his death he has become a "surety" (Heb. 7:22) for the full carrying out of the divine promise of a New Covenant of blessing for Israel and the world.

I note my difficulty. It seems to me that the church, "the household of faith," needs no Mediator now, since we have become new creatures; but did we not need a Mediator before we could become new creatures? It seems to me that our Lord Jesus must have acted as Mediator for us, at least momentarily, while we accepted justification and made our consecration. If this is not the correct thought, please render me the necessary assistance out of my perplexity.

WE REPLY:—Your difficulty is merely one of terms and not one of facts. It is a fact that believers needed the application of the Lord's merit, the "ransom-price," to be applied on their behalf—as a covering for their human imperfections and a basis for their becoming joint-sacrificers with Christ. This fact which your mind has grasped thoroughly should never be relinquished. It is the foundation of all proper faith. But you have attached a wrong label or name to that fact and need to take it off, and instead to attach the Scriptural label or name. It is as our Advocate that our Lord justified us, and not as our Mediator, because the term Advocate applies to our Lord only as our representative before the Father, justified by faith in his blood and sanctified through our consecration to be dead with him, he appeared before the Father as our Advocate: we were accepted and begotten of the holy Spirit as new creatures, his "members." Our Lord continues as our Advocate. He is not the world's Advocate.

As for the word Mediator, it is indeed a glorious name and title possessed by our Lord, but it is not the proper label or name to be associated with his service in our justification. It is not Scripturally applicable to the church at all, except that we are associates with the Mediator of the New Covenant as "his members" in the sufferings of this present time, and as joint-heirs with him in the glorious prospects of the Millennium. It will help us greatly to remember that while the word mediator is very loosely used in general conversation today it is quite particularly and carefully and exclusively used in the Bible—only in connection with a covenant. Messiah (Head and body) is the Mediator of the New Covenant, as Moses was the Mediator of the Law Covenant. (Acts 3:22, 23) No other mediator than these is known in the Scriptures, whatever may be the usage of our language.

By what term, then, should we speak of our justification and of him whose sacrifice justifies the church? We should use the Scriptural term redeemer. Jesus is the church's Redeemer, for "He bought us with his own precious blood";

"Ye were redeemed, not with corruptible things, . , , , but with the precious blood of Christ." Our Lord will be the world's Mediator in due time. But he is as yet only the church's Redeemer, as he is now only the church's Advocate; because he has not yet made application of his merit on the world's behalf.

Are some surprised to note these clear Scriptural distinctions of terms? Let us reflect that the Lord has given us many blessed opportunities for the study of his Word not possessed by our forefathers. Hence we ought to see and appreciate more distinctly than they. We ought to be able to "rightly divide the Word of Truth" better than they. If some of our dear readers had the thought that they had studied the Scriptures so carefully that there could be nothing more to learn therefrom, let them confess that God's Book is wonderful, a mine of precious treasure. Its exactness in various features is marvelous. But this very exactness is proof of its divine inspiration, as the ability to see this exactness is an evidence to us that we are guided by the holy Spirit which wrote the Book; even as it is written, "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." The natural mind is disposed to reject, criticise and to call this "hair-splitting": It lacks in discrimination, or else is willing to turn and twist the Word of God to make it suit a theory. In either case there is blindness.

FOLLOWING A SUGGESTION SUCCESSFULLY

DEAR BROTHER RUSSELL:—

I have just received a letter from a Sister in the South and thought that an extract from it would be interesting to you, and possibly offer a suggestion to other WATCH TOWER readers. The Sister writes:—

"In THE WATCH TOWER of November 1st the suggestion is offered that those who cannot sell DAWN-STUDIES regularly might 'do a good follow-up work by selling the HEAVENLY MANNA.' After thinking prayerfully over the matter I decided, the Lord helping me, that I would make an effort along this line. I made the start today, working three hours and canvassing twenty people. The result was that I took orders for ten books and found two people already interested in the truth, one-half of my time being spent with these friends, namely, two sisters who have a brother in the truth in N. C. These sisters have but recently moved to Columbia and were wondering if there were any people residing here of their brother's faith. You may easily imagine how happy it made me to find these friends. One of them had been reading but recently and is becoming much interested.

"My motive at first in doing this work was to help our finances, which are low at present; nevertheless, down deep in my heart was a longing desire to do something to awaken the zeal which was in danger of being smothered by the daily trials to which I have been subjected of late; for really spiritual help and nourishment are what I stand in need of more than money. Accordingly, I prayed to the Lord that, if I had taken the right step, he would encourage me this first day, for it was just as hard for me to start out now as when I sold my first DAWN. I feel that he has indeed done so, for the meeting of those two interested ones was well worth the effort I had made."

DELIVERED FROM THE FOWLER

DEAR BROTHER RUSSELL:—

Please let me add my testimony to the many others sent you at this time. My feeble words cannot express my heart's joy, because of the great light that has come to me through the knowledge of "present truth."

The little tract from your pen that by accident fell into my hands many years ago accomplished its mission well. Under the Spirit's power God used that little messenger as an index-finger to point to the proof of its strange and new statements concerning the meaning of many things in the Bible. You said, Prove everything by the Word of God. I did so, found your words to be truth then, and the eyes of my understanding were opened.

The key to the great storehouse of God's truth was in my hand, and gradually, step by step, I have been guided by your Spirit-inspired pen, which has continually pointed to God's Word as the only proof test of its statements, until my heart has become established in the truth, and each day I am becoming more and more free. More and more is the light shining, and with joyful anticipation, faith points a little farther on unto the perfect day.

May our Father still make you his blessed instrument to show forth his light upon his fast-revealing truth, and still use your lips as his mouthpiece to guide those who otherwise could not understand. And may the ink-horn at your side never fail to supply the pen which will send the message of love and light to the thousands who cannot hear your voice, nor look upon your Spirit-illumined countenance. But it is not your work. Let God be praised for his wonderful work, which he has brought through his chosen servant and watchman, and may you still, as in the past, be sustained and comforted by him who will never leave, never forsake.—Job 8:19, 20; Ps. 84, 12; Heb. 12:27.

And may you be among those who cannot be shaken, but one to whom the verse—Ps. 37:6—will most fully apply, is my fervent prayer.

Nov. 17 was my 70th birthday anniversary, and how blessedly true is the text that is written in the HEAVENLY MANNA for that date. Faithful pastors and teachers, who have watched for my soul as they who must give an account. Surely I have been delivered from the subtle snare of the Fowler. Praise the Lord for his loving, unmerited kindness to me.

Yours in hope to anchor in the harbor.

MRS. M. A. SMITH.

DEAR SISTER SMITH:—

I have pleasure in acknowledging your kind letter of the 22nd inst., being deeply appreciative of the loving interest, sympathy and fellowship expressed in it.

Truly, in the wonderful mystical body of Christ, and of which by God's grace we are individually members, if one member suffer all suffer. Then, too, we are each built up by the means of the strength that each band, joint and ligament supplies, until we all come to the full stature of men in Christ. Our consolation is that the Lord knoweth them that are his, and that all things are working together for good to his elect ones. In our present trials let us take heed to ourselves that we ever remain in the faith, knowing that he who has called us is faithful, who will also do it.

Very sincerely your brother and co-laborer in the kingdom, C. T. RUSSELL.

INFIDEL OBJECTION ANSWERED

The following was sent by Brother Fisher recently to a secular journal:—

MR. EDITOR. DEAR SIR:—

Infidels and unbelievers in the accuracy of the Bible love to prove that the grand old Book is wrong. Don't you think they would be benefited more by an equal amount of time and thought to prove it right?

For example, one of the favorite objections to the Bible is the longevity of the people before the Flood, under the favorable climatic conditions of those days and their nearness to the perfection of the first couple, created, as they were, "in the image and likeness of God."

It is solemnly affirmed by infidel scientists, both orally and in writing, that the only rational understanding of those long lives is that at that ancient day they reckoned time differently, calling a lunar month a year. Recently my attention was called to internal evidence in the account itself, which shows that our wise friends have got to find another reason.

If the antediluvians called a lunar month a year, then, of course, Adam, for example, lived 930 months, or about 80 years—an age that agrees with modern experience.

This seems rational, but the Sacred Record furnishes other data that involve a most irrational and absurd conclusion, if we are to act upon the lunar month theory.

It is that the antediluvians had children at an unbelievably tendered age. Of Adam the record runs: "Adam lived one hundred and thirty years and begat a son." (Gen. 5:3) According to the lunar month hypothesis he had his first baby at the tender age of eleven. Some of the other patriarchs were even more precocious; for example:—Seth, 9 years old; Enos,

7; Cainan, 6; Mahalaleel, 5; Jared, 13; Enoch, 5; Lamech, 15; Methuselah, 15; Noah, 41; Shem, 8; Arphaxad, 4; Salah, 2½; Eber, 3½; Peleg, 2½; Terah, 6; Abraham, 7; Isaac, 5.

After this the modern era of ages is admittedly in force.

Now, then, where are the infidels and infidel higher critics going to begin to throw the account out? They cannot believe in the lunar month theory. The only thing left is to throw the whole thing out of court, which many have done. I think the account is true, and trustworthy as it stands. What do you think about it, Mr. Editor? Yours truly,

G. H. F.

DEARLY BELOVED BROTHER IN THE LORD:—

May I ask you whether you understand that there is any time or circumstance under which, during the present time (S. S. 1:2—"Let him kiss me with the kisses of his mouth; for thy love is better than wine"), "kisses of the mouth" can have any fuller meaning than full heart recognition of the exceeding great and precious promises and their application to one's self, and by heart appreciation thus to recognize the presence of our dearly loved espoused Bridegroom?

In other words, is there any time or circumstance when you understand that there could be any recognition of a personal presence? Or should we fear such experience as one of the many forms and ways Satan will take to "deceive, if possible, the very elect"? transforming himself into an angel of light. While a personal answer will be appreciated, from the experience I hear some are having, it seems as if an answer through THE TOWER, and that soon, may save some from a snare of the adversary. With thanksgiving to God, I am,

Your brother by grace, J. C. EDWARDS.

IN REPLY

I am quite agreed that the figurative expressions of Solomon's Song should not be allowed to exercise fanciful impressions upon our minds. There would be great danger of putting one's self into a mental attitude which would be susceptible to adverse spirit influences—from the fallen angels. God has in these last times spoken to us by his Son in the record of his teaching and through his specially appointed apostles. Upon the exceeding great and precious promises which these set before us our hearts may freely feast. And in these we should find an abundance of spiritual nutriment, refreshment, and not invite or desire any physical or sensuous manifestations of our Heavenly Bridegroom's love and care. Thanks, dear Brother, for the kind words of loving cheer and sympathy. I am glad to note your firmness and clearness in the truth.

Very truly your brother and servant in the Lord.

ALLEGHENY, PA., Nov. 25, 1909.

DEAR BROTHER RUSSELL:—

In view of the flood of "Open Letters" by some ex-members of the New York Ecclesia, would it not be well to answer them in THE TOWER? Of course, your main article in the November 15 WATCH TOWER is a masterly reply to the Open Letter. Although not so declaring itself, the TOWER readers in general may not recognize it to be a response. And indeed I do not know whether you so intended it or not.

Its first exception to your (our) faith and teaching charges you with now presenting what the DAWN and TOWER do not teach—a subtle way of inferring that according to your presentation Jesus was not "a ransom for all" mankind. They misrepresent you as teaching that the church is a part of the ransom price.

Truly no weapon formed against the Lord's cause will prosper. The Lord will take care of the ultimate results.

The opposition further infers that your teaching is the "abomination that maketh desolate." What will they do with Daniel's prophesy—"from the time of the abomination that maketh desolate, there shall be 1,335 days" (years)? Evidently they are prepared to set aside the Scripture Chronology as well as the truth they have professed to love and serve.

Closing article I. they graciously accredit you as having been "helpful" to them in a study of the divine Word, inferring, however, that they dug out of the Bible, truth not received from your instruction. Well do they know they never discovered Scripture knowledge on God's plan that did not emanate from the DAWN and TOWER presentations.

In their article II. do they not agree with you (with us) that Jesus is our Advocate, though they did not always do so? Or, do they profess to hold to the position that they are still enemies of God and God, at enmity with them, thus necessitating the constant service of a Mediator or go-between? Are they proud of this animosity? We rejoice that Jesus is our Advocate.

Article III. of the "Open Letter" has been thoroughly covered by your masterful reply in Nov. 15 WATCH TOWER. The opposing faction deals in isolated verses where you treat the subject in its entirety and you do so forcefully, logically, conclusively. Truly God is with you.

Article IV. starts out with a deliberate misstatement (to be charitable)—falsehood (to be exact). It declares that you "set forth the view that you alone are 'that servant' of Matt. 24:45-47; Luke 12:42-44;" whereas your claim re "that servant" was for THE WATCH TOWER.

According to the position taken by the advocates of the "Open Letter" no sister could possibly come in for a "special blessing" at the hands of our Lord. Rather a discouraging doctrine for the sisters, surely! It tends to make discrimination between the males and females of the faith, "once delivered to the saints." I wonder that all the sisters do not at once see the force of that argument.

Article V. of the "Open Letter" stands powerfully against the argument of the opposing faction. In it they admit that only 17 out of 300 Bible students in Brooklyn Tabernacle were in favor of a certain character of Bible study. Did they expect that the 300 should have given way to the 17? Or, do they hold that the 17 are smarter than the 300 and know best what the Lord approves?

Here let me remind you how the "Berean Bible Studies" started in Allegheny. I was appointed the leader. You merely suggested that I introduce this form of Bible study to the class. I did so, and after the seventh lesson you went on the platform and reminded the congregation that they now knew what the Berean Study is, as compared with Bible study in other ways. You told them of the favorable reports you had of the Berean Study, its increase of attendance, and that you now desired an expression from the church as to its desire respecting future Bible Studies. Eleven hands were held up in favor of the Bible Study by books and chapters, four hands went up in favor of Bible Study by the selection of a verse or topic. Upwards of 250 hands were then extended in favor of the Berean method of study. I made note of all this at the time.

Now, dear Brother, I know not what method you pursued at the Brooklyn Tabernacle assembly, but am convinced that you did about the same as with the Allegheny congregation. The 17 objectors should at once have surrendered to the voice of God as expressed by the majority. It implied that God was pleased to have Berean Study, in which way every class studies systematically and has your assistance in arriving at conclusions. Only the wilful and heady would want to do otherwise.

[Seeing that some "Independents" were becoming confused, and manifesting an ungracious spirit, we recommended that for the next six months all meetings should be Berean Bible Studies, which had proven so helpful to many, and gave widest latitude for all and on almost every Bible topic. The vote was almost unanimous; about 300 in favor of Berean Studies, and 7 (not 17) against—by record.—EDITOR.]

Experience doubtless has taught us that, although people have had Bibles and studied them throughout the past, they have failed to get much good, but by studying in the Berean way they gain much knowledge of God's plan and principles of righteousness and know full well that the Berean studies are most helpful.

The opposing friends will have to get up a better argument than that set forth in their "Open Letter" if they shall deceive the Lord's little ones. Only those not really of us will be turned aside by their clamor and commotion on spiritual lines.

God help you, Brother, stand fast in the true faith, the faith "once delivered to the saints." Nobly have you espoused God's truth to the hearing ones. If some presume to hurry along ahead of light as it becomes due they will be as much (if not more) in the dark than they who stay behind.

Continue to remember me at the throne of heavenly grace. Be not dismayed by the shafts of the enemy.

Your brother in Christ our Redeemer and Advocate.

J. A. BOHNET.

THE MEMORIAL CELEBRATION

In the interest of readers in the uttermost parts of the earth, we note the fact that the time for the celebration of the Memorial Supper this year will be the evening of Friday, April 22, after six o'clock, which marks the beginning of the 14th day of the Month Nisan according to Jewish reckoning. That night corresponds to the one on which our Lord was betrayed. The following day corresponds to the date of his crucifixion, and Sunday, April 24, beginning at 6 P. M., on the

23d, will be the first day of the Jewish Passover week.—Lev. 23.

We refer our readers to the Sixth Volume of the Scripture Studies, Chapter XI, entitled "The Passover of the New Creation." There we have endeavored to set forth this subject in detail. We hope that all of God's dear people who **trust in the merit of the precious blood of Christ for justification** will celebrate this Memorial of the great Sacrifice of our Lord. And let us not forget that it also memorializes the consecration to death of all the members of the Body of Christ. "If we suffer with him, we shall also reign with him." "If we be dead with him, we shall also reign with him." "This cup is the New Testament in my blood." "Drink ye all of it." —Luke 22:20; 1 Cor. 11:25; Mark 10:38.

VOL. XXXI BROOKLYN, N. Y., FEBRUARY 15, 1910 No. 4

1909—REPORTS FROM THE SOCIETY'S FOREIGN BRANCHES—1909

The brethren in charge of the foreign branches made their reports in due season, but we were unavoidably prevented from printing them until now. We are sure that they will be of deep interest to all WATCH TOWER readers. We have nothing in a concrete form to present respecting developments in Africa and India. However, matters in those lands are progressing as satisfactorily as could be expected. Of course, opposition is encountered everywhere, but not from the worldly. As it was the Scribes and Pharisees who opposed the Gospel message eighteen centuries ago, so similar classes oppose the Gospel of the kingdom now. As then the rulers were "grieved that he taught the people," so it is now. There seems to be little objection to the various forms of error, Christian Science, Higher Criticism, Evolution, etc., but the moment the Truth is presented anger and opposition are aroused. This seems to prove our theory that the adversary himself is exciting and driving our deluded opponents to envy, malice, hatred, strife, slander, evil-speaking and insinuations, which are his methods. Would that all of God's consecrated people could realize this! What a change it would speedily effect—even those blinded by error would then be saved from being used as Satan's tools!

The reading of the reports following will certainly prove a great encouragement to all who love the Lord and who delight to note the prosperity of the truth. Of course, to those that walk no longer with us the effect will be the reverse. Things once despised they now love; things which they once loved they now despise. The reports show that the sifting work is in progress all over the harvest field. This is just what we should expect. While our hearts ache for the dear friends who have left us, the fact that they so speedily lose not only the truth, but its spirit of love, reconciles us the more quickly to the situation and shows us that their condition of heart, which we did not suspect, but of which the Lord well knew, must have been behind their rejection by him and the taking from them the light of present truth. The evidences from every quarter are that many more are coming into the truth than are leaving it. And apparently those now coming in have been under the Lord's supervising care and in another department of the School of Christ for some time. Now as their eyes are open to the harvest message they feed upon it rapaciously. So successfully do they assimilate the truth that sometimes a six-months' beginner may be able to correct even a leader who has been in the truth for ten or twenty years, but who has neglected reading. We cannot too strongly urge the fact that our vessels are leaky and require frequent spirit renewings. We are glad to note from letters received that the number of those reading twelve pages of the "Dawn-Studies" each day is increasing. We believe this to be one of the very best methods of Bible study—putting on the whole armor of God, fortifying heart and head. We learned with pleasure that during our absence, on New Year's Day, nearly all the members of the Bethel family resolved to follow this method and so to accomplish the reading of the entire six volumes of "Scriptural Studies" during the Year 1910.

REPORT OF BRITISH BRANCH

DEAR BROTHER RUSSELL:—

I have pleasure in sending once again the British yearly report of books sold and work accomplished in this part of the harvest field. The year has not been specially notable in any of the various features of the harvesting, but you will see that the general activities have been kept up and the results betoken increase of interest. You will know that trade in these countries has not been very brisk, and you would partially expect, if not a decrease in the sale of STUDIES, not any notable increase. We have indeed to report a slight decrease in the circulation of the cloth-bound Vol. I, but there has been a considerable increase in the output of the cheaper issue. Our total, as shown on sheet No. 1, is 46,926 STUDIES and DAWNS and other books, amounting in all to 61,225 books and booklets.

The Tract work has gone on well. If our brethren find it hard to sell books they find it easy to give out tracts. These have been circulated to the extent of 2,369,000, at the rate of nearly 50,000 per week. The newer form—the PEOPLES PULPIT—is very popular both with the brethren and with those who look for our tracts; and the No. 3, "Where Are the Dead?" has brought forth many inquiries. People will read a paper when they will not read a tract. Then the small inset picture of yourself on the first page has done good by letting people see we are not associated with "Dowieism," which many have believed was the case. The inquiries and the results show that there are many waiting to hear some satisfying news of the love of God; and regularly we are getting evidences of the blessing which the STUDIES are bringing to the people. It has been a surprise to me that there has not been a large increase in the sales of these books, for surely in this country the Lord must have many who fear him. I believe there is a large number of the class who have been associated with religious work, an intelligent middle-class, who have as yet hardly been touched with the books, and I cannot but think many of these will come to the Lord through the Harvest work. There seems no chance of newspaper work here in the meantime, but surely the heavy tract work must to some extent correspond with the newspaper work of the States.

I regret that there is as yet no further information to send you about a central meeting hall for London. No doubt we could have a choice of several places if we were in for buying property; but we are waiting upon the Lord, as I know you are. The British friends look forward with eagerness to your return, desiring it as soon as it can be arranged. The year has brought us trials, sorrows, disappointments, but the joy of harvest is surely ours, and the many evidences of the Father's favor have been especially sweet. The work goes on, and the prospects are good at present. We want to use all our opportunities for witnessing to the truth and to the kingdom before the end comes. In humbleness of mind we pray the Lord to keep us and to keep all his own, and we pray especially for you, dear brother, that in the multitude of your labors you may be kept. With much love from the household and from all the brethren, I am

Your brother and fellow-servant,

J. HEMERY.

Summary of the Work

Number of DAWNS and STUDIES (in various bindings)	46,926
Number of booklets and other books	14,300

Tracts Distributed

Various tracts (including 304,000 No. 80 of last year vol. matter)	836,000
PEOPLES PULPIT No. 3	1,533,000
Total number of tract pages	40,669,800
Letters and cards received	11,735
Letters and cards sent out	10,405

REPORT OF AUSTRALASIAN BRANCH

DEAR BROTHER RUSSELL:—

We are pleased to send along herewith the usual Annual Statement; we could have hoped to have a better account to render, but under the circumstances we are thankful that it is what it is through the faithful efforts of the colporteurs and zealous and earnest friends.

You will notice that we wind up the year as has always been the case since the Branch started, with an increased debt to Brooklyn. This increase shows a little more than usual on account of including the amount of fares of Brother and Sister Henninges back to Buffalo. We should have liked to see Australasia somewhat more, if not entirely, self-supporting, and possibly many of the friends have not realized their privilege of co-operation in this way.

There remains little of Australasia that has not been colporteured, only a few isolated places; but we trust that a second going over the territory will prove even better in results as to the finding of "wheat," and just as easy for the colporteurs to make their way. We are glad that the Lord has put it in the hearts of our Brother and Sister Richardson to stay in these parts notwithstanding that it has meant so much of self-sacrifice for them to do so; and we hope that others may come forward in this the eleventh hour to enter the joys of the Harvest work. We have now five other laborers in this privileged serv-

ice, Brother and Sister Thompson having left for home by way of Ceylon, India and England.

The volunteer work shows a bit less output than previously; but the outlook for the ensuing year is better, and able and willing ones are now getting systematically to work. One dear elderly brother comes in regularly for his weekly supply, his face always beaming with joy as the privileges which he has of being able to put out 1,000 to 1,200 PEOPLES PULPITS per week. Throughout Australasia the work goes forward and new interest continually comes to light of some who are rejoicing in the very truths from which others have turned aside. It is as though those who have become upset over the Vow and become blinded as regards the covenants and the church's high calling have made room for others to "take their crowns." The great lesson appears to be "Take heed"—"Let him that thinketh he standeth take heed lest he fall."

Of course, as was anticipated, Bro. H. carried the bulk of the Melbourne class with him. He had such a hold upon them that there was small opportunity for assisting them to the truth on the points at issue. He also did what he could to prevent their reading the TOWERS, so that some TOWERS received from America were simply re-addressed to this office unopened (only two or three). Some whom I had not seen for two years and had left at that time in good fellowship—nothing having passed between us in the meantime—wanted to pass us on the street as though we were poison.

We have tried to take advantage of any opportunity that any would give us of helping them, and the Lord has been pleased to bless our efforts in this way so that some have been regained. When we started here there were about twelve with us; now we have usually about twenty-five at our Sunday evening meeting —but probably not more than twenty are thoroughly established in the truth. Bro. H., I think, still holds about eighty or so, but many of them are not readers to any extent and have been drawn to his meetings rather by his "eloquence" than by the truth. Some of them do not even acknowledge the "parousia," and one who happened to come in yesterday had still the thought that man has an immortal soul. I do not think that Bro. H. is making any progress, as I have not heard of any that he has gained, while we can count a few, say about ten, around Melbourne, besides more in other parts. Though our numbers remain low, it is not because there have not been additions, but on account of so many going out of the city, either to go into the colporteur work or for private reasons. All the same, we are not discouraged and do not want to accomplish more than the Lord is willing for us to do; only we do not wish to leave a stone unturned to the end that we may gather every grain of "wheat" in the vicinity.

We are contemplating more pilgrim work, but of course the distances are great and the little companies are far between. Brother Nicholson has just returned from a trip to South Australia, where he enjoyed the privilege of blessed meetings with the friends in Adelaide and other points. Brother Nelson is making preparations for a trip to Tasmania and New Zealand, coming around by New South Wales.

We would think it good for you to draw the attention of the Australian friends to this part of the work, especially if you think one or the other of us should be out most of the time. The friends here have not responded to the invitation in the May TOWER regarding Pilgrim trips, thinking, we suppose, that the matter referred to America only.

Yours in the privileged service of our Redeemer,
R. E. B. NICHOLSON and EDWARD NELSON.

Summary of the Work

Publications circulated:—	
Copies of STUDIES	11,356
Copies of Vol. I in WATCH TOWER form	970
Copies of Booklets	1,251
Copies of Free Tracts and WATCH TOWERS	90,602
These represent Tract Pages	1,906,096
Letters and Cards received	1,696
Letters and Cards despatched	2,970

Tract Fund Expenditure

	£.	s.	d.
Deficit from 1908	750	12	7
Tracts, postage, freight in and out, rent, gas, etc., Pilgrim work, meetings and other expenses, etc	310	12	8
	£1,061	5	3
Subscriptions to THE WATCH TOWER and contributions	£91	7	8
Deficit	£969	17	7

REPORT OF SWEDISH BRANCH

DEAR BROTHER RUSSELL:—

By the Lord's grace and favor we have again passed another year in his blessed communion and service, and it is once more my much appreciated privilege to send you an annual report from this part of the field.

As we expected at the beginning of the past year we have, during the same, seen greater victories for the Truth than in any other twelve-months period up to the present, and the prospects just now are more encouraging than ever, a fact that seems to indicate that this is the Lord's time to gather the last of his jewels, and, by his own methods, to finish their preparation for the coming "Glory, Honor and Immortality." We have also had the most abundant proofs that even the multitude begin to listen with joy to the "good tidings" and wish to hear of God's true character and plan. The doors of opportunity are open wider than at any time before and inspire us to pray the Lord of the Harvest to send more able and willing laborers to this end of the large field.

In spite of the bad economic circumstances which the Swedish people, and many of the truth friends also, have been in for the last four months, because of the great conflicts here between employees and employers, we are able to report a considerable increase in the circulation of DAWN-STUDIES as well as in other directions. We have sold over 2,000 more books and nearly 5,000 more booklets, TABERNACLE SHADOWS, etc., than last year. About ten regular Colporteurs have been at work during the year; they are all very thankful to the Lord for the privilege of spreading his message abroad. Of late, six or seven new ones have come into the work—one of these is a dear brother in Finland who, no doubt, is a chosen instrument in the Lord's hand to serve his people in that country. This Brother came in contact with the truth only five months ago, but his love for the Lord and his zeal for present truth are very great. A few days ago he visited Orebro in order to symbolize his consecration and to confer with us about the work and prospect for the truth in his native country. Another brother also in that land seems now to intend to sell his farm and go out as a colporteur there.

The number of subscribers to the Swedish WATCH TOWER has increased only by a little more than 200, but we have received many proofs, by letters, etc., that it is much appreciated and a great help to its readers in general. A good many new subscribers for next year are expected. We have also published a new edition of 10,000 copies of "About Hell," an edition of 9,000 copies of "About Spiritism," an edition of 5,000 copies of a new hymn book containing 166 very good hymns for use at our meetings, and besides this eight different tracts, or parts of the Swedish PEOPLES PULPIT—about two millions altogether.

Our efforts to have the tracts distributed with the newspapers as supplements have not led to any result, but still we have sent out nearly twice as much "volunteer" matter as in the preceding year, and the friends in general seem more and more to appreciate the opportunities of service offered to them through the Society's generous arrangements in this matter. As an example I will mention how a Brother living in a little place at a distance from here has of late began to systematically send out the tracts to all small villages and parts of the country where the Colporteurs and usual tract distributers have not been. He puts a four-fold tract into one of our envelopes, stamps it at his own expense, and sends it out according to the directory. Several orders for the first volume have already arrived at the office from remote places as a result of this brother's work.

The pilgrim work has been greatly extended, as the following report will show. Five Swedish brethren have taken part in this service during the year, and the Lord has richly blessed their efforts to edify the friends, and also the many meetings held for the public in nearly all parts of the country. One general convention has been held in Orebro, when the truth friends in attendance, numbering about 350, had the privilege of partaking of the spiritual feast the Lord spread before us by you as his mouthpiece. We also held about ten local two-days' conventions at different places, all of which were blessed of the Lord to the encouraging of his people.

The amount of the donations to the Tract Fund is not quite as high as last year's total, but still the sum is very good in view of the poverty of most of the friends in Sweden. And then we must consider that a large part of their savings has been used to rent halls for meeting, the advertising of public meetings, etc., which is not included in the report.

Hearty expressions of love and thankfulness for the faithful service you, Brother Russell, as the Lord's special servant at the present time, have rendered to the blessing and help of his people even in these lands, have been made in numerous letters received here from different parts. It is but proper for me to convey all this love and thankfulness to you. Please find enclosed a further list of two hundred and two Swedish brethren and sisters who have voluntarily taken the "vow' and ask us to send you notice of it.

We start the New Year with brighter prospects before us than ever, and we pledge our faithful services to the Lord and to the Society and pray that we, by his grace, may remain steadfast, immovable, always abounding in the work of the Lord, even unto death. Yours in him, AUG. LUNDBORG.

Summary of the Work

Work accomplished through the Swedish Branch, from Dec. 1, 1908, until Dec. 1, 1909:

Copies of DAWN-STUDIES circulated	7,261
Various booklets, TABERNACLE SHADOWS, Spiritism, etc.	11,211
Number of subscribers to the Swedish WATCH TOWER	1,580
Old sets Swedish TOWER, cloth-bound and unbound	427
Bibles sold	110
Volunteer Tracts and sample TOWERS	567,104
Expressed in usual form of Tract pages	7,156,224
Number of meetings held	788
Number of miles traveled in preaching tours	31,141
Letters and cards received	2,518
Letters and cards sent out	1,988
Parcels by mail and by railroad sent out from this office	14,251

Financial Summary

Expenditures.

Pilgrim, Convention and other meetings	kr. 3,919.56	$1,045.22
For translation, printing, paper, etc.	12,111.32	3,229.69
Freight and postage	1,681.17	448.31
Office expenses, rent, light, heat, etc.	2,983.52	795.60
Total	kr. 20,695.57	$5,518.82

Receipts.

Voluntary donations to the Tract Fund	kr. 4,407.17	$1,175.24
Swedish TOWER subscriptions	1,919.77	511.94
Books sold, etc.	8,179.31	2,181.15
Total	kr. 14,506.25	$3,868.33
Deficit, 1909	kr. 6,189.32	$1,650.49

REPORT OF FRENCH AND ITALIAN WORK

DEAR BROTHER RUSSELL:—

Enclosed you will find my account for the year 1909. I received your kind letter of the 29th of October and shall follow your instructions regarding the publishing of the French tracts in new form, having them to appear henceforth as PEOPLES PULPIT.

Doubtless by this time you have heard of the sifting work which is in progress in this country, as well as in the United States. A special meeting was held by the friends at Berne on the 7th of November. Here matters were discussed with considerable animation and some were to some extent in opposition to the harvest work and some were more clearly illuminated respecting doctrinal points. I am sorry to say that most of the Thun and Berne classes prefer to go their own way. I am sorry, too, to have to advise that the "*Aussicht*" has taken a stand on the wrong side of the controversy.

We see that we are drawing near to the end.

Yours in our dear Redeemer, King and Master,
A. WEBER.

Financial Summary

Receipts.

Received from sale of French and English DAWNS	157 frs.
Received as subscriptions for English and French TOWERS	603 "
Voluntary donations	610 "
Draft from Brooklyn, April 7	1,200 "
Draft from Brooklyn, October 15	596 "
Total	3,166 frs.

Disbursements.

For French TOWERS (2,000 monthly)	1,150 frs.
110,000 Volunteer tracts	565 "
Postage and customs	540 "
90,000 Italian free tracts	342 "
Rent, car fare, post cards, etc.	889 "
Total	3,486 frs.
Deficit	320 frs.

REPORT OF GERMAN BRANCH

DEAR BROTHER RUSSELL:—

With gratitude toward God and our dear Redeemer we look back upon another year of service in his cause. We feel that a good deal has been accomplished, though we could wish the results were greater. But we comfort ourselves with the Apostle's exhortation, "Inasmuch as ye know that your labor is not in vain in the Lord." We certainly feel drawn closer to him for having been engaged in his service, and we know of a good many others who have been richly blessed.

The German WATCH TOWER list now exceeds 3,000 subscribers, and certainly quite a number more readers. We are encouraged by this increase of interest. Many of the dear friends have patiently co-labored variously in the "preaching" of the glorious Gospel of Christ and the kingdom. In the distribution of tracts mentioned below they have had a large share, likewise in getting their friends and neighbors to read the STUDIES and booklets. Thus, with the few colporteurs ,who are able to remain in the field, we can rejoice in noting the totals of

LITERATURE DISTRIBUTED, SOLD AND FREE

Vol. I, STUDIES	5,450
Vol. II-VI STUDIES	2,168
Vol. I, TOWER form	1,350
Vol. I Hollandish	349
Total	9,317
Booklets	9,274
Copies of monthly German TOWER	38,214
Sample copies	91,700
Ditto stated in tract pages	4,585,000
4,800,000 tracts—pages	48,000,000
Total free literature in tract pages	52,585,000
Letters and cards received	5,131
Answers sent out	2,265

Of the total of $10,000 expended for printing and circulating the above mentioned tracts, and for all other expenses and pilgrim work, the contributions of Germany and Austria amount to $2,340.

The new year promises to be still more favorable. We anticipate that with PEOPLES PULPIT in German we shall hear of much new interest. The "people" are being waked up! We are sure that these plain, simple truths concerning the good tidings and the kingdom will convince many. Of course, we find that our opponents are angered. Some of them, we know, must admit that our presentations are reasonable and Scriptural, but they fear to "let the people know." Others are proclaiming the setting up of the kingdom in 1915 without giving the source of their information or the proofs. However, we think it is a good sign that the Truth is making some impressions.

Just a word about the siftings of this year. Some, indeed, have gone out from amongst us here in Germany, too, and they are using the very same arguments as are in English—they are busy translating. So we see that the adversary seems to have great liberties just now. Indeed, we see signs of still greater activities on his part. But we know that the Lord is on our part, and that the truth will fully sanctify (separate to himself) those who appreciate the "mystery" of the kingdom, of the church, and who are giving all diligence in faith and patience and love. The vow assists us in watching and praying.

I am glad to say that quite a number of the German friends have reported that they took the vow, and to me it is a source of strength, not only to be amongst those who have thus formed a special prayer circle, but to know that on such a basis of faith and prayer we cannot be deceived so far as the teaching of the Word is concerned. We are determined by his grace to "stand fast in the liberty wherewith Christ has made us free" and not to be entangled again in any yoke of bondage of error and schism and confusion—Babylon.

Praying the Lord's blessing upon you and your co-laborers everywhere, all the true Israel of God, I remain with love from us all.

Your brother in Christ our Lord,
O. A. KOETITZ.

Financial Report

Expenditures

For DAWNS and Booklets, German TOWER, Mdse., etc.	Mks.	8,203.50
For Pilgrim work	"	3,823.90
For tracts	"	29,463.21
Total	Mks.	41,490.61

Receipts.

German contributions	Mks.	9,841.89
From Brooklyn ($7,674.81)	"	31,648.72

REPORT OF WORK IN DENMARK

DEAR BROTHER RUSSELL:—

It is due to the fact that the Lord graciously heard our prayers, and sent out some efficient laborers in the Colporteur field, that we are now able to send a report from this country of some little work done in the past year in the way of spread-

ing the good tidings concerning the Kingdom. We trust that at the same time a work of grace has been going on in the hearts.

Yours in the Master's service,

CARL LUTTICHAU.

Summary of the Work

Output of DAWN-STUDIES at cost price	5,501
Output of various booklets at cost price	2,295
Total	7,796
Tracts, free, about	53,892
Letters and cards received	1,057
Letters and cards sent out	737
Parcels sent out	974

REPORT OF JAMAICAN BRANCH

DEAR BROTHER RUSSELL:—

The blessing of the Lord which maketh rich continues to flow upon us in Jamaica. The year which has just closed has brought us more of his favors than previous ones, as we should have expected, but these have come to us in ways a little different from those of any other year when viewed as a whole. It has been peculiarly a year of difficulties and drawbacks and disappointments and hardness, changing the course of many of our best endeavors.

The Colporteurs have come in for the largest share of these trials, which have tested their faith and patience to the limit. Although that part of the service began under very auspicious circumstances, it was not long before the Lord of the Harvest began to show them how great things they must suffer for his name. Those who engaged as Regulars were only two less than last year, but some of these had to leave the field altogether and were nigh unto death because of their zeal for the work; others, through unavoidable causes, could not return as they expected; and only a few, perhaps not more than a half dozen, were able to continue for any considerable length of time.

One other thing which contributed much to the difficulty was the strenuous opposition from the shepherds "out of the way." As careful as some were to avoid them, they often returned to the field with scores of volumes for delivery and found it impossible to deliver them because some shepherd had learned of it and poisoned the minds of all who had given orders. The work is done in the country parts, where one person's business is everybody's business.

The pilgrim service surpassed all others in the amount of work done, not because we tried to make it so, but because the circumstances would not have it otherwise. And we have found in our little territory that when one or two branches of the service expand usually, there is a corresponding contraction in some of the others, which apparently cannot be avoided.

If this is the Lord's method, we accept it as ours and will continue to thank him for the least privilege of serving him and his dear people.

We are pleased at the great number of those whom outside circumstances, as well as the life of the truth people, have made ready to investigate "this way." Some have received a genuine and lasting impression; but alas! others have gone out from us because they ceased to be of us.

Costa Rica and Barbados have received much spiritual profit through the ministrations of the two Pilgrim Brethren sent to them; and we hope that we shall soon be able to find servants among them, qualified to dispense the Truth to the edification of those classes and relieve those Pilgrims for service elsewhere.

The spiritual condition of the brethren everywhere is good, even while the whip of small cords in the hand of the Chief Reaper is doing its work of manifesting the true and the false.

The "covenants" and the "vow" have not been stumbling-blocks to us because we are not sufficiently educated for that, but the Lord is using other means to test our loyalty to him. He has shown us some favors recently, which make us confident that the coming year will bring us greater opportunities than ever for expanding all branches of the work, and rendering more efficient service.

We remember you daily in our prayers, and thank you for your assurances in word and deed that you have a genuine interest in our welfare.

Your fellow-servant,

J. A. BROWNE.

Summary of the Work

Number of Pilgrims	11
Number of Pilgrim visits	81
Public meetings held	14
Semi-private meetings held	850
Number of miles traveled	2,490
Number of Colporteurs	24
Total output of DAWNS	3,650
Total output of booklets	1,065
Total number of tracts distributed	17,000
Letters and cards received	1,286
Letters and cards sent out	950

Financial Statement

	£	s.	d.
Pilgrim service	234	17	6½
Freight, postage, etc	19	3	8
Current expense, sundries, etc	136	16	7½
Total expense	£390	17	10
Voluntary contributions	£131	14	11
Deficit for 1909, supplied from Brooklyn	£259	2	11

VOLUNTEER WORK EXTRAORDINARY

The four Christian mass-meetings recently held in the Brooklyn Academy of Music for the consideration of what the leading Christian denominations would be obliged to surrender in favor of church federation, required widespread advertising. Newspapers and bill-boards and window-cards were extensively used; but the volunteer work was specially effective. It was the most systematic and successful of which we have knowledge. We must describe it for the encouragement of volunteers everywhere:

Think of it—more than 300,000 copies of PEOPLES PULPIT were distributed carefully in one week, and the second week brought the total up to 530,000! These contained two sermons each, besides the back-page advertisement of the mass-meetings. Thus more than a million sermons were put into the hands of intelligent people, many of whom do not usually attend church services. And if each paper reached five persons (which is the usual newspaper claim), then five million sermons were delivered in two weeks by the Brooklyn and vicinity Tabernacle Congregation. Thank God for such privileges!

(1) The city was districted and each of the congregations which could do so served its own district.

(2) Managers of factories were approached in a pleasant and dignified manner by specially selected sisters. They were presented with P. P. and asked if the employees might be served at time of dismission, and how many, at what hour, and the number of exits. Later, these were served by volunteers supplied with P. P. in plenty.

(3) The managers of large department stores were similarly approached re employees. These gladly attended to the distribution themselves, with thanks!

(4) Large restaurants and hotels also accepted supplies and gave them to their patrons.

(5) Of course, the house-to-house distribution was the great work, and it included the serving of the large office buildings. This was a delicate matter, as ordinary circularizing is not allowed. But our P. P. are not circulars. Some of the brightest of the sisters were assigned this work, and they did it well.

(6) It is needless to say that the colporteurs of Brooklyn and vicinity were amongst the most active of the volunteers.

(7) What has been done can be done again—not only here, but in every city and village. Surely the Volunteers get the very cream of the blessing.

(8) How many can afford to miss so glorious an opportunity for serving the Lord, the truth and the brethren?

(9) Elect your volunteer captains and lieutenants at once and advise us how many copies of this year's Volunteer papers (PEOPLES PULPIT) you can and will use—wasting none. Give full shipping directions. We supply PEOPLES PULPIT free of charge—prepaying freight. Respond quickly that we may know how many millions to print.

WORTHY AND UNWORTHY AMBITION

MATTHEW 6:19-34.—FEBRUARY 13.

GOLDEN TEXT:—*"Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you."*

The Great Teacher taught no extravagance. He was energetic in the Father's business and taught his followers to be "not slothful in business, but fervent in spirit, serving the Lord." Nevertheless his teaching in this lesson is that our energies are not to take the selfish form of laying up earthly treasures: We are to lay up heavenly treasures instead. Not-

withstanding the reference to moth and rust and thieves despoiling earthly treasures, we understand his teaching rather on a higher plane, though the principle is a broad one. All will admit that it would be folly to lay up clothing or food far in advance of need, except under very peculiar circumstances. But gold might be treasured, or money in the bank, or bonds, or stocks, or farm added to farm, and house to house, and the same principle would be involved.

Although no moth could touch the bank account, nor rust injure the gold, and no thieves could steal the title to the property, the principle is the same. Treasures of every kind may lose their value—do lose their value to us, when we die, if not before. Death, corruption, touches everything earthly under present conditions, no matter how careful or thoughtful the provision. "Naked came we into the world, and naked must we leave it." (Job 1:21) Intelligent people are generally agreed that God has provided a future life beyond the tomb, attainable in the resurrection morning. And the Scriptures teach that the degree of our blessing then will stand related to our use of the present life. It is this point that the Great Teacher emphasized in the study of today. All intelligent minds assent to the reasonableness of this.

Let us not take the extreme view entertained by some; let us not suppose that the Master taught that people might not make reasonable provision for their own comfort, and that they might not be dependent upon charity in old age. Let us not suppose that he meant that parents should be neglectful of their duties toward dependent members of their family. The Bible distinctly teaches that "he who provides not for his own is worse than an unbeliever." The proper thought, then, is that it is right to economize and, as St. Paul expresses it, "to lay by in store" for our own future needs or that we may have to lend to others, in need. God's people are to be frugal, to avoid debts, to be "forehanded," and with some reserve of capital.

But earthly things are not to be the treasures of their souls, but merely their servants, conveniences—always ready for use, for every emergency, freely, whole-heartedly. He who follows this course will rarely have large earthly wealth. Only by making wealth a treasure and setting upon it inordinate desire can one become miserly or very rich. Setting the affections on things above would signify so loose a handling of worldly riches as would hinder the accumulation or preservation of great wealth.

The Master's word is, that whoever sets his affections upon earthly treasures will become sordid, selfish, earthly; while he who sets his affections upon the things above will become correspondingly heavenly, spiritual, blessed, generous. We have two eyes and if they be not properly adjusted with relationship to each other our vision of things will be distorted. Hence we seek to correct such a difficulty, that we may get the true view of matters. So it is with the eye of our understanding. It has both a present and a future outlook, an earthly and a heavenly view. It is important that we get these rightly adjusted, so that we may see matters in their true light—see the great value of the future life in comparison with the present one, and correspondingly be guided to the setting of our heart affections there, and in general balancing all the interests of life wisely.

As in the natural body the eyes may become darkened or blinded, so it is with our eyes of understanding. And if this blindness come upon us after we have once seen and enjoyed the divine promise, our case would be all the more pitiable. How great that darkness would be!

Still another lesson there is for us along the same line. The serving of mammon would bless us in the present life, but be injurious to our future interests. But the service of God would prepare us for future influence. And although obedience to God may cost us the loss of the pleasures of sin and the loss of some legitimate worldly blessing in the present time, nevertheless there is a blessing even now to those who are faithful servants of God and righteousness. And additionally there is the glorious prospect of the future. It is necessary, however, for us to choose between the two masters. We cannot serve both. We cannot get the rewards of both. As Joshua did, so let us determine, "As for me and my house, we will serve the Lord."

The Master urges us to commit all of our interests to God and to wholly resolve to be obedient to him, to the extent of our ability, and then to realize the Divine care which is over all creation to be specially over us, because of having come into special relationship to him, in accordance with his promises. Such need have no anxiety with respect to their earthly affairs, but may trust all their interests to their Heavenly Father. Our eternal life is worth more than the food and raiment of the present life. If wise we will seek the future life at any cost, at any sacrifice of the present one.

As for the ability of our Heavenly Father to care for our interests, we should consider the manifestations in nature of his power and wisdom and grace, in his provision for the fowl of the air and for the lily of the field. We should realize that he has equal power to provide for our best interests; thus faith should firmly trust him, come what may. Suppose we were of small stature, and inclined to worry over the matter of increasing our height? Then let us realize our own littleness and look rather to the Lord for the things respecting the present as well as the future life. Let us be diligent in his service, leaving all of our present experiences as well as our future rewards to his wisdom, love and power.

Should we suppose that God, who cares for the lilies and the birds, would not much more care for us after we had become his children through faith in Christ and through the consecration of our lives? Let us then cast off all anxious care respecting food and raiment and all matters pertaining to these which the world in general are worried about. To be without worry would not mean to be without proper concern and due diligence to find work and to do it. But our Father knows better than we the things that we really need, and faith is not merely to trust him, but to accept what he gives as being for our best interests.

Our chief concern as followers of Christ is to seek to attain a share in God's kingdom with our dear Redeemer—a share in the Millennial kingdom as the bride of Christ, who shall sit with him in his glorious Throne for the blessing and uplifting of the world of mankind. We have our Master's assurance for it that whoever pursues this course will do wisely and that God will look out for his earthly interests, for his highest welfare. So doing our lives will be crowned with peace and joy and rest in the Lord, which in his Word he has promised those who trust him.

THE GOLDEN RULE

MATTHEW 7:1-12.—FEBRUARY 20.

GOLDEN TEXT:—"*Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets.*"

"Never man spake like this man." Perhaps the nearest teaching to this Golden Rule was the maxim attributed to Confucius, "Do not do to others what you would not have them do to you." This latter is a grand teaching, but it is far inferior to the former, which is sublime. Christians are not to be negative, but positive. They are not merely to follow the standards of others, but to set standards; they are to raise up the Lord's standard before the people. It is not for the followers of Jesus to say, "We will endeavor to keep within the bonds of human law," but rather, "We will live according to the divine law, so far as possible. We will esteem that human law represents the standard of the majority of fallen men and not the divine standard."

Our Savior tells us that we will be tested along the line of our love for God and for our neighbor. God through the merit of Christ's sacrifice has provided forgiveness for our past sins, and now purposes that as his children we shall be taught the lesson of mercy, kindness, forgiveness toward others. Hence he tells us that only in proportion as we exercise benevolence towards others need we expect his benevolence in respect to our weaknesses and shortcomings. The principle of justice is involved in this. Whoever is kind and forgiving towards others demonstrates the possession of love in a ruling, dominating degree. And "Love is the fulfilling of the law." Hence these may be treated as though they were perfect, because their conduct towards others gives evidence that their hearts are right—ruled by love; and that the imperfections which cause their trespasses are merely weaknesses of the flesh, which may be forgiven, because not of the heart.

From this viewpoint how should Christians judge one another as respects motive, intention, etc.? Surely most leniently! How should they measure one another's endeavors? Surely most generously! How should they look upon the blemish in a brother? Would not their sympathy cause his defects to seem the smaller in their estimation? And would not their own imperfections show the more largely to themselves? Surely such would be more concerned in removing the beam from their own eyes than in assisting the brother to free himself of the mote or lesser blemish troubling him. Hence we may suppose that the continual fault-finder, who sees great blemishes in others and who sees none in himself, is blind to his own defects or hypocritical. This is the Master's word.

We are, nevertheless, to discriminate. Not all are brethren in Christ, begotten of the holy Spirit. Of the remainder some are more, and some less, brutish. Hence in our dealings with various classes of people (v. 6), we should avoid presenting the holiest and most precious things of our religion to those who are in no condition to appreciate or understand them. They would doubtless resent them and do us injury. On the contrary, we are to be wise as serpents in the presentation of the truth and harmless as doves. We are to make known the riches of God's grace to those who have the hearing ear.

All the consecrated followers of Jesus are to be free to come in his name to the Throne of grace to make request for the things which they need—the things promised in the Word of God to the faithful. We are to seek for them and we shall find them. Knocking, we shall have divine blessings unlocked before us.

Consider how this principle prevails, even amongst fallen humanity. Any father asked for a fish, would he give instead a serpent? If asked for bread, would he give a stone? Surely not! And if so, what shall we say in respect to our Heavenly Father? Would he not be all the more willing to give to his children who ask him? He has indeed given us many blessings without the asking, but some of the chiefest of his favors he withholds from us until we make requests—because thus he would draw us nearer to himself and prepare us the more for the blessings he is willing to bestow.

Elsewhere the Master tells us that the good thing which the Father is specially pleased to bestow is his holy Spirit. This is the all-important thing, for only as we become possessors thereof, only as we attain to the mind, the disposition of God, and of our Lord Jesus Christ, shall we be fit for a place in the glorious Millennial kingdom to which we have been invited. His holy Spirit is manifested in us by meekness, gentleness, patience, long suffering, brotherly kindness—love.

The Golden Text of our study (v. 12), "All things therefore, whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the Law and the prophets." The whole demand of the Law of God is briefly summed up in this Golden Rule. Yet the Christian has an additional requirement —the Lord's "New Commandment." To attain joint-heirship with the Redeemer in his kingdom we must "love one another" as our Redeemer loved us—to the degree of self-sacrifice, even unto death. "We ought also to lay down our lives for the brethren."—1 John 3:16.

We would be glad, indeed, if all of our readers would resolve to follow the Golden Rule in all of life's affairs; but we could not hope to have them do so, because we cannot hope that they are all fully consecrated to God. Nothing short of full devotion to the Lord and instructions in the School of Christ will enable a man or a woman to live consistently along the lines of this Golden Rule. Only by the assisting grace of the Great Teacher can this rule obtain, even in the consecrated heart. We urge, therefore, that the consecrated shall follow this rule, and that others should make consecration.

TRUE DISCIPLESHIP DEFINED

MATTHEW 7:13-29.—FEBRUARY 27.

GOLDEN TEXT:—"*Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven.*"—V. 21

The advance of the world in civilization, coupled with a general lowering of Christian standards in neglect of the Bible, has drawn the civilized world and the nominal church very close together. Never more necessary than now are the Master's words of this Bible Study, "Enter ye in by the narrow gate; for wide is the gate and broad is the way that leadeth to destruction and many there be that enter thereby; for narrow is the gate and straitened the way that leads unto life and few there be that find it."

The teaching of the dark ages handed down to us was that the many walking on the broad road are being swept by millions into eternal torture. The general revulsion from this interpretation of the Bible has shaken confidence in the Bible itself and turned many completely away from it to a mild form of Universalism—to the hope that nearly everybody at death goes immediately to glory, regardless of whether he walks in the narrow way of discipleship or in the broad, easy way of worldliness. In every sense of the word the effect of this misinterpretation has been injurious.

Now we perceive that the Master said not that the broad, easy road leads to eternal torture, but to destruction—death. Now we see that father Adam by disobedience was cut off from fellowship with his Creator under death sentence and that his children were all born in a sinful and alienated condition and that their perverted appetites and the influences bearing upon them constitute a broad road of self-gratification down which they are speeding to the tomb.

Our Lord came as the world's Redeemer, but before dealing with the race as a whole he selects the church class—disciples. The love and loyalty of these is tested by their call to walk contrary to the general tendencies of the world—upward along the narrow way, at the end of which they are promised eternal life—glory, honor, and immortality and association with the Redeemer in his great work of the Millennial kingdom. Then he will deal with humanity now going down on the broad road to death—recovering them and giving them glorious opportunities secured by his sacrifice.

The present call to discipleship is through the narrow gate of full consecration, even unto death, in the footsteps of the Master, and few there be who find and willingly walk this way. Thank God that the masses of humanity on the broad road were redeemed and will yet be blessed, though they will miss the great "prize" now offered to the "elect," who walk the narrow way. Eventually only the wilfully wicked will be destroyed in the second death.

The Lord's disciples are to beware of false teachers who pretend to be shepherds and wear the cloth, but really they are unlike the Great Shepherd. They are self-seekers, ravenous, wolfish. They do not lay down their lives for the sheep, but feed upon the sheep.

It is forbidden us to judge the heart. "Judge not, that ye be not judged." (Matt. 7:1) The Master here illustrates that we shall judge those professing to be his disciples by the general fruits of their lives. Are they sharp, thorny, injurious, poisonous, in their influence upon others, or are they helpful, strengthening, uplifting? As a tree may be known and graded by its fruitage, so also may a man be known—and especially such as profess discipleship, such as profess to be followers of Christ and taught of him.

Nor will it do to make professions and offer prayers, saying, "Lord, Lord." Not all such will enter the kingdom and become joint-heirs with Christ. Only such will be acceptable as will do the will of the Father. Not, however, that any can live up to the height of the divine standard in every word and act. But the heart, the will, must be right, sincere, true, pure, loyal to God and to the principles of his Government. And this being the case every shortcoming will be a cause of regret and the whole life will gradually become changed, "transformed."

When at the close of this age the Heavenly King shall return, before establishing his Millennial kingdom to deal with the world, he will reckon with his church that he may first reward the faithful with a share in his kingdom. Then, he declares, it will be seen that not a few, but many who prophesied or taught in his name and did many wonderful works, and even cast out devils, will be found unworthy of the kingdom, because of not having developed characters in harmony with the Father's law—the Golden Rule. The King will say to such, I do not recognize you and cannot receive you as my elect bride. Your work on the whole is unacceptable, iniquitous, out of harmony with the principles of my teaching. Such, instead of entering the glories of the kingdom, will be obliged to pass through tribulations with the world, losing their share of the great prize of this Gospel age.

Whoever is now blessed with the hearing ear, whoever now hears the call of discipleship, whoever now accepts the call and becomes by consecration a follower of Christ, has the opportunity of erecting a faith structure which will stand all the storms of life, because built upon the Rock. Christ is this Rock of Ages. He is not only the great Redeemer, but to those now called, he is the great Exemplar, in whose footsteps all shall follow who desire to become joint-heirs with him in his heavenly kingdom. Those who essay to become his disciples and who, nevertheless, neglect a careful following of his instructions are building false hopes, building upon a foundation which will not stand the storms and trials of life, which are specially permitted as tests of character upon those favored with the call of this Gospel age.

The Apostle, describing the testing of the church and the proving of our discipleship, likens the testing to a fire, saying (not of the world, but of the church), "Every man's work shall

be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." (1 Cor. 3:13-15) The Apostle here describes the testings of those who build upon the Rock. Those who build upon the sand will suffer the loss of everything and at the beginning of the Millennium will be no better off than the world in general.

MID-WINTER CONVENTIONS

Our trial of mid-winter conventions has proven only partly satisfactory. In several instances the cold and storms hindered large audiences, and on two or three occasions delayed our arrival on schedule time. The lesson is that hereafter we should not tempt Providence, but hold all Southern conventions in the winter and Northern conventions in the summer.

However, we are not complaining. On the contrary, no doubt the disappointments served to test our faith in the Lord's oversight of his work, and our submission to his providences. We are to remember how our Lord refused to leap from the pinnacle of the Temple, because such faith would be tempting Providence.

The friends everywhere got a reward for their labors of love in preparing for the meetings, even when the expected results were not attained—so did the speaker.

The Pittsburg Convention was a success in every way. The forenoon session was devoted to the election of servants for the church for 1910; the Editor had been re-elected pastor for 1910 on the previous Sunday. The Testimony Meeting which followed the election was a most interesting one.

The afternoon session for the public was in the Allegheny Opera House, where about 1,000 gave close attention—an excellent audience for the cold and unfavorable weather and the slippery condition of the streets.

In the evening Bible House Chapel was crowded beyond its capacity. Following a discourse we shook hands with the company and took train for Elgin, Ills.

At Chicago, we were joined by about 100 in two special cars. Notwithstanding the cold weather we had refreshing there, as also at Rockford and Milwaukee.

At Indianapolis a three-day convention was attended by about 400 from nearby points. Much as we should have enjoyed staying to its conclusion we could not, but after one day sped to Columbus, O., and then to Brooklyn. At both of those places the results were most instructing and seemingly profitable.

At Richmond, Va., the storm hindered our arrival in proper season, but did not hinder about 1,300 hearing a public address (by Brother Wright), nor hinder about 300 of the friends hearing us at the evening session.

Knoxville, Tenn., then Atlanta, Ga., then Birmingham, Ala., and Memphis, Tenn., had interesting meetings; the latter two lasted for three days each, being supplied by pilgrims as announced.

At Fort Smith, Ark., there was also a three-day convention —remarkably well attended. Nowhere did the friends appear more zealous and enthusiastic. Before 6 o'clock next morning about sixty-five were at the depot to bid us a final adieu. They sang for us, "God be with you." Our next stop was at St. Louis, Mo., where we addressed about 50 of the interested from 9 to 10:30 p. m. Quite a number accompanied us to the depot.

The Sunday at Chicago was a grand one, which we and many will long remember. We arrived in season to give our testimony at the Testimony Meeting of the forenoon. The afternoon meeting at the great Auditorium was a success. The dear friends had spared neither time nor money nor labor to make it a success. About 3,500 were present. We had excellent attention. Many prayed and all hoped that the results would be helpful to some and to the honor of our Lord.

In the evening we had a heart-to-heart talk with the interested for nearly two hours more—on the covenants, the ransom, etc. After it we had a season of hand-shaking and good wishing for each other's future, as the dear friends, tired, but happy, went to their homes. The meeting, we learned, cost the friends over $800 and many days of hard labor in circulating PEOPLES PULPIT, ads., window cards, etc.

At Bloomington, Ills., the meetings were not so large, but they were very good and we trust very helpful to the friends as well as to some of the public.

The Dubuque appointment was delayed by the cold and storm; but nevertheless we had an hour for the interested and fully two hours for the public. The class here is small but very intelligent and earnest. We hope that others will be added ere long—"of such as are disposed for eternal life."

The snowstorm delayed our train so that we missed our St. Paul-Minneapolis appointment; but the Lord provided a substitute in Brother George Draper, and the friends had a grand time. Spelling our disappointment with an h instead of a d we rejoiced to learn a lesson in patience and perseverance, and pressed onward. We have promised the dear Minneapolis friends a Sunday convention, if possible, next time and as soon as possible.

Winnipeg, Manitoba, our next appointment, was reached in good time. We were privileged to join in the morning Testimony Meeting, which we greatly enjoyed. The afternoon meeting for the interested was well attended and interesting. Here again we set forth and illustrated the various features of the philosophy of the Atonement. The evening meeting for the public was well attended. Manitoba Hall, said to hold 1,200, was crowded—some stood and many were unable to gain admittance. The interest was excellent to the close. We left for our train while the closing hymn was being sung.

Hamilton, Ontario, our next appointment, was reached in good season. We enjoyed a Social Tea with the local class and then gave a public address in the Y. M. C. A. Hall to a very attentive audience. After a refreshing night's rest we proceeded to our appointment for Sunday, January 9, at Toronto, Canada, accompanied by about thirty of the friends.

The Toronto meetings were fine in every sense of the word. They began on Saturday, Pilgrim Brother MacMillan having preceded, and continued over Monday. Pilgrim Brother Hersee serving them. The report is that the friends to the number of nearly three hundred gathered from all parts of Canada and had a delightful season of refreshing. The Sunday forenoon session was for the interested. We discussed the philosophy of the Atonement, apparently much to the satisfaction of the hearers.

The afternoon session for the interested was held in the Royal Alexandria Theater. Its capacity, 1,600, was overtaxed, hundreds being turned away disappointed. One gentleman almost had a row with the police. He had been reading the sermon and had come twelve miles from the country and wanted to have a chance to stand in the rear, where there were already enough for the safety rules. He was later quietly located at the rear of the stage. The large audience gave splendid attention and we hope some good was accomplished.

We subjoin a letter for two reasons: (1) To show that there are evidently some true, ripe grains of wheat still in Babylon, and (2) to show that it requires more than one meeting and more than one tract to sufficiently arouse such to even write for further reading matter—so strong is the prejudice and so false the misrepresentation of the truth.

"TORONTO, Jan. 12, 1910.

DEAR SIR:—

"It was my joy and privilege to listen to your lecture in the Royal Alexandra Treater on Sunday last. According to your invitation I am writing for a copy of your printed address on "Hell," and trust same will come to hand in safety.

"From a boy I have taken a heart-interest in Christianity, and am seeking day by day to make Christ king over my life. My soul seems, naturally, to respond to his claims, and, to sum the matter briefly in Professor Drummond's words, I believe that 'To become like Christ is the only thing in the world worth craving for; the thing before which every ambition of man is folly and all lower achievement vain.'

"And yet, Pastor Russell, there has been all the way through the bitter struggle with doubt; books like Paine's 'Age of Reason' having been largely the cause, perhaps. Being a profound lover of books, and with an earnest desire for truth, naturally, as a boy of eighteen or twenty, I came in touch with literature treating the Bible from countless viewpoints. And yet, perhaps, over and above all this, the church's doctrine of eternal punishment has always been one of the main barriers to a whole-hearted acquiescence to the message of the New Testament.

"Is it any wonder, then, think you, if I should appreciate beyond telling such an interpretation of the Christ message as you give? How it seems to lift the burden of gloom, and breathe new hope for the sin-maimed victims of heredity and environment, whom the church of old would condemn to a hopeless and terrible eternity!

"The silence of the present-day church on this subject goes to intimate that it is no longer in the thraldom of so terrible a doctrine.

"However, Pastor Russell, there are quite a few passages in Holy Writ that are hard to understand in the light of this newer interpretation. I should be, indeed, grateful to you if you could let me have any pamphlets treating this subject efficiently; also advise as to any books I might procure that would help me to a better understanding of that truth of which Christ is the unique centre.

"I have desired for years past to enter the ministry, feeling that that is what I am, perhaps, best fitted for. So far—principally through lack of capital—I have not realized my desires. However, the way may yet be opened; and, if so, I would like to take out into a sin-darkened world the Christ evangel in all its completeness; hence the need for more light.

"I may never meet you, Pastor Russell, but I am truly thankful for having heard you on two occasions in this city. I suppose it will take nothing less than an eternity to estimate the vital influence of such a life in the community.

"Thanking you in anticipation of a reply, with booklets,

"Sincerely, ———."

THE NEW COVENANT HARMONY WITH GOD

DEAR BROTHER RUSSELL:—

The secret of the Lord (the divine plan) is (already) with (understood by) them that fear (reverence) him, and (in addition to this favor) he will (future tense—in due time, through "that servant") show them his covenant (which, when understood, will order and classify all the features of that plan).

It has been on my mind for some time to write to you in regard to the New Covenant, and having been requested by several brethren to do so, I gather that possibly it is the Lord's will. But first let me express my thankfulness to the Lord, and to you as his servant, for all the truth that is shining for us clearer every day, through THE WATCH TOWER articles. I have particular reference to the article in the November 15 TOWER, under the caption, "Ransom Points to Be Remembered." To my mind the essence, the philosophy and logic of the sin-offering doctrine is all stated there in a few words, an unanswerable argument. Praise the Lord!

When Vol. 5 was published I read it and comprehended some of its beauties. Some three years ago you requested my opinion of the Swedish translation of Vol. 5. I therefore read sections of it critically, comparing it with the original. On page 27, Studies (pages 28 and 29 DAWN), I read something which riveted my attention, that had escaped me in previous readings. It was this: "When father Adam was perfect, in complete harmony with his Creator, and obedient to all his commands, a covenant between them was implied, though not expressed; the fact that life in its perfection had been given Adam . . . . and the additional fact that . . . . if he would violate his faithfulness to the great King, Jehovah, by disobedience, he would forfeit his life . . . . —this implied, we say, a covenant or agreement on God's part with his creature that his life was everlasting, unless he should alter the matter by disobedience, and bring upon himself a sentence of death." Thus Adam's condition before he fell was a covenant condition. To this agrees Hosea 6:7 (margin and Revised Version), "They have all like Adam broken the covenant." This thought is the key.

(1) Adam was in covenant relationship with Jehovah, Vol. 5, SCRIPTURE STUDIES, page 27 (pages 28 and 29 in DAWN). It was not a covenant or agreement in words, but an agreement of Adam's whole being with God's law, a oneness resulting from the fulfilling of mutual obligations—God supplying life and its blessings, Adam rendering obedience.

(2) Adam broke this covenant condition (Hos. 6:7, margin and Revised Version).

(3) God's plan is to restore the race into this oneness, this covenant condition, which Adam lost.

(4) This (future) perfect union or covenant condition was foreshadowed in and by an imperfect (typical) union or oneness between God and Israel. The law was "a shadow of good things to come."

(5) The Law Covenant was made on (or during) the "third day"—two days being preparatory.—Exod. 19:10, 11.

(6) The New (Law) Covenant will be made during the Millennial "day"—the Jewish "day"—the Gospel "day" being preparatory.

(7) Moses was the Mediator or "go between" of that Law Covenant. He went back and forth between God and the people, making known God's terms, and bringing back their response.

(8) The Christ will be the Mediator or "go between" of the New (Law) Covenant. He will make known to the world God's terms for human sonship and covenant relationship, and bring back their response.

(9) The title of Mediator applied to Moses only while the Covenant was being made. Only "at that time" did he stand "between" God and Israel as Mediator. (Deut. 5:5) His prominence afterwards in Israel's affairs was in great measure due to the imperfect covenant he established, which necessitated the repetition of its prominent features, renewing the covenant yearly, on the atonement day. In these repetitions Aaron represents the Mediator in his sacrificing and subsequent blessing the people, while Moses represents the law—justice—which the Mediator satisfies—a different type from that of the "third day." (Lev. 9:3) TABERNACLE SHADOWS, page 82, last paragraph, and page 83, first paragraph.

(10) The Christ will be the Mediator only while he (gradually) establishes the New Covenant, but his prominence will (like Moses') continue after his mediatorial work is ended. He will, for instance, be Jehovah's agent in destroying the unworthy ones at the close of the Millennial Age, and be highly esteemed to all eternity by the restored world.

(11) The Jews were blessed with a Law Covenant on the "third day" and were blessed in it for a whole age (in proportion to their faithfulness to it).—Rom. 3:1, 2.

(12) The world will be blessed with a New Covenant being gradually made during the Millennial day, and will be blessed in it to all eternity, an "ever"-"lasting" condition of perfection and union with God.

(13) Jeremiah (31:31-33) states that the making of the New Covenant consists of a writing of God's law in men's hearts. When the law has been fully written, the union, not only of their wills, but of their whole being, with God will be accomplished—the covenant condition being fully attained.

(14) Before this New Covenant or perfect union between God and men can be consummated, a twofold work must be done. (1) The "book" must be sprinkled—Justice must be satisfied, and (2) the people must be sprinkled (cleansed, restored—see WATCH TOWER, 1909, page 110, second column, paragraphs 2-4).—Heb. 9:19, 20.

(15) The New Covenant will thus be mediated for a thousand years, and consequently will not be in force as a finished thing until the end of that time. THE WATCH TOWER, 1909, page 110, first column, paragraph 2, expresses this thought thus: "And it is consequently after the Gospel age, when they are pardoned freely for Christ's sake, and restored to the condition of sinless perfect manhood, that the New Covenant comes into force."

(16) God has never entered into covenant relationship with any who have not first been both justified and consecrated.

(17) Abraham must be justified (by faith) and consecrated (by circumcision) in order to be in covenant relationship with Jehovah.—Gen. 17:9-14.

(18) Israel must leave Egypt (type of the world) and be freed from the dominion of Pharaoh (type of Satan and sin), and they must be (typically) consecrated,—"baptized into Moses" (Vol. 1, STUDIES, page 112, paragraph 1), the world must be actually justified and consecrated in order to enter into covenant relationship with Jehovah. Their consecration is the antitypical circumcision on the antitypical eighth day. They will prove their full consecration by standing the test coming to them in the "little season" which is the beginning of the eighth thousand-year day. (This thought was expressed by Pilgrim Brother Paul Johnson.)

(20) In the type, females were ignored. Only males were received into the Law Covenant, by circumcision, on the eighth day. In the antitype, at the end of the seventh thousand-year day, the beginning of the eighth thousand-year day, only males will be received into the New Covenant—restitution having previously lifted them to Adam's condition before he was divided into sexes. See TABERNACLE SHADOWS, page 101.

(21) The Law was one thing, and the Covenant based upon that Law quite another thing. See WATCH TOWER 1894, double number (Oct.), treating the Sabbath. The Law was the terms, while the Covenant was the condition which followed, a condition of oneness and harmony. While the Jews were "under" the law, under obligations to keep it, they were not "under" the covenant, but in it. The Scriptures do not speak of any being under any covenant, nor do they give that thought, but always in a covenant—under obligations of law in order to be in a covenant condition of blessing.

(22) The English usage of the word mediator forbids the thought of mediating a covenant after it has been made. To illustrate: Russia and Japan were at war with one another. After awhile they were willing to consider peace negotiations, but according to international customs and rules they could not directly confer with one another, but only through a third

party, a mediator. Ex-President Roosevelt volunteered this service, and by and by peace was concluded. The President then stepped back, his mediatorial work was finished. He had effected a covenant between the two parties. It would be untrue to say that he continues to mediate this covenant or agreement all the time it lasts. So with Christ: He will not establish the New Covenant at the beginning of the Millennial age and then mediate it afterwards, but the New Covenant will be the result of his work.

(23) The Law Covenant was a failure, as far as giving life was concerned, because Moses introduced the people in their imperfect condition into covenant condition with Jehovah, and, being unable to keep the law, the base of their covenant condition, they were condemned to death.

(24) The New (Law) Covenant will be a success because the Christ will make mankind perfect before he will introduce them to Jehovah, into covenant condition with Him, when they can fully keep that law upon which the New Covenant will be based. If the New (Law) Covenant were made with mankind at the beginning of the Millennial age, or at any time during that age, its Law, being applied to them when they entered the Covenant, would condemn them as the Jews were. And since the world will not then have imputed righteousness, they will be in a more or less sinful or imperfect condition. THE WATCH TOWER, 1909, page 314, column 2, paragraph 2, expresses this same thought that God cannot enter into any covenant with sinners, which corroborates the foregoing.

(25) From the time that Moses killed the animals whose blood was used in making the Law Covenant—from that time and on he was the mediator of it until he had consummated it—he was actually working on the first feature of it.

(26) The opponents of the truth point us to the present tense of Heb. 9:15 and 12:21, etc., and think they have an unanswerable argument for their view. But allowing the present tense, as we must do, is not that very thing the strongest argument against their theory? To illustrate: Mr. A. is building a house. From the time that the spade is stuck in the ground to excavate for the foundation, the actual work having begun, Mr. A. can truthfully be said to be building (present tense) his house, and may be spoken of as the builder of the house, although there is no framework in sight yet. So Christ, from the time he took the first actual step towards making the New Covenant is engaged in working on it—on its first feature, satisfying Justice—laying the foundations of the house, so to speak. And since the type was due to cease when the first actual work on the New Covenant was begun, it follows that no difficulty is encountered in saying that the typical significance of the law (not the law itself) ceased when Christ presented his sacrifice at Jordan, thus giving full play to Heb. 10:9. See WATCH TOWER Bible comments against this verse. And as Mr. A. has no house to live in until he is through with building it, so there is no New Covenant for men to be brought into as long as the Mediator is not through with his work of making it. In other words, Where there is a mediator, there is a covenant in progress, but not consummated yet, and where there is a covenant consummated there is no longer any mediator, his work being done.

(27) As in building a house there are three stages, (1) laying the foundation, (2) the actual building of it, and (3) the dwelling in it when finished; so the New Covenant. (1) One age is consumed in satisfying justice; (2) Another age in the actual making of the covenant [bringing of men into line with its provisions—EDITOR], and (3) Mankind being in it [in covenant relationship with God—EDITOR] to all eternity. What a wonderful covenant it must be when it takes two ages to make it!

(28) While the typical significance of the Law Covenant ended when the antitypical Mediator came and began to work on the New Covenant, the Law Covenant itself did not cease, and will not cease as long as Abraham's posterity continue to bind themselves to it by being circumcised on the eighth day. The condemnation feature thus rests upon them yet.

(29) The opponents accuse us of taking off the wedding garment. But on the contrary, they are doing that very thing theoretically. If a man, after attaining perfection at the close of the Millennial age, should say, "I need a mediator," would he not ignore and deny his perfection? He surely would. But the perfection which the world will attain to actually at that time is reckoned to us now. If we, after being justified, reckoned perfect, should say, I need a mediator, would we not ignore and deny our reckoned perfection? It surely would seem so. With much Christian love,

Your brother and fellow-servant of Christ,

D. KIHLGREN.

REPLYING.

DEAR BROTHER:—

Your letter is much appreciated. I am in very good accord with it. Incidentally I might say that although the New Covenant will not reach full operation until the close of the Millennium, nevertheless the blessings of the New Covenant will begin to go into effect as soon as the great Mediator shall have applied the merit of his sacrifice "for all the people." This blessing will begin with the ancient worthies, because they already are acceptable with the Father. Under the New Covenant provisions they will immediately get the blessings of restitution to human perfection. They will represent Israel and thus the blessings will proceed through Israel to all mankind.

The mediating of the New Covenant with mankind during the thousand years of Christ's mediatorial reign will mean the gradual bringing of the willing and obedient nearer and nearer to the standard of human perfection—by the rewards and punishments of that "day of judgment." The world will be under the blessed provisions and experiences mediated for them by The Christ, but will not be individually introduced to the Father—brought into covenant relationship with God. At the close of the Millennium the perfected world (all rebels being destroyed in the second death) will be introduced to the Father on the covenant terms of full regeneration of both mind and body at the hands of the Mediator. Thus it is written, "I the Lord will give thee for a covenant of the people." (Isa. 42:6) In other words, while the covenant will not be in a finished or completed condition until the end of the Millennium, its blessed provisions for the uplift of mankind will operate from the time the Millennial reign begins.

Your brother and servant in the Lord, C. T. R.

HE SHALL SIT AS A REFINER

Sometimes as we look on, we gaze in wonder
Upon the dealings of our gracious God,
With those whom o'er and o'er his hand afflicted,
Who pass so often 'neath his chastening rod.

Pure gold and well refined, to our poor vision
These loved ones seem; and oft we wonder sore
Why souls who seem to us each day more saintly
Should by his hand be chastened more and more.

But the dear, loving Lord who tries the spirit,
Sees in them what no human eye can see—
A further fineness where his gracious dealing
Has formed the Christ within, in days to be.

As in a portrait by some cunning artist,
Which men call perfect—those who praise the skill
Of him who warms to life dull, senseless canvas,
Impatient that he labors at it still.

Labors, because before his inner vision
There floats an ideal he has not attained,
And in his heart he holds a steady purpose
To labor on until that point is gained.

So with these precious souls. Men see their graces,
So far exceeding those of common men,
And wonder why a God of loving kindness
Should chasten them again and yet again.

Nor will he stay his hand, though our impatience
Claim for these souls exemption from the rod,
Till, polished, perfected, refined, and holy,
Shines out from them the image of their God.

Art thou, beloved, one of this tried number?
Hold still, though furnace fires may hotter grow,
And when his work in thee is all accomplished,
The true life "hid with Christ in God" thou'lt know.

HELEN S. PEPPER.

ITINERARY FOR BROTHER RUSSELL'S MID-WINTER SOUTHERN TOUR

Norfolk, Va	Feb.	13	N. Y. P. & N. R. R.	Arrive 9:05 a. m.	Feb.	13	S. A. L.	Depart 8:30 p. m.	
Wilmington, N. C.	"	14	S. A. L.	" 1:10 p. m.	"	15	A. C. L.	" 6:00 a. m.	
Charleston, S. C.	"	15	A. C. L.	" 1:15 p. m.	"	16	"	" 7:15 a. m.	

Savannah, Ga.	Feb. 16	A. C. L.	Arrive 9:30 a. m.	Feb. 17	A. C. L.	Depart 2:35 a. m.
Jacksonville, Fla.	" 17	"	" 7:15 a. m.	" 17	S. A. L.	" 9:30 p. m.
Tampa, Fla.	" 18	S. A. L.	" 6:30 a. m.	" 21	"	" 9:00 p. m.

VOL. XXXI BROOKLYN, N. Y., MARCH 1, 1910 No. 5

VIEWS FROM THE WATCH TOWER

ZIONISTS ON TO CANAAN

News from all parts of the civilized world interested in Zionism have come face to face with the kingdom question. The reform government of Turkey has treated the Jews very favorably and proffered them full privileges in Palestine, reminding them that Turkey is one of the few nations that have not persecuted the Jews. This liberal offer would have been seized with avidity a short time ago, but, with the improvement of prospect, some of the leading Zionists are insisting that Palestine shall be made a Jewish State with a government of its own, but subject to Turkey, after the manner of the Balkan States. Scripturally we have reason to believe that such a concession will not be granted nor attained before 1915—following the close of "the times of the Gentiles."—Luke 21:24.

The Zionist Congress, which closed its session in Hamburg, Germany, on the last day of 1909, had this Kingdom question as its principal issue. Its President, Dr. Max Nordau, threw all the weight of his great influence against undertaking any special work in Palestine, until Turkey should grant the Jews an autonomous government. We quote a portion of his address. He said:—

"What we desire is to form a nationality within the Ottoman State like all the other nationalities in the empire. True, we demand the recognition of our nationality; there must be no doubt about that. It will be our ambition to earn the reputation of being the most loyal, the most reliable, the most useful of the Turkish nationalities, to contribute the most zealously to the weal, the progress and the power of the empire.

"But let it be understood that we will do all this solely as a nationality, as a Jewish nationality. That is our frank reply to certain Turkish utterances. We have been told: 'Come to Turkey as much as you like. You shall be welcome. You will find everything you desire, fertile, cheap, possibly free land, security against persecution, all the liberties accorded to every citizen of the Ottoman Empire. But you must become Turkish subjects, adopt the Turkish language, merge with the Turkish people so that you cannot be distinguished from other Turks.'

"In the face of such views we are impelled by pride and self-respect to refer to our original programme. On this point concessions are impossible. If the Jews want to assimilate they can do it nearer home and more cheaply; they can do it where they are and save the fare. You are Zionists, however, just because you do not wish to disappear as Jews. You wish to go to Palestine, the land of your fathers, to live and develop there as national Jews.

"Our ideal is to see a Jewish people in the land of its fathers, ennobled by a 2,000-year-old firmness of character, respected on account of its honest, cultural work, an instrument of wise progress, a champion of justice, an apostle and personifier of brotherly love. Of this ideal I will not surrender an iota. On this point there can be no concession.

"This ideal I would not exchange for all the treasure in the world, let alone for a dividend. If Turkey today opposes the realization of my ideal, I must wait. To wait long is a misfortune, but no disgrace. Vacillation is a disgrace. My ideal is eternal. It embraces every hope. To abandon hope is to commit suicide. Therefore, I exclaim as loudly as I can: Back to the Basle programme! Let us never forget that we aspire to the creation of a publicly recognized, legally assured home for our people. Let us never forget that we have to cleanse the shield of the Jewish people from all the mire with which a hatred that has lasted for 2,000 years has begrimed it."

The Work Not to be Delayed

Notwithstanding their great respect for their President, the Zionist delegates took an opposite view, claiming that further delay in the realization of their hopes must not be considered—that they must go up at once to possess the promised land, availing themselves of the "door" which Providence had opened before them. A correspondent pictures the sentiment of the Congress as a whole in the following graphic language:

"Long before the Zionist Congress convened there seemed to be a feeling pervading every activity connected with the Congress that the Zionist movement had reached a decided turning point in its progress. Every delegate, no matter where he hailed from, appeared to carry with him the subconscious conviction that unless all the stored-up energy and accumulated substance of Zionism is at once turned to practical uses in Palestine something might be missed.

"If any single word could aptly characterize the mental attitude of the majority of the delegates in that respect that word would have been 'impatience.' An irresistible desire was noticeable to do things, and to do them at once. There seemed to exist the apprehension that with the signs of Palestine's awakening before the eyes of the world the Zionist movement was not quick enough to take advantage of the situation."

The Deciding Vote

The test of the question—whether the Zionists would accept the dictum of their leader and President and abstain from further efforts to reoccupy the land of Canaan, perhaps for years, perhaps forever—was decided against him by a majority vote. At the close of an all-night session it was resolved that all Zionist capital should be gradually transferred to Palestine, making it the only center of its financial and industrial operations. In a word, the rank and file of the Zionists have outrun their leader. Otherwise stated, God's time having come for the rehabilitation of Palestine, even the most influential man amongst the Jews today was unable to hinder it. Within another year great things may be expected in Palestine. When six months ago the Turkish reformation threw open the door of Palestine, we wondered that there was no apparent haste made to enter. Now we see that Dr. Nordau for a time was the influential hindrance. We shall expect that so broad-minded a man, so able a leader, will join heartily with his co-religionists in a movement which is fulfilling prophecy and which will proceed and prosper with or without his assistance.

WHAT A WONDERFUL DAY IS OURS!

Prophecies thousands of years old are fulfilling before our eyes. The wilderness is being made to blossom as the rose, not only in the arid regions of our far Western States, but in the supposed cradle of the human family in the land of Mesopotamia, where Abraham lived. The power which is accomplishing these things, in fulfillment of God's Word, is human. The force behind the energy is not spiritual, but financial. The motive is not the fulfillment of the Scriptures, but selfishness—the desire for wealth. The project of the Turkish Government to revive Mesopotamia has already been referred to; nevertheless the following account, which is going the rounds of the newspapers, will be read with interest:

To Restore the Garden of Eden

"To restore the Garden of Eden sounds like a bold enterprise, yet a plan suggested by Sir William Wilcox, the English engineer, who built the Assouan dam, makes the project sound entirely feasible. It is Mesopotamia, 'the land between the rivers' Tigris and Euphrates, with which he is dealing, and he purposes to turn the surplus waters of the Euphrates into the River Pishon, and to carry down the delta a great canal which would not only bring back the productiveness of several million acres of land, but would guard the region from the overflows of the Tigris. It marks a definite step in the world's progress that the work of reconstruction should now be taken up by the Turkish government, which thereby demonstrates its real reform to broader views and more intelligent ambitions.

"To build this canal, which will double the cultivable area along the Euphrates, will take three years and cost $2,000,000 or less. Supplementing it, Sir William proposes a railroad from Bagdad to Damascus, costing $11,000,000, which would open the way to the Mediterranean, the natural commercial outlet of Mesopotamia. Such a road seems to be demanded because the irrigation scheme will impair the navigability of the river. And even before the increased wheat harvests are ready for transport there will be freight to carry and passengers to convey—Mohammedan pilgrims visiting holy places and tourists who will feel, probably, more interest in 'Arabian Nights country' than in the 'cradle of the race.'

"There may be some question that the railroad is indispensable, though Asiatic enterprises of this kind have generally met with astonishing success, and have been profitable

to the projectors as well as valuable to the territory through which they pass. Of the economic importance of the canal there can scarcely be a doubt. The transformation wrought in the valley of the Nile can probably be duplicated along the Euphrates. Great cities may never again arise in that region where the archaeologists have long been busy among the ruins of historical capitals, but the land may once more become a 'garden'—not an Eden perhaps, but far removed from the desert that later generations have known as the shame of its rulers."

An Englishman, Sir William Wilcox, an engineer of the Turkish Board of Public Works, is to have the management of this improvement. He suggests that an oasis called Harlah, northwest of Bagdad, marks the site of the once flourishing Garden of Eden. The Euphrates river runs through it, dividing into four arms, corresponding to the four rivers of Eden.

KING EDWARD THE STORM CENTER

The British House of Lords has very much charged up against it—probably more than is strictly true. Doubtless amongst the Peers of the Realm are to be found noble characters, as well as some debased by wealth and idleness. Doubtless as a whole the lords have been slandered to a considerable extent. The result has been the turning of many of the common people who once reverenced them into enemies who now hate them. During the recent election time members of Parliament considered it unsafe to be out after dark unaccompanied by a bodyguard.

The cry is that the House of Lords should be abolished, but it is very doubtful if this can be accomplished legally. The next step is an appeal to the King to appoint a large number of prominent Britains to the Peerage. The thought is that thus the present lords would be outweighed in influence, and a vote of the House of Lords would more nearly represent the public sentiment in all matters of legislation. Should the King do this he would, of course, incur to some extent the enmity of the lords. Should he decline to do it, he would be considered a sympathizer with them and be correspondingly unpopular with those who take the more democratic stand. Doubtless an evil time for kings and potentates is near at hand. Thank God for the glorious prospect that just beyond the time of trouble mankind will experience the Millennium!

MUCH DEPENDS ON THE VIEWPOINT

All classes of people seem to be amazed at the increasing preparations for war, and these, notwithstanding the cry of "Peace! peace!" and the realization on the part of all that warfare has become more terrible than ever before, by reason of the advancement made in the production of destructive explosives and every conceivable device for hurling them at opponents. Statesmen seem to be impelled by an unseen but dreadful power to almost bankrupt their governments in adding battleship to battleship, device to device, for the destruction of those whom they profess to recognize as fellow-Christians. We quote the words of two of Great Britain's most prominent men, as follows:

(1) "It is the deepest reproach upon the present-day civilization that preparation for war should be the dominant concern of the two most powerful nations of the Old World at the close of the first decade of the new century. England and Germany are not alone in pouring treasure into the construction of armaments at a rate never before contemplated. Every great power is compelled by their example—all in the interests of peace, forsooth—to do likewise. The legislatures of three countries, Great Britain, Germany and the United States, have been engaged during the past summer in imposing great burdens of taxation upon their constituents, amounting roughly to $125,000,000 per year in each case. National defense has been the impelling cause in every instance. There is no sign that the end has been reached.

(2) 'That is a sign which I confess I regard as most ominous. For forty years it has been a platitude to say that 'Europe is an armed camp,' and for forty years it has been true that all the nations have been facing each other armed to the teeth, and that has been in some respects a guarantee of peace. Now, what do we see? Without any tangible reason we see the nations preparing new armaments. They cannot arm any more men on land, so they have to seek new armaments upon the sea, piling up these enormous preparations as if for some great Armageddon—and that in a time of profoundest peace."

A GREAT MOUNTAIN MELTING

Many of us are watching with keen interest the political struggle in progress in Great Britain. An Oxford College Professor, travelling in America, declared recently that Great Britain is facing a more serious crisis than at any time since the civil wars of Cromwell—along political lines. He summarizes the situation briefly as follows:

"The great English crisis is the French revolution done over in the English way. Here is the real issue: The Conservative party stands for a strong, parental, imperial and patriotic government, such as exists in Germany; the Liberals stand for social reform at home. They want to give the poor, down-trodden people a chance. They want justice to be given, in a socialistic sense, to the lower classes, who have for years been oppressed by landlords and capitalists. The question is, which policy is to be adopted?"

The Scriptures, referring to our time, symbolically picture the kingdoms of earth as mountains, and, describing our day, tell that some of these mountains will melt like wax and flow down to the level of the people, and others, retaining their rigidity, will be overwhelmed with the tidal wave of social strife and cast into the midst of the sea—into anarchy. (Psa. 46:2) Russia recently melted a little and yielded the Douma to the demands of the people. Great Britain and France are now melting—yielding to popular demands and, in so doing, preserving law and order the longer.

The melting process will evidently go hard with the German Emperor. His conception of the divine right of kings to rule and the divine mandate to the people to obey them will make him slow to yield, even for the preservation of his Empire. He desires to rule actually and not as a mere figurehead. He has said as much. The floods of Socialism are rising about him gradually day by day, year by year. Before very long a crisis of some kind must be faced in Germany—and in ever land, because the masses are gradually learning to appreciate their power; because superstition respecting the authority of kings and priests is waning; because the same selfishness which has made the rich keen to watch their interests is making the poor keen to turn every precedent, theory and law to their own advantage.

UNGODLINESS AND DISCONTENT

Below we print a clipping from an unknown paper, which gathers its facts from the *London Spectator*. It confirms what we have more than once called attention to in these columns, namely, that the spread of education and increase of wealth are not tending to make humanity happier, holier or more content, but rather the reverse. It says:

Facts Respecting Suicides

"From an article in the *Spectator*, it is evident that suicides are increasing at an alarming rate, especially in the larger cities. In fact, the rate has increased within the past ten years from fifteen to twenty-one per one hundred thousand of population. That is to say, ten years ago there were fifteen suicides to every hundred thousand of population of the cities, while last year there were twenty-one.

"But there are other features of the suicide statistics that are even more interesting than the per cent. of people who take their own lives. For instance, according to the *Spectator* article, we find that the average rate for ten years was 15.9 per 100,000 for the North Atlantic States; 23.3 for the North Central States; 14.5 for the Southern States; 27.7 for the Western States.

"An analysis of the statistics also shows that the increase is most noticeable with the well-to-do, prosperous and better educated classes. There has been no increase among the poor, unfortunate and illiterate classes. There is also seen to be, frequently, a connection between suicide and crime, many of the cases being those of prominent people who held responsible positions and who had 'gone wrong' in one way or another.

"The greatest number of suicides took place in the cities among people who were country bred, showing, to some extent, that the excitement or strenuosity of the cities was too much for many of those who were attracted by the glare."

One of the startling statements made in the article is this:

" 'A study of any considerable number of individual cases of suicide does not confirm the view that real progress is being made as the result of modern educational methods and the vast increase in material prosperity, well-being and comfort, but it leads rather to adverse conclusions and the conviction that there is a positive increase in the so-called diseases of the will.'

"Can it be possible that all of our educational efforts, and our great accretions of wealth—our better understanding and our greater comforts—have not tended to prevent self-destruction? Or does the increase in the number of persons who commit suicide tend to show that we have acquired our knowledge and our wealth at a cost greater than human life itself? There are a good many questions that one might ask in face of the figures, and until a more thorough study is made of the question of suicidal mania, and until the human mind is better understood, we shall probably have to take it out in asking questions."

JUSTIFICATION BY FAITH AND ACTUALLY

The Lord through the Prophet declared that his message would be presented "Line upon line and precept upon precept." (Isa. 28:10) Some questions received imply that the important subject of justification is not yet fully and clearly grasped by all. Although the all-important matter is the keeping of the heart, nevertheless it is proper for us to utilize every item of knowledge furnished us by the Lord, that we may keep our heads right, that we may be able to view matters from the divine standpoint.

A narrow or a broad view of justification may be taken and both be true. For instance, we say that "Abraham was justified by faith," and say so truly. Yet this implies three different steps, two of which were Abraham's and one the Lord's. And the latter is not fully accomplished yet. God called Abraham to leave Haran and to come into the land of Canaan, promising that then he would make a covenant with him. Abraham believed when he started from Haran and continued to believe after he had come into Canaan. In due time God made the covenant as promised, assuring him that "in his seed all the families of the earth would be blessed." The making of this covenant implied a fellowship between God and Abraham on the basis of his faith-justification. But Abraham at that time was not justified to human perfection and life everlasting—but to fellowship merely. He needed to go on, to demonstrate that he had a strong faith. After many years of faith-testing Isaac was born. Abraham had thus an evidence of the Lord's favor and that the promise would be fulfilled. But still he was not justified to life and human perfection. Long years after Isaac's birth God put a final test upon Abraham's faith, saying, "Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of."—Gen. 22:2.

Not until Abraham had shown his absolute heart-loyalty could he be counted of God as worthy of a "better resurrection" than the remainder of mankind—resurrection to human perfection—actual justification, actual rightness or righteousness. Even when Abraham's tests were all passed satisfactorily he could not still be actually justified or made actually perfect; because he needed to be redeemed with the precious blood of Christ. As a member of Adam's family he was under a death sentence which must be annulled before he could be actually justified to the perfection of human life. Abraham had done his part to the divine pleasement, but he must wait for his perfecting until the great Mediator, the second Adam, Head and body, would be complete and the New Covenant be sealed with Abraham and his natural seed, giving them earthly restitution and perfection at the hands of their mediator—. Heb. 11:38-40.

When our Lord Jesus at his first advent died some one might have said, Now Abraham and all the ancient worthies are justified. But that would not have been strictly true. It would have been true only in the sense that an unconscious, half-drowned child had been caught by its rescuer. An onlooker might shout, Hurrah, the child is saved! Yet really the rescuer must get the child into the boat and the work of resuscitation must be accomplished before the child would be fully saved.

Even when our Lord Jesus "ascended up on high, there to appear in the presence of God for us," and made satisfaction for our sins, as did the typical priest, sprinkling the blood of Atonement on the Mercy-Seat—even then Abraham and the other ancient worthies were not saved—not actually justified or made actually right—nor legally right. Why not? Because the precious blood was not then applied on behalf of Abraham and the other Ancient Worthies, nor on behalf of the world in general. The Apostle declares, "He appeared in the presence of God for us." We are not finding fault with those who lump matters and in a general way say, "Christ died for the whole world." We heartily assent to that. He did die for the whole world in the sense that in God's "due time" the whole world will have the full benefit of the merit of his sacrificial death. Thus again, "He is a propitiation (satisfaction) for our sins, and not for ours only, but also for the sins of the whole world." His death had as its ultimate object not only the cancellation of the church's sins, but also ultimately the cancellation of the sins of the whole world. But when he ascended up on high he made application "for us" and not for the world. As already shown he will make a fresh application of his own blood for the sins of the whole world at the close of this Gospel age—this antitypical Day of Atonement.

Notice how distinctly the Scriptures differentiate between the church class (the "little flock" of under-priests, and the "great company" of antitypical Levites) and the remainder of mankind, "Ye" "we" and "us" are terms Scripturally applied to those "called" during this Gospel age to be sharers with Christ in the high or heavenly calling—on the spirit plane like unto the angels. These are "not of the world," nor are they styled the children of Christ, but "his brethren," of whom he is the Elder Brother—Christ's members over whom he is the Head—the bride class, of whom he is the Head or Bridegroom. On the contrary, Israel and the whole world must get their life, and restitution rights and perfection from The Christ, the Mediator. Thus our Lord will be the Father or Life-Giver to the world. He is not the life-giver to the church, his bride, his members. Although we were "justified through faith in his blood" we never received earthly life and human perfection from him actually. We received merely an imputation of earthly life-rights for the purpose of permitting us to offer ourselves "living sacrifices, holy and acceptable to God," that we might become members of the body of Christ, the Mediator, the Priest, the King of glory. "The God and Father of our Lord Jesus Christ hath begotten us." Ours is a spirit-begetting similar to that of our Lord Jesus and from the same source and for the same reason—because of our obedience, even unto sacrifice—made acceptable through our great Redeemer's merit.

Of Abraham, Isaac and Jacob it is written that they shall be the children of The Christ; they will receive the earthly life and its full restitution privileges directly from the Redeemer—"in due time." The world has not received life in any sense as yet. Hence the Apostle says, "The whole world lieth in the wicked one." Jesus, the appointed Mediator between God and the world of mankind, has not yet taken up his work for them. They must wait until he shall have finished a preceding work "for us"—the gathering of the elect little flock from the world as his "members," "his body," his church.

When the time shall come for our Lord to make application of his merit on behalf of the world of mankind in general—for all not included in the household of faith, "us"—Abraham and all the ancient worthies will constitute the first-fruits on the earthly plane. Their justification will be made actual, vital, by a "better resurrection" than the remainder of mankind will enjoy. Having been approved of the Lord in the past they will be granted restitution instantly; whereas the world will come up to that plane of actual justification or human perfection by the slower processes of the Millennial age. But the ancient worthies, like the remainder of mankind, reaching human perfection (actual justification) will be the children of Messiah. "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." (Psa. 45:16) Hearken to the Apostle. They without us cannot be made perfect (actually justified to life), God having provided a superior thing for us first.—Heb. 11:38-40.

OUR JUSTIFICATION BY FAITH

As there are three steps to Abraham's actual justification—two of these his own and one the Lord's—so also in our justification we may see three steps. As Abraham heard the call of God to leave his father's house, so the household of faith during this Gospel age is called of God to leave the world, to turn aside, to become his people under such experiences of joy and sorrow as he may see best for them. From the time we took the first step (or even as children of those who had taken the step of obedience), we were counted justified by faith, as Abraham was when he left Haran and entered Canaan. But as he was not yet justified to life, neither were we, until after we had come to the point of test and had proven faithful. As Abraham's faith was tested in the demand that he offer up Isaac as a sacrifice, our faith and loyalty were tested when we heard the message, "Present your bodies living sacrifices, holy and acceptable to God, and your reasonable service."

Our justification by faith holds thus far, but after reasonable time, if we decline to make the sacrifice, it demonstrates that our faith was insufficient, that our loyalty was insufficient, that we could not attain the glorious things to which we had been invited—that we were not worthy. Such, the Apostle implies, receive the grace of God in vain. After a reasonable time their justification to fellowship with God lapses and their peace and joy correspondingly diminish. They had an opportunity of attaining the great favor or high calling of this Gospel Age, but they failed to improve it. Their relationship to God thereafter will be the same as that of the remainder of mankind. They will be held over to be dealt with by the Redeemer under the New Covenant, to be blessed by its Mediator under his Mediatorial kingdom.

But some who, during the time of the call of this Gospel age, left the world behind and came into relationship with God through faith and were "justified by faith," were courageous to the degree of presenting their bodies living sacrifices, after

the Redeemer's example. These, during "the acceptable time," were accepted and got divine evidence in their begetting by the holy Spirit to membership in the new creation—sons of God on the spirit plane, as members of Messiah's body, the church. These did not receive actual justification—they were not made actually perfect, yet their rights to human perfection all terminated when God accepted their sacrifice. Their reckoned justification was vitalized at the moment of consecration. By this we mean that at that moment God treated them exactly as he would have done had they been like Jesus, actually "holy, harmless, undefiled and separate from sinners."

Let us illustrate this matter. Suppose that A——, as a reward, gave to B—— a note calling for a New York draft for $1,000 at any time before January 1, 1910. Let that note represent the justification by faith which becomes ours upon believing in Christ and turning from the world and from sin. The New York draft in the illustration would represent the begetting of the holy Spirit to spiritual sonship. As the draft could be secured only by the surrender of the note, so the spirit nature will become ours only through the surrender of all earthly rights—our own and those imputed (not given) to us by the Lord. As the note is good only for exchange for New York draft, so our justification is good only for the purposes designated—to enable us to "present our bodies living sacrifices, holy and acceptable to God." As the note would lose all value if not used before January 1st, so our faith-justification will lose all value if not used in time. As the note presented in time would secure to the holder the New York draft, it signifies that that moment it ceased to be a promisory matter of faith and became an actuality. The New York draft would represent the begetting of the holy Spirit. The later cashing of the draft "in due time" at the bank would illustrate the making of our calling and election sure by faithfulness even unto death, when the coin value of the draft would come fully into our possession.

Whoever, after receiving the New York draft, should lose or destroy it could not go back to the bank and claim the original note. So those who have received the begetting of the holy Spirit, if they misuse it or lose it entirely in the second death, can have no claim upon the Lord for human restitution. Their full share of Christ's merit has already been granted such, and "Christ dieth no more."

We have shown the different features of faith-justification and the necessity of a full test of obedience before the justified could be acceptable to God, either for the "better resurrection" to human perfection of the ancient worthies, or as the ground or basis of the church's acceptance to the new nature. Next let us notice that if our Lord, when he ascended on high, had appeared in the presence of God for the whole world instead of merely "for us," then the whole world would have been brought into relationship to God just as we have been—at once, and not at the close of a thousand years of uplifting. Would such a cancellation of the world's sins that are past and such an introduction of them to the Father as imperfect beings have been to their advantage? We answer, No. No more would have been advantaged than are advantaged now—the comparatively few.

All of Adam's children are weak, imperfect, and only such of these as turn to the Lord with all their hearts and exercise faith and obedience could possibly be acceptable to him—even through Christ. Consequently, all the remainder, thousands of millions, would have been unacceptable and their justification through Christ's merit from the original sins would merely have put them on trial afresh for everlasting life or everlasting death. They would have been condemned as enemies of God and of righteousness—not merely enemies through wicked works of the flesh, which they could not control, but enemies at heart, "carnally minded—not subject to the will of God." What the world needs is something entirely different from what is now, by God's grace, accorded to the Church, the household of faith. Blessed are our eyes, for they see, and our ears, for they hear, and our hearts, for they are desirous of fellowship with God; otherwise he would not accept us as living sacrifices and justify us through the precious blood and sanctify us through our covenant of death. What the world needs is just what God has provided for them.

(1) A strong kingdom to crush the power of Satan and set mankind free from his blinding and enslaving influences.

(2) It needs further the establishment of a kingdom of righteousness to mete out rewards and punishments promptly.

(3) It needs also a merciful high priest, not only sympathetic, but backed by a merit then applied on their behalf, giving them fully into his control to be uplifted mentally, morally and physically.

(4) In order to comply with the Lord's promise to natural Israel, all these blessings of the New Covenant must reach the world through Israel as the channel.

(5) This Mediatorial kingdom will begin at the close of this Gospel age, when the members of the body of Christ shall all have been found, and all have been glorified. The New Covenant will then be inaugurated with Israel through the ancient worthies. Their sins will then be atoned for by the same precious blood which now atones for ours. As a result, the ancient worthies will come forth perfect and to them will gather, not only their own Israelitish kindred, but all nations. "This is my covenant with them when I shall take away their sins." (Romans 11:27; Jer. 31:33) Sodom and Samaria and all the nations shall be given unto them for daughters, but not by their old Law Covenant, but by a New Law Covenant.—Ezek. 16:60-63.

Under the new regime of the New Covenant and its Millennial kingdom (in the hands of the antitypical Moses, the Mediator of the New Covenant), the Law will go forth from Mt. Zion (spiritual Israel) and the Word of the Lord from Jerusalem (natural Israel). The result will be wonderful blessings—mental, moral and physical uplift, freedom from pests, the elimination of disease, etc. The start on the highway of holiness will there be made and the blessings of the Lord will fill the whole earth. Many nations will perceive and take note and desire to share those earthly good things with Israel. But the New Covenant will be made only with Israel. And the only way in which the other nations can receive a share of those restitution favors will be by becoming Israelites—coming under the laws, regulations and disciplines of the New Covenant. The restitution blessings will be so attractive that we read, "Many nations shall go and say, Come, let us go up to the mountain of the Lord's house; he will teach us (as well as the Jews) of his ways; and we (like them) will walk in his paths."—Isa. 2:3.

Thus the highway of holiness will be opened up through Israel, through the ancient worthies, through the New Covenant made with them. That highway of holiness will lead from imperfection to perfection, justification, restitution of all that was lost in Adam and redeemed at Calvary. Thus gradually, as the famine drew the Egyptians to Joseph for the bread of life, so those Millennial conditions will draw all nations to Israel to obtain perfection and everlasting life.

The justification of the Millennial age will not be a faith-justification, but an actual-justification, gradually attained under the New Covenant conditions, "Do and live;" but also under the merciful provision arranged through the Mediator of that New Covenant. During that Mediatorial reign all refusing to come into harmony with the kingdom arrangements will first of all fail to receive the special blessings that will then be given to the willing and obedient; and, persisting in their wrong course, they will ultimately be cut off in the second death without hope of recovery. With the conclusion of the Millennium all mankind will have reached the condition of actual justification, or perfection through the merit of Christ applied as Mediator of the New Covenant through Israel. And all the world of mankind then perfected will be Israelites, just as all nationalities come to the United States and here become citizens. Thus all nations during the Millennium will gradually flow to Israel and come under obedience to the New Covenant regulations and thus become Israelites indeed on the earthly plane.

When our Lord at the close of his Mediatorial kingdom will deliver over the control to God the Father, he will deliver only Israelites—the seed of Abraham; as it is written, "I have constituted thee a father of many nations"; "Thy seed shall be as the sand of the seashore" for multitude. (Hosea 1:10) Later on that great host of Abraham's seed, after having been delivered over to the Father perfect and thoroughly able to keep the divine law (without any allowances), will be tested by the liberation of Satan for a little season. The adversary will go up on the breadth of the earth to deceive all—the number of all being "as the sand of the seashore." How many will prove unfaithful and fall into the snare he will be permitted to lay for them is not indicated; but God will not fully and completely receive any into eternal life without first testing them as respects their loyalty to himself and the principles of his righteousness. One of the very tests which he puts to the church in the present time—testing us, however, not according to the flesh, but according to the spirit, according to the intents of the heart—is our obedience to his Word and Providences. Only the submissive will pass the inspection. All the heady and high-minded and self-willed will surely be rejected. "Let us, therefore, humble ourselves under the mighty hand of God, that he may exalt us in due time."—1 Pet. 5:6.

GOD'S GRACE AND GOD'S REWARD

"The grace of God which bringeth salvation hath appeared for all men, teaching us that, denying ungodliness and worldly desires, we should live soberly, righteously and godly, in this present world; looking for that blessed hope and the glorious revelation of the great God and our Savior Jesus Christ."—Titus 2:11-13.

God's grace or favor relates primarily to the mercy which he purposes to extend to Adam and all of his posterity through our Lord Jesus Christ. It is grace or favor because it is a thing not merited—it is not a reward. It has appeared for all men in the sense that it has been manifested to some and the information has been given that ultimately it will be extended to all, so that all may have a share in it. It bringeth salvation in the sense that the opportunities afforded by grace make possible our salvation from sin and death conditions. It has many teachings or lessons, but one of these is paramount, namely, that in God's sight sin is exceedingly sinful and must become so also in our sight. It teaches that we should forego the weaknesses, the tendencies of the flesh, and should resist them and show our preference for righteousness by our zeal in fighting against sin. All who will eventually get God's blessing and perfection on either the earthly or the heavenly plane must come to this standard of loving righteousness and hating iniquity, else the blessings of God's grace will not continue with them.

And, contrariwise, when the sinners shall have been fully lifted out of their weakness and imperfection and fully established in righteousness, grace or favor toward them will be at an end; because they will no longer have need for it. They will, however, to all eternity, assuredly acknowledge with gladness the grace which saved them and lifted them to full salvation and accord with the divine law.

During this Gospel age God's grace is manifested in a variety of ways, whereas during the Millennial age his grace will be manifested merely through the operation of the Millennial kingdom and its influences. Now, God's people have his grace through Christ in the arrangement provided for the justification from their sins and weaknesses on the basis of obedient faith to the extent of ability. To abide in God's grace we must turn from sin to serve the Lord. Then we were brought to a knowledge of a second step of grace—the privilege of using our faith-justification as a basis for sacrificing with Christ and becoming partakers of his divine nature, glory and kingdom. After we had taken the step of consecration, a third step of grace was opened to us—the begetting of the holy Spirit and the induction into the School of Christ to take his yoke upon us and learn of him. Grace still pursued us. After cancelling our share of original sin and imperfection, grace provided also for our continuance in the love of God, after we became new creatures. The "new creature" has need of grace and mercy because it has for its expression only the "earthen vessel," which is frail and prone to sin, weakness and error.

The new creature cannot sin—wilfully—and it never had "original sin"; but it could be strangled by the old nature, if the latter were allowed to revive and regain the control. God recognizes the flesh as dead and deals only with the new creature, which never knew sin and which never could love sin. Nevertheless the new creature has a responsibility for its earthly tabernacle, the body, just as a man has responsibility for the conduct of his dog. If he knows the dog to be vicious he must muzzle him. If he does not encourage the dog to do mischief, he is still responsible for him and liable for his depredations. So the new creature is responsible for his body of flesh. Because he cannot fully control thoughts, words and actions, there are sure to be trespasses. And these must not only be fought against, but must be repented of—taken to the throne of the heavenly grace for forgiveness. Here again the voice of grace is heard speaking peace through Jesus Christ the Redeemer, for the Redeemer through divine arrangement is our Advocate. As such he is both able and willing to apply all that may be needed to make good our errors of weakness or ignorance. God's grace continues thus with us to the end of the journey, lending assistance at every step.

But there are certain things which are not of grace. While justification, the basis of our sacrifice, is of grace, our presentation of our bodies living sacrifices is not of grace. The knowledge of our privilege is by grace, but our sacrificing is of our own volition. It is this spirit of sacrifice and its manifestation in the spirit of loyalty to God and to righteousness which God purposes to reward with association with the Redeemer in his kingly glory, honor and immortality. In this we are copies of God's dear Son. "If we suffer with him, we shall also reign with him." Notice well the rewards promised: "To him that overcometh will I grant to sit with me in my throne." (Rev. 3:21) "They shall walk with me in white, for they are worthy." (Rev. 3:4) On the other hand, it may be truly said that all of our blessings and favors are of God's grace, because we could never have merited any of them ourselves—because the foundation of all our blessings, honors, glory and immortality rests upon the grace of God in Christ, without whom we could do nothing and would be nothing.

HEALING ALL MANNER OF DISEASES

MATTHEW 8:2-17.—MARCH 6.

GOLDEN TEXT:—*"Himself took our infirmities and bare our weaknesses."*—V. 17.

Although the Great Teacher healed all manner of diseases, it is a mistake to suppose that this constituted his mission as a whole or one of its most important features. His healings were performed with three ends in view:

(1) To draw attention to his message.

(2) To be illustrations of his great work of the future when in kingdom power and glory he shall heal all diseases, uplifting mankind out of sin and death conditions completely.

(3) They were tests of the Master's own faithfulness to his consecration vow. Throughout his healing ministry he laid down his life, so that after three and a half years of ministry, the Perfect One had so exhausted his vitality that he could not carry his own cross, as could the thieves who accompanied him. His great sacrifice was thus partially laid down before he reached Calvary, where it was "finished." Thus our Lord's miracles were performed, as the prophet declares, at his own expense, his own sacrifice—"Himself took our infirmities and bare our diseases." Every healing performed, to a proportionate extent decreased the Lord's vitality. So we read, "Virtue (vitality) went out of him and healed them all."—Luke 6:19.

Leprosy, very prevalent in the East, is used in the Scriptures symbolically to represent sin, and the cleansing of it to represent purification from sin. It was classed as incurable and hence our Lord's curing it demonstrated his supernatural power. In the case under consideration, as in others, Jesus directed that the miracle be not specially blazoned forth amongst the people; for so doing would tend to make him too popular, as in some cases it led to the demand that he should be recognized as King. But he did direct that the miracle be duly reported to the High Priest. This was the demand of the law. And furthermore Jesus wished that his miracles should be "a testimony unto them"—unto those who sat in Moses' seat as the rulers of the people, and who would ultimately pass sentence upon him. They must at least know of his miracles.

Not much religion might be expected from Roman soldiers, yet our Lord testified of the one whose servant he healed that his faith was greater than any he had found amongst the Israelites. The Roman entreated favor for his servant, and when our Lord promised to go to his house to heal him, the centurion answered the Lord that a visit was entirely unnecessary, that he would be fully satisfied if he spoke the word of healing. Jesus dismissed the centurion saying, "Go thy way; and as thou hast believed, so be it done unto thee." And his servant was healed.

There is a lesson for us in these words—our Lord's ability was unlimited. And his blessings to us are proportionate to our readiness to receive them by faith; for "without faith it is impossible to please God." And those who cannot exercise faith cannot have share in the blessings offered under the Gospel call, but must wait for the demonstration of the Millennial kingdom.

The circumstance served as a text, and prophetically the Lord declared what must have seemed peculiar to his hearers—that many would come from the East and West—Gentiles—to be associated with Abraham and Isaac and Jacob in the kingdom, while Israelites would be cast out of divine favor into outer darkness of disfavor and there have distress. The "outer darkness" of God's disfavor has been upon them especially since the destruction of Jerusalem.

The Jews fully expected the setting up of the Millennial kingdom, but supposed none other than Jews would be in or of it. The nucleus of the kingdom class was Jewish—from

the day of Pentecost for three and a half years, to the time when Cornelius was received as the first Gentile accepted. Since then "the middle wall of partition" between Jew and Gentile, which previously hindered the latter from a full share of God's favors, has been broken down. During the eighteen centuries the Lord has gathered or "called" disciples from all nations. The faithful of these will constitute the kingdom class. In connection with these Abraham, Isaac and Jacob will have an honored place for the blessing of Israel regathered and through them the blessing of all the families of the earth during the Millennium, which will shortly be in evidence.

While the faithful of the Jews will share that kingdom, the nation as a whole was rejected from divine favor and cast into "outer darkness"—the same darkness which covered the Gentiles, the world in general. They have had weeping and gnashing of teeth for eighteen centuries and, according to the Scriptures, will suffer further yet before the time shall come when God will graciously forgive their sin and save them from their national blindness and make them, in connection with the Millennial kingdom, his instruments for blessing all the families of the earth.

No miracle of healing was ever wrought by the Savior upon any of his disciples. The same is true of the apostolic healing—the healing blessings were all wrought upon those outside of the discipleship. This was because the "call" of the disciples was not to human perfection, restitution and health; but to self-denial, self-sacrifice, even unto death. Their blessings and privileges, above those of the world, were along spiritual lines. The awakening of Lazarus and of Dorcas were not in violation of this rule, neither was the healing of Peter's mother-in-law, for we have no evidence that she was a believer and a disciple.

POWER OVER THE ADVERSARY

MATTHEW 8:23-34.—MARCH 13.

GOLDEN TEXT:—"*What manner of man is this, that even the winds and the sea obey him?*"—V. 27.

Several of the apostles were fishermen on Lake Galilee. Apparently the Master launched out with them occasionally in order to obtain rest and quiet; for while he was ashore he was constantly active in his mission, teaching the people, healing the sick, etc. Today's lesson includes an account of such a drawing aside from his busy activities. Exhausted, he was asleep in the hinder end of the fishing smack. Suddenly a great storm arose, as is frequently the case on that lake. The mighty waves threatened the destruction of the ship. The violence of the storm may be judged from the fact that even the apostles, who were experienced, were alarmed. The account very briefly tells us that as the disciples awakened the Master, saying, "Save, Lord, or we perish," he arose and rebuked the wind and the sea and there was a great calm. And he rebuked the apostles with the words, "Why are ye fearful, O ye of little faith?" Many since have read these words with great comfort and profit; not that many have been in perils by sea, but because all are subject to the storms of life, in which mighty billows threaten our destruction. The manifested power to deliver from literal waves gives confidence that the same Mighty One is able to deliver from every trouble. The rebuke of the apostles for lack of faith has come home to the hearts of many of the Lord's people, chiding them and encouraging them to be more faithful, more courageous, more trustful, in the providential care of our Almighty Friend.

Well might the apostles marvel, "What manner of man is this, that even the winds and sea obey him." Not until they had learned that lesson were they prepared to trust him with all their trials, difficulties and interests. And likewise not until we have learned the same great lesson of Jesus' Messiahship, and that to him at his resurrection was granted "all power in heaven and in earth," can we fully trust him and rest by faith in his loving care.

Evidently the apostles all understood that Satan is a spirit being, invisible and powerful, and that, to some extent, he has power over human affairs under certain divine limitations and regulations. Thus St. Paul designates him the "prince of the power of the air, the spirit that now worketh in the children of disobedience."—Eph. 2:2.

We remember the case of the Prophet Job and the Bible testimony, that God permitted a trial of his faith and allowed the adversary to have great power over his affairs. We recall that some of that power was exercised through a cyclone, which destroyed the house in which Job's children were gathered.

Possibly the adversary was permitted to develop the storm on Lake Galilee for the very purpose of the lesson it gave to the apostles. The "Prince of the power of the air" may have thought to destroy the Savior in this manner, as later he evidently had to do with his crucifixion between two thieves. In the one case his effort was thwarted by the word of Jesus. In the other case it was permitted to reach success—because "his hour had come." We may well remember, too, the declaration that Satan, who had been working with Judas previously, fully entered into him, according to the account, on the night of our Savior's betrayal.—Luke 22:3; John 13:27.

This study tells us of our Lord's encounter with some of the inferior fallen angels, of whom we read that Satan is the "prince of devils." We must not forget that the Scriptures deny that these demons are disembodied men and that they each most distinctly that they are fallen angels.—2 Pet. 2:4; Jude 6.

The Bible tells that these fallen angels at one time were holy, but that in the period before the flood they became contaminated with sin through association with humanity. Since the flood, cut off from association with the holy angels and from liberty to materialize and appear as men, they have, nevertheless, sought to break down the barriers. Not permitted to materialize, they have sought to control, to obsess and to possess humanity—using the human body as their medium, their body, to the extent of their ability to break down the barrier of the human will. The Scriptures continually guard us against having anything to do with necromancers, wizards, witches, mediums, or others, who claim to represent and speak for the dead. The Bible assures us that "The dead know not anything," and that the only hope for them is in the resurrection and that not dead humanity, but fallen angels, strive to communicate with us and through us. We are not in this blaming spirit medium with being in collusion with the fallen angels knowingly. We believe that they are deceived, as are others. Indeed, the Bible alone gives light on this subject, as we have been able to point out to many mediums whom we have recovered from their delusions.

The two maniacs of verse 28 were crazy because many demons possessed them and attempted to control them in different ways. Intelligent physicians recognize that probably more than one-half of the inmates of insane asylums suffer from this same terrible trouble, demon possession.

Another account tells us how our Lord questioned the obsessed ones and how the evil spirits answered through them that they were legion—that is to say, a multitude of demons were in possession. They besought the Lord that if they could not remain they might at least be permitted possession of the herd of swine. The permission was granted them. The result was that the entire herd of probably hundreds stampeded, rushed down the face of the hill, and were drowned in the sea. When we consider the nature of the hog, it would appear that there were enough demons to supply one for every hog, because, unlike sheep, a hog will stand still while his fellows in the same herd may become greatly excited. Each hog is independent in his action. The number of demons was indeed legion. Unable to break down the barrier of the human will in a general way, they crowd into poor human beings whose will-barriers have been let down.

Continually we warn people, in harmony with the Scriptures, against Spiritism and everything occult, as being of the adversary. We warn them also that hypnotism and everything which breaks down the human will is injurious and leaves the person the more subject to the invasion of these fallen angels into his mind, his affairs, who, if yielded to, endanger his sanity through obsession.

The result of this miracle shows the power of selfishness. The multitude came to see the miracle—two men who had been crazy, clothed in their right minds. "But," said they sordidly, "What a cost! See the hogs floating in the sea!" And they besought the Lord to leave their country, which he promptly did. The same principle of selfishness may be noted everywhere today. The multitude are moved specially by their temporal interest, while the great blessings of the Lord they pass by comparatively unnoticed. Let so many of us as are disciples of the Galilean Prophet take a different view of matters and have our hearts in harmony with his glorious work of the deliverance of humanity and the destruction of everything obnoxious to the divine will—even as swine were contraband of the Jewish law.

THE PHILOSOPHY OF THE RANSOM

Watch Tower readers can bear witness of the fact that this Journal has always encouraged the study of the Scriptures and the attainment, so far as possible, of an intellectual appreciation of God's Word. We have, however, always insisted that Divine Revelation was intended, not to puff us up with mere knowledge of divine mysteries, but to build us up in the character-likeness of our Redeemer and of our Father. Hence our frequent reiteration of St. Paul's words, If I had all knowledge and understood all mystery, yet had not love, it would profit me nothing.—1 Cor. 13:2.

We should steer clear of the two extremes:—

(1) Of those who lay all stress upon the heart and feeling and ignore a study of the divine Word and its mysteries.

(2) Those who study the Bible from curiosity, or from a desire to shine before their fellows, and who ignore heart-development and a sympathetic entrance into the spirit of the divine plan.

Doubtless many of our readers understood fundamentals of the Gospel of Christ before they came in contact with the DAWN-STUDIES and their elaboration of the philosophy of the Divine Plan. We are sure that many would be inclined to say, "No, I never understood anything whatever respecting ransom, restitution, justification and sanctification until I read THE WATCH TOWER publications; my previous Christian experience seemed hazy, like a dream in comparison with present realization of the length and breadth and height and depth of wisdom, justice and love divine."

But no, dear Brother, we remind you that even your hazy ignorance of the philosophy of the ransom did not hinder you from mentally grasping and appropriating to yourself the great general fact that "Christ died for our sins, according to the Scriptures" (1 Cor. 15:3), and that we have "redemption and remission of sin through his blood." On the basis of that faith and without philosophizing you had "peace with God through our Lord Jesus Christ." More than that: you possibly had some appreciation of having made a consecration to the Lord, turned over a new leaf, etc.—however vaguely you realized this. And you had lessons in the school of Christ along certain lines, even though you did not know that you were in School preparing for the great work of the future—the judging of the world. You know something about self-sacrifice, too, even though you did not appreciate the philosophy of how you were to share "in the sufferings of Christ" as a member of his body.

It is well that we call these things to mind for two reasons:

(1) The remembrance of them will make us more considerate of fellow-Christians, whose eyes of understanding have not yet opened to the philosophy of the Divine Program.

(2) It will keep us from becoming excited when some poor fellow-traveler, falling asleep, has the nightmare and shouts, "Wake up! Wake up! THE WATCH TOWER has denied the ransom, the Mediator and the New Covenant, and has been doing so for thirty years." The poor brother who is thus excited should consider his own mental state and realize that he has never seen a philosophy of the ransom presented in any other publication. If he can produce it we will be glad to have him cite it to us—volume and page. The difficulty has been superficiality. He never comprehended the philosophy of the ransom—or possibly he did and has become blinded to it.

Faith in the Atonement is the important matter. But the more accurate our knowledge, the stronger and firmer and more intelligent will be our faith. If the brother who thinks he is waking up when he is really going to sleep will sit down and connectedly attempt to put together a philosophy of the Atonement he will do himself a great service, for he will soon discover that in picking out a few threads of argument from our presentation, he has spoiled his philosophy entirely. He will find himself unable to lay down systematically, logically, reasonably, the divine plan of ages, tracing it from the promise made to Abraham to the close of the Millennial age.

It is one thing to pick a quarrel, to dispute and object and to quote a text here and there on a subject, and to "throw dust;" but it is quite another thing to systematically map out the covenants, their mediators, their time, their place, the types, the antitypes, etc. Any of us may take a narrow or a comprehensive view of a subject such as the ransom. One time we might say broadly and truthfully, "Everything was secured by the death of Christ." Or, more accurately and minutely we might proceed along the Scriptural lines to note the various steps of the divine program in our Lord's leaving the glory of the heavenly condition to be born a babe—in his boyhood experience; in his consecration at Jordan; in his death at Calvary; in his ascension; in his appearing as the Advocate of the church before the Father; in his pouring out of the Pentecostal blessing; in his dealing with the church during this Gospel age, developing an elect "little flock" and also a "great company" to the spirit plane; in his second coming; in the uniting of his members, his bride, to himself; in his sealing the New Covenant for Israel—and for the world through the privilege of becoming Israelites; in his Millennial reign of glory and the end thereof, when "he shall see of the travail of his soul and be satisfied."—Isa. 53:11.

Similarly we might speak of the ransom—that "Jesus gave himself a ransom for all, to be testified in due time." Undoubtedly that was the divine intention. But the application of the ransom during this age to the church and during the next age to the world is a further elaboration, showing the relationship of the "due time" to the great fact of a ransom price and its broad application, ultimately for all.

What constitutes a faith in the ransom, and what constitutes a denial of it, are proper questions, proper studies. Irrespective of perfect or imperfect philosophy, a true believer in the ransom is one who acknowledges—

(1) That the reconciliation to God has already been effected and that the basis of that reconciliation lay in the merit of Christ's sacrificial death.

(2) To deny the ransom is to deny one or both of those propositions directly or indirectly. For instance, for anyone to claim relationship with God on the ground of his own perfection or meritorious works, aside from Christ's sacrifice, would be a denial of the second proposition. For anyone to claim that he is not reconciled to God through the death of his Son is to claim that he has not yet had experience with the blessings secured through the ransom. It means a denial or rejection of his share in the ransom—a denial of At-one-ment between him and the Father. Hence those who claim that they need a mediator are denying the At-one-ment as between God and themselves—and this means, so far as they are concerned, a denial of the effectiveness of the ransom. A ransom which did not at-one for sin and bring the sinner back into full fellowship with God would not be a ransom.

We are not hereby claiming that those who say that Jesus is their Mediator are knowingly denying the ransom. We assume that many of them are merely confused and will ere long, under God's providence, see matters more distinctly. We are merely pointing out that theoretically and logically such deny the finished work of Christ on their behalf, when they claim that he is the Mediator between them and God. It seems remarkable that any could become so confused as to imagine that, as New Creatures, they ever sinned or were ever alienated from God. It was not as new creatures that we needed ransoming. It was the natural man fallen through sin whose sin needed to be atoned for by the death of the Man Christ Jesus and the application or imputation of the merit of that sacrifice.

The application of our Lord's ransom merit "for us," when he ascended up on high, had the effect of immediately cancelling all of our sins and bringing us into direct at-one-ment with the Father the moment we by faith accepted the Lord's terms and presented ourselves living sacrifices. Not even for one moment did Jesus stand between us and the Father. The very moment that he applied to us his merit was the same moment in which the Father received us as new creatures begotten of the holy Spirit. "Sons of God without rebuke." (Phil. 2:15) Our Lord Jesus was made unto us wisdom, justification, sanctification and will yet be made unto us deliverance; but it was God that drew us, that called us. "It is God that justifieth." (Rom. 8:33) It is God that sanctifies us to himself and that will by and by raise us up also by Jesus to the glorious perfection of the divine nature. Our Redeemer is our Advocate who, covering us with the robe of his own merit, presents us at once and directly to the Father, without any one between.

Note, in contrast, how differently the Ransom merit will effect the world of mankind during the Millennium. It will not similarly cancel their sins and instantly turn them over to the Father. To do so would mean their ruination, for the divine law would instantly condemn them to death again; because carnally minded, rebellious, not subject to the Law of God. The merit of the ransom will be applied for the world indirectly in the sealing of the New Covenant with Israel, so that all the world under that Covenant provision and under the great Mediatorial kingdom of righteousness, for a thousand years may have fullest opportunity for the opening of the eyes of their understanding, for the changing of their stony hearts to hearts of flesh, to human love and sympathy. During the age none will be introduced to the Father; the Mediator will stand between God and man until he shall have perfected the willing and obedient—until he shall have actually justified them. All will be under the judgment of the

royal priesthood after the order of Melchizedek for disciplining and uplifting. During that age all those who refuse to heed that Great Prophet, Priest, King, "Mediator between God and men" will be utterly destroyed from amongst the people in the second death. (Acts 3:23) Not until the end of the Millennial age (not until mankind shall have reached absolute justification or perfection) will the full results of the ransom be theirs. Then they will be introduced to the Father blameless and unreprovable.

In a word, then, the efficiency of the ransom price of our Lord's sacrifice comes instantly to the consecrated believer through faith-justification and obedience of sacrifice, while the merit of that ransom will properly be gradually bestowed upon the world during the entire Millennial age.

QUESTIONS ON JUSTIFICATION

Question.—(1) Did the Court of the Tabernacle represent justification by faith merely, or did it represent justification to eternal life rights?

Answer.—In seeking for the lessons of the Tabernacle types we should remember that they represent both progress and completion. In reality, all those saved during this Gospel age are called to be priests—no one is called to be of the "great company," the antitypical Levites. Those who will become members of the "great company," the antitypical Levites, will be such as have been called to the priesthood and who took certain steps in harmony with that call, but failed to make their calling and election sure. Eventually, as shown in the type, only a "little flock" of priests, will attain the condition typified by the Tabernacle itself. Eventually a large number, begotten of the holy Spirit, will fail to manifest sufficient zeal as sacrificers and will be accounted only as Levite helpers. Their place will be in the Court, as shown in type.

Now let us view the processes by which the antitypical priests and Levites reach their fixed positions represented by the Tabernacle and the Court. All who are feeling after God and righteousness may be said to draw near to the Tabernacle. To such the great altar and its sacrifice will be manifested. By faith they may then enter in through the gate and be behind the curtain in the Court. They are in the Levite attitude or position, but are not yet really Levites in the finished sense. Passing the altar they proceed to the Laver and see its water and their privilege of washing, putting away the filth of the flesh. As faith alone did not determine them to be Levites, neither does the washing or putting away of sin. They must additionally approach the Veil, which symbolizes consecration—they must stoop to this Veil and pass under it before they can belong to the spirit-begotten class.

Inside the Veil they are nominally priests. And if they will, they may proceed to enjoy the privileges of the shewbread and of the light from the golden lampstand and proceed to the Incense Altar antitypically by responding to all the opportunities and privileges granted them of laying down their lives for the brethren—presenting their bodies daily, hourly, living sacrifices in the Lord's service, "a sweet odor." If faithful even unto death they then will pass beyond the rent Veil into the Most Holy condition. As members of the High Priest's body they will then have free course, full privilege to the Tabernacle condition forever. Or rather, as shown in the other type, they become living stones in the glorious spiritual temple.

But those who made the consecration and who fail to burn the incense on the Golden Altar may not remain in the Tabernacle—they must go out again into the Court. They lose the priestly privileges, but not their Levite privileges and right to remain in the Court condition. Only a willful, deliberate rejection of the Lord's grace and turning to sin—anger, malice, hatred, envy, strife, etc., works of the flesh and of the devil, which would mean their utter destruction in the second death—would exclude them from the Court of favor. Those who pass the Gate and the Altar, some of them going, perhaps, so far as to use the Laver but refuse to make consecration of themselves, will be ultimately rejected from the Court condition. They will be thrust out and become parts of the world, to be dealt with by the Great Redeemer during his Mediatorial reign—to have all the privileges of the remainder of the world and no more.

JUSTIFIED TO PEACE

Question.—To what stage of our justification does the Apostle refer saying, "Being justified by faith we have peace with God through our Lord Jesus Christ?"

Answer.—From the time we first approach God we begin to have a measure of this peace (Romans 5:1) It continues with us as long as we are walking in the right direction, growing in knowledge and in obedience. Those whose faith or obedience stops find their peace with God diminish. If the faith and obedience extend to the point of full consecration and the begetting of the holy Spirit it becomes the "Peace of God which passeth all understanding, ruling in our hearts." (Phil. 4:7) The latter text refers to the perfected peace imparted by the holy Spirit, resulting from a full consecration to the Lord.

To illustrate: Imagine a person not in harmony with God, but feeling after him. Typically he recognizes the divine presence as represented in the Tabernacle. He draws near to God. He finds but one "gate" for entrance from the camp to the court. There he beholds the brazen altar with its sacrifice representing the Redeemer's meritorious sacrifice. Passing the altar implies faith in the redeeming work. From the time of entering the court condition of faith, the peace continues to increase with each onward step of obedience. When the Laver is reached and its lessons of cleansing mind and heart are applied the peace with God increases, because of the obedience. Next, the First Veil is seen, representing consecration to death. If the stoop of full consecration to pass under the Veil be made, the result is full or perfect peace, such as our Lord referred to when he said, "My peace I give unto you." Our peace is no longer merely through faith in our Redeemer's work, but more than this; it has become peace, the gift of God's love, the begetting of the holy Spirit, which passeth all understanding, ruling in our hearts. But if, when the first Veil is reached and seen to represent the sacrifice of all earthly interest, then that step be not taken, the result will be lessening of the peace and possibly a more or less rapid retrograde movement back toward the "gate"—toward the world.

ANCIENT WORTHIES NOT IN THE COURT

Question.—Were the ancient worthies in the condition represented by the Court of the Tabernacle? If not, why not?

Answer.—No. In their day the Priest had not yet come and the antitypical Tabernacle and its Court had not been established; hence they could not be in it. According to their hearts, as expressed in their conduct, they must have been members of the household of faith. It is our understanding that ultimately they may be granted a place with and as a part of the "great company," the antitypical Levites of the antitypical Court condition.

JUSTIFIED FULLY TO HUMAN RIGHTS

Question.—Are all who are justified freely from Adamic death the recipients of life rights on the human plane?

Answer.—If in the word freely is signified fully our answer is, Yes. Whoever is fully justified out of Adamic death is fully justified to human restitution. This will be the case with the world during the Millennium. During that thousand years the world will gradually rise out of its unjust and imperfect condition—gradually attain perfection or justification.

Applying the question to the present time—to faith-justification: A full justification would be attained only at the moment when Christ would accept the sinner as a disciple and that is at the moment of consecration. He does not spurn the sinner who is approaching him, exercising faith and evidencing a desire to forsake sin. All such are justified to their measure of faith and obedience, to have his fellowship, his aid; as it is written, "No man cometh unto the Father but by me." He invites the sinner to have confidence in him as a burden-bearer, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me." (Matt. 11:28, 29) All thus approaching have a measure of peace and a measure of justification, but neither complete. The full or complete justification and peace are obtainable only at the moment when the sacrifice is fully tendered and accepted. At that moment our great Advocate and Elder imputes to us his merit, so that our consecrated sacrifice can be accepted.

For our Lord to impute his merit to us in the full sense sooner than that moment of consecration and spirit-begetting would be to do injury to the interests of those who would fail to go on to consecration and discipleship: because if Christ's merit were fully imputed to them, cancelling the sins that are past and presenting them to the Father, they would not be acceptable to the Father during this age unless they did consecrate to death. And, being unable to maintain themselves

in divine relationship as justified humans, they would be amenable to the second death, because the provision of the Mediatorial kingdom, etc., has not yet gone into operation. Without that New Covenant arrangement under the better Mediator no imperfect human being would have any opportunity for attaining perfection. If Christ's merit were now applied (to any except the actually justified and sanctified), it would put them directly into the hands of Jehovah and under the jurisdiction of his law, and the result would be failure, second death. Only the sanctified can say, "The righteousness of the law is fulfilled in us." (Rom. 8:4) On the other hand, note the divine arrangement that the Father does not deal with us as men, but as new creatures. The Redeemer becomes our Advocate and applies his merit at the instant of our consecration. The Father's approval by the impartation of the holy Spirit is the evidence of the acceptance of our sacrifice under the imputed merit of Christ. As the Great High Priest is a Spirit Being, so must all his members be. And it is only with the spirit-begotten ones, therefore, that the Heavenly Father deals in any sense of the word.

CAN ANY PASS FROM THE COURT?

Question.—Is there any way to retreat from the antitypical Court condition without going into the second death?

Answer.—Yes, and no. For any of the antitypical Priests and Levites to abandon the Court would mean to leave the condition of membership in the "little flock" or in the "great company" to go to some other condition. There would be no other condition for them to go to, except as suggested, the second death.

On the other hand, let us keep in memory the fact that there are at present prospective or tentative Levites. We refer to those who are approaching through the Gate of faith past the Altar and the Laver and before the first Veil, but who have never taken the consecration step, fully renouncing their earthly rights. These have had justification-peace only, and that conditional upon their obedience to the sacrificing terms of the "high calling." When they ceased to go forward, ceased to obey, their justification to peace began to die. These gradually go out of the Court, but not into the second death condition—because their justification had never reached the point of vitalization in sacrifice.

THE CHRISTIAN'S BATTLE

(OLD CREATURE)
Your brother has offended you,
Must you forgiveness show
When he has not forgiveness asked?
I really do not know
That you are called to go that far—
He's very much to blame.
Of course, I would not slander him,
Nor injure his good name;
But then, I think, I'd show him, too,
That he has quite offended you.

(NEW CREATURE)
How can I be a child of God
And not forgiveness show?
Why, he has covered all my sins,
And I must surely grow
In that sweet grace, which from the heart
Forgives by word and deed.
I would be like the blessed Lord;
For in his Word I read
That he left all the joys of heaven,
To die that I might be forgiven.

(OLD CREATURE)
Your brother has imposed on you;
Says, "All that's thine is mine."
It is not right; what shall you do?
Where will you draw the line?
Why should you share your earthly goods
Which you by thrift acquired?
That which you toil for is your own;
And you are not required
To give to every one who comes
To seek your help, your bread, your home.

(NEW CREATURE)
I've often wished that I had lived
When my Lord left his throne,
And trod this earth in human form,
That I might then have shown
My love to him, in service sweet;
But still the suffering Christ,
Walks by my side each day and how
Neglected, poor, despised,
Still needing ministries of love—
Now here's the chance, my love to prove.

(OLD CREATURE)
Your brother shows no gratitude
For all your kindly deeds.
He surely should express some thanks,
When you supply his needs.
You've loaned, you've given, you've gone without;
You've helped him all you could;
I really think, in counting up,
You've done more than you should
I'd call a halt, till he has seen
How very kind you've always been.

(NEW CREATURE)
What! work for thanks! then I should lose
A future rich reward;
All service to my brother, now,
Is done to my dear Lord.
Each little sacrifice I make,
Is precious in his sight.
To see my love and zeal abound,
I know is his delight.
For all the wealth beneath the sun,
I would not miss his sweet, "Well done."

(OLD CREATURE)
Your brother slandered you, I hear,
And tried on you to throw
Suspicious base to injure you;
Told things that were not so;
Surmised that you had evil done;
Tells others of his fears,
With coolness meets your looks of love,
And costs you many tears,
You do not owe him in return
A love which he will only spurn.

(NEW CREATURE)
'Tis not my brother you hold up;
'Tis not his faults you show.
It is my brother's enemy,
Like you, a deadly foe.
My brother does not do the things
That you lay at his door;
'Tis his old creature that one day
Shall trouble him no more.
The New Creature is my kin,
The New Creation does no sin.

(OLD CREATURE)
Your brother claims he walks in love;
Then why is he so mean?
In many people of the world
There's more goodness seen
Than he shows in his daily life;
You know you're vexed with him,
He has such ugly little ways,
And such besetting sins;
He sorely lacks in Christian grace—
Now, how can he win in the race?

(NEW CREATURE)
The way is getting narrower,
More steep and rought it grows;
And fewer they who walk therein.
Lord, I would be of those
Who walk on to the very end
Through good report or ill—
My chief desire to know and do
Thy blessed holy will.
Complete in me thy work of grace,
That I may see thee face to face.

REBECCA FAIR DONEY.

A LAYMAN ON THE "NEW THEOLOGY"

[A STRIKING AND ABLE REVIEW OF DR. ELIOT'S VIEWS.]

The following from The Religious Herald contains considerable truth and is well worth the reading as bearing on matters seen from THE WATCH TOWER:—

"You have probably seen in the papers references to the definition of the new theology given by Dr. Eliot, president emeritus of Harvard College, and for thirty-five years the first citizen of Massachusetts, if not of New England. But second-hand newspaper accounts are apt to be inaccurate; I thought you might like to see the original, and accordingly am enclosing a copy of the *Harvard Theological Review*, under separate cover, containing his lecture.

"Dr. Eliot has been much criticised, but for my part I admire his courage and honesty. Now, as always, he speaks the truth as he sees it, without fear or favor. Too many of the advocates of the new theology pursue the policy which a Methodist minister in a neighboring parish explained to me; they express their views freely at ministers' meetings, but have a tacit understanding not to mention them to the pews. And this respect for the tender feelings of the superstitious ones (!) who occupy the pews is, after all, not impolitic; for if the new theology were understood by the average layman, he would find it so hard to distinguish from the old atheism that, according to his temper, he would stay at home and save his money, or would try to get a new pastor installed.

"The Methodist clergyman I mention tells me that a great majority of the younger ministers of that church, in this part of the country, are believers in the new theology. A majority of the Protestant ministers that I know hereabouts adhere to it, including most of the younger men.

"You will see that Dr. Eliot's lecture consists of two parts. The first, which is negative, is practically undistinguishable, so far as I can see, from ancient atheism. In fact, the new theology, as I understand it, in its advanced form, has less belief in a God (considered as a personality, with conscience and will), who created the universe and the living creatures in it, than David Hume, Edward Gibbon, Thomas Payne, Voltaire, and J. J. Rousseau had.

"As to the positive part of the new theology—well, I shall wish to know what you think of it.

"It is easy for me to understand this state of mind of the atheist, agnostic, or materialist, and in this age so many of the foremost intellects, especially on the Continent, deny all evidence of the existence of God, that I am not surprised to learn that any man holds such views. But to deny positively, on the one hand, all those conceptions of the Creator that seem natural to man, and then, without adhering to the logic of atheism, agnosticism or materialism, to set up the hazy, and, to my mind, illogical view of God which is presented in this new theology, hardly seems normal, nor does it seem as if it could ever acquire many earnest followers among the common people. It seems to me to bear strong internal evidence of its origin in the study of the skeptical professor of theology, and to have, if I may use the expression, a perhaps unconscious but yet hypocritical origin. Of course, when I say this, I do not at all refer to Dr. Eliot.

"But let us put ourselves for a moment in the place of the man who has been ordained to the Christian ministry, who has lost faith and lacks the courage to turn his back on his calling and his friends, to confess himself a failure, and to begin life anew. To such a one the new theology appeals strongly; it saves his consistency; it saves his salary; it saves him from the humiliation that open apostasy would involve. Skeptics commonly feel more or less dislike of an ex-priest; the faithful consider him an apostate. But by embracing the so-called new theology, he holds his pastorate or lectureship and wins reputation as being learned, liberal and progressive.

"Whatever the cause may be, the so-called new theology seems to be dominant in most Protestant theological seminaries in Germany, England and the northern part of the United States, or where not dominant, to be rapidly increasing its influence.

"You will note in Dr. Eliot's lecture that in denying the existence of a conscious personal God (as distinguished from the God who is the sum of all living souls, human and brute, good, bad and indifferent alike), he denies all hope of a future life.

"How curious, also, the misunderstanding of the mission of pain on pages 399 and 400. The most ordinary intellect ought to see that if there were no pain in the world, a baby would chew off its own fingers; a cat, or even a child, would walk into the fire before intellect had taught him his danger; and so on to the end of the chapter.

"Perhaps one might think that because this lecture was delivered at Harvard it is too extreme a statement of the New Theology. But the New Theology is world-wide. For many of its disciples it has no God (except as the soul of the universe may be a God, if one can grasp that idea), no inspired Bible, no heaven-sent Savior of the world; its fundamental principle, if I have been able to make it out, is the absolute and positive negation of any supernatural power whatever in the past, present or future, with all that that implies. And as far as its professors and votaries have come under my observation, it is, in this fundamental principle, pretty much the same at Harvard, Union, Yale, Chicago; very much the same among Episcopalians, Methodists and Baptists as it is among Unitarians and Congregationalists; and it seems to have won a large majority of the young clergy of the Protestant Churches in this section. There are minor differences, of course; Dr. Eliot's position is the advanced logical position, towards which all the others are tending, but which not all have yet reached. Some men, moreover, are entirely subject to the influence of the new theology; others are influenced partly by the new and partly by the old in all stages of progress, but in general acquiring a little more of the new leaven and losing a little more of the old each year.

"Well, this is rather a long letter on theology from one who is not a theologian. My interest is not wholly, perhaps not chiefly, theological; it is rather practical and sociological. I have long been convinced that the church could not adopt Darwinism without being killed by it, and the New Theology is largely the effect of Darwinism on the church.

"We all know that there is a sort of elective affinity between unbridled democracy and atheistic socialism. By unbridled democracy, I mean the kind which gives to the Sea Island negro the same political weight as to his former master; which gives to the half-pauper, half-vicious denizens of the slum districts of our great cities the same voting power as the independent householder or business man possesses; aye, which give them more, since as they are more numerous, they who pay no direct taxes are allowed, in effect, to levy them on those who do, by electing aldermen and other officers as worthless as themselves—the sort of democracy which really believes the old maxim, *"Vox populi, vox Dei."* This may seem like political heresy to many, but when the new theology shall have destroyed the common man's belief in God, the feeling of moral obligation to him and to our fellows, as his children (as it will do if it is not vigorously opposed), and when the Marxian missionaries shall have made as much progress in teaching their gospel of robbery to the negroes of the South and the poorer classes of our cities as they have already made on the Continent, and are making in London, we shall begin to appreciate what sort of a *Vox Dei* the *Vox populi* of a godless people can be. This affinity between extreme democracy and atheistic socialism has long been strikingly manifested on the Continent; it begins to be seen in England and America. The North of Germany, I am told, is so far won by atheistic and Marxian socialism—the so-called Social Democracy—that the existing order is chiefly maintained in the German Empire by the Catholic South, the country districts, and the well-drilled bayonet.

"And to me, one of the most interesting things in connection with the so-called new theology is the fact that so many of its disciples are showing as much affinity for militant socialism as the atheism of the Continent shows, and for the same reasons. This, of course, is not true of all its disciples or teachers—is emphatically not true of Dr. Eliot—but it seems to be a tendency of the system.

"Christianity teaches that man is inclined to sin; that his natural impulses are often bad; that he needs human government as well as divine guidance; 'The powers that be are ordained of God.' The majority of the followers of Marx and many of the professors of the New Theology alike deny the existence of God (in the sense in which the church has heretofore understood that existence), and the tendency of man to sin; they say that man's natural impulses are good and for the most part teach that salvation lies in the destruction of poverty and misery. Christianity teaches brotherly love, but forbids robbery and even covetousness. Marxian socialism pretends to advance brotherly love, but its maxim is

the appropriation of all the means of production (farm and factory alike) to the use of the State, without compensation; and the majority of its apostles, knowing well that it can never succeed where Christianity prevails, wage constant and bitter warfare on the church. And it is from their camp that the attacks on the doctrine of a future life, as tending to make contented slaves of men in this world, most frequently come. That rather astounding doctrine has to my knowledge resounded from at least three or four of the pulpits of this country within the last year, without exciting remark or answer, so far as I have heard.

"The inter-relations or inter-actions between Darwinism, the New Theology (or its equivalent, for most practical purposes, the old skepticism) and the Marxian socialism are interesting and in a way important, but much too large for a friendly letter."

THE SHEPHERD AND HIS FLOCK

Vogue, a secular journal, may not have keen spiritual vision, but it surely sees some earthly things rationally, as the following extract clearly proves:—

"Although the masculine non-church goer has for a long time attracted the disapproving attention of church writers as well as of a large number of the clergy, who have sternly rebuked him from the pulpit, he stubbornly continues to pursue the even tenor of his way. And worse than this, whereas in days gone by he alone was to any great extent open to the charge of backsliding in such respect, of late years his wife and daughter in increasing numbers have taken to omitting regular church attendance, and that without the least loss of caste, except, perhaps, in small, conservative communities.

"Why is it that men and women who not only lead respectable lives, but who devote much of the time they can spare from the most pressing personal claims to what are incontestably good works, are today so frequently to be counted among those who habitually absent themselves from divine service? This is the question over which many good parsons are in despair, and it is but natural that they should be, for between their concern for the souls of their communities, and the prospect of being left without employment, they have much to worry them. It is also the question that is perplexing church councils, which are at their wits' end to devise methods of persuading (coercion being no longer permissible in the Protestant communion, at least) people to come back into the fold. But in spite of all the perturbation and efforts at reform on the part of the religious agencies of the age, the number of the non-church goers keeps on increasing at a rate alarming to those who regard Sunday observation, according to ecclesiastical formula, as the only test of character, and the only hope of salvation.

"Perceiving the trouble churches are in over the drifting away of their congregations, ex-President Eliot, of Harvard, not long ago submitted to an interested world his plan of a new religion, but although it was cordially received by the public, the ecclesiastics would have none of it. The projected system failed to provide for any phase of current ecclesiasticism, including the ministerial office, mysticism and the like, and, therefore it is not surprising that they frowned upon it, and refused to permit it Christian sanction. But whether the Protestant leaders like it or not, the only hope of winning the majority of those who have forsaken the church back to affiliation with religious groups is the reduction of church system, as nearly as practicable, to the two principles—Love thy God with all thy heart and thy neighbor as thyself. In spite of ecclesiasticism the more enlightened classes are already engaged in conjuring out in a myriad practical ways the command of neighborly love, and it is only by a convincing presentation of the claim of God upon the loyalty of the race, that the majority of the unchurched can be made to include that also in their creed of life.

"The right of private judgment—fought for and won centuries ago—is what is now being exercised by the non-churchgoer, and what he asks of the ethical leader is not high-priced choirs to discourse glorious harmonies, or sacerdotal vaudeville of any kind. These aids to crowd-drawing do not touch the core of the matter. His demands are more serious and fundamental, for he believes that the hour has come when the church must go back to the Master, and seek from him a new interpretation that shall fit the requirements of this age."

MONEY CHANGES ALL THINGS

Assuredly the public prints assist in keeping the world straight—sometimes by sarcastic allusions like the following from the *Easton Call*. Undoubtedly the intelligence and freedom of the press should be credited with much of the advantage of our day over that termed "the dark ages." We quote:—

"One of the most amusing phases of the sacerdotal vaudeville this country is witnessing, is the way schools and colleges of the denominational kind are trying to get hold of some of Mr. Carnegie's money. It is a well-known fact that Mr. Carnegie has no gifts for institutions ruled by church boards and trustees. To comply with this condition, Dickinson College, always regarded as a Methodist institution, has been turning all kinds of somersaults. The trustees of that college met in Philadelphia recently and passed resolutions, denying that the Methodist church had any control over Dickinson College whatever, and forbidding the journals of that church from publishing any such statement. The president of the college was also instructed to report his college as "nonsectarian" in the future. So that the reforms that once caused men to be tortured and burned at the stake, now come voluntarily to the tune of the Carnegie funds.

"Soon we may expect to see Lafayette College saying goodbye to the Presbyterian fathers and falling in line for something more substantial than the dope handed down by John Calvin.

"Of course, the ecclesiastical gentlemen are making a stubborn fight to preserve the special privileges of the clergy. They say that if you take away the religious foundation, the colleges will go to pieces. This reminds us of a story: Some years ago a large manufacturing plant at High Bridge, New Jersey, was discovered on fire at night. A message was sent to Phillipsburg for aid and one of the local companies loaded its engine on a car and went to High Bridge, but arrived after the buildings had burned. Early the next morning an Irishman arrived in Phillipsburg from High Bridge. 'Well, Pat,' asked some one, 'how did our boys make out last night at the fire?' 'Sure, and they did nobly well,' answered Pat; 'after strinuous ifforts, they succeeded in savin' ivery bit of the ground on which the great buildings were built.'"

VERGING ON DANGER

The following from the *Censor* shows how the people, as represented by their spokesmen, are thinking. Our admonition to our readers is, "Seek ye first the kingdom"! "Be content with such things as ye have"! While seeing the strife and trouble coming on the world take no part in it. "Wait ye upon me, saith the Lord"! In his own time and way our God will right every wrong and Messiah's kingdom shall bless all the nations of the earth. We quote:—

"While it is a pitiful confession of their own abject weakness, when the people do without food as the only means of protecting themselves from robber monopolies, a vast amount of good may flow from the present food strike, nevertheless. While to do without meat can be nothing more than a temporary expedient, for the Beef Trust, as one paper says, can save until next month the meat you refuse to eat this month, at which time it can restore old prices, with a little something by way of interest, the movement, as a most forcible agitation, is bound to result in something, although we may feel sure that the 'passes' now being made by politicians in office will never result in much.

"Surely this general blind uprising of the people should carry a warning to Pierpont Morgan and those under him at Washington and elsewhere. The strike is a mild but distinct danger sign, and if Mr. Morgan had ever had time to read history a little bit he would see it. The extortionate price of food is not hunger, but it verges on hunger. Our masters should know that it is dangerous to fool with the popular stomach. So undeveloped is the average man, that the stomach is still lord of life. To get food is still the main incident of existence. Our masters, if they are wise, would know that it is possible to oppress the people to any extent that pleases them, so that they but have the sense to stop short of hunger. The average American can be deluded, abused and robbed to an extent that is amazing, just as long as those who spoil him leave him

enough to eat to keep him from starvation. He has no ambition, to speak of, beyond filling his stomach, and he will tolerate conditions that give him less than that. Leave him enough to eat to keep him from positive starvation, and he will do little more than murmur. But don't go beyond that point. That tyrants, oppressors and robbers have occasionally overstepped that limit has caused results which have made history. They will tell you that the French Revolution was a great protest against feudalism and a great uprising for democracy. Stuff! The French Revolution was a hunger strike pure and simple.

"How long present conditions persist in this country, depends on how soon our masters force us to the hunger point. Revolutions and reforms are not results of reasoning of the popular brain, but of feeling of the popular stomach. The people in the mass have small power of reason, and have never had much. Our degree of progress is the amount of increased nervous sensitiveness in the human stomach. Until we reach the hunger point there will be no reform in this country. The plunderers of privilege will continue to ride our necks until the insistent call of our stomachs forces us to assert our torpid manhood.

'The food strike is a thing the censor foresaw years ago. Who knows but it is the beginning of that revolution which we must have to restore our liberties? For it is a matter of history that all oppressors are blinded by their own success and keep going until they go too far—past the danger point of hunger. Thus I feel certain that while there may be breaks in the system of despoiling the people, seasons of temporary relief, this matter may be considered as merely in its incipiency. The present discrepancy between wages and prices is not a new thing; it is not of today or yesterday or last year. This conspiracy is nearly fifty years old. Ever since the Civil War the conspirators have been toiling to secure control of the government, and organize their little game. It is within the last five years only that they have perfected the vast scheme of plundering the people through monopoly of all sources of distribution. Will they quit now or be satisfied? It is not to be expected."

"ALL DECEIVABLENESS OF UNRIGHTEOUSNESS"

"The energy of the adversary, with all powers and signs and wonders of falsehood, and with every deception of iniquity to those who are perishing, because they admitted not the love of the truth, in order that they might be saved. On this account God will send an energy of delusion to their believing the falsehood."—2 Thess. 2:9-11—(Diaglott).

Do we forget that the Apostle's solemn words apply particularly in this harvest time, and specially to the closing years of the harvest? We are now in the time above all others when we may expect strong delusions, not only upon nominal Christendom, but upon those who have been specially favored with the light of truth now shining. Should we not expect that the next five years of the harvest would clearly demonstrate the truthfulness of this prophecy by St. Paul?

Some of the strong delusions are apparent enough—Spiritism, Theosophy, Christian Science, Church Federation, the adversary's means of distracting the hearts and heads of some who otherwise would be Bible students. So far as we understand the prophecies of the Bible, these delusions will have wonderful power upon the world of mankind and especially in Christendom, which will gain power during the next few years. As the Apostle expresses it, these delusions will have their power largely because God's people have not been sufficiently awake to the privileges of Bible study—they have reverenced creeds rather than the Word of the Lord. They have worshipped and served and sought to be in accord with churchianity rather than with the truth. Hence, they are unfortified; they are without the Christian armor which St. Paul urged, saying, "Put on (therefore) the whole armor of God, that ye may be able to stand . . . . in the evil day, and, having done all, to stand."—Eph. 6:11-13.

But our special thought properly centers upon ourselves and those who, with us, have been favored of the Lord with the illumination of this harvest time. Will all of those who have heard the harvest message and rejoiced in it be safe in this "evil day," or will there be some strong delusions for them also—for their testing, their sifting?

Other Scriptures assure us that the great hour of trial coming upon the whole world must begin with the church—"with the house of God"—with those professing to be saints. St. Peter implies this when he says, "If it begin first at us, what shall the end be of them that obey not the Gospel of God?" (1 Pet. 4:17) St. Paul gives the same thought, saying of the church, "Every man's work shall be made manifest; for the day shall declare it; because it shall be revealed by fire; and the fire shall try every man's work of what it is." (1 Cor. 3:13) The intimation is that the severity of the testing will come first to the saints. In whatever proportion our doctrines include fallacies, errors, in that same proportion will be the severity of our testing. Those whose faith structure contains little of wood, hay and stubble will suffer least; while those who have more of these combustibles will suffer the more.

Be it noticed that all the creeds handed down to us contain many errors and that the test of our loyalty to the truth was our willingness to renounce these and to replace them with the gold, silver and precious stones of the divine Word. For one reason or another this matter of confessing error and relinquishing it is a severe trial to many. It tests loyalty to God and his Word. It tests humility of heart. It tests willingness to confess our errors. It tests love for the brethren. However trifling the mistake it requires an overcoming courage to declare it, to renounce it. This has been the procedure for the past three hundred years, as God's people have emerged more and more from the smoke of the "dark ages." Because of these difficulties and tests the progress out of darkness into the full, clear light has been slow. At every step of the journey light and truth have been slandered, opposed, vilified, persecuted, and the advocates of truth have been pilloried and roasted either figuratively or literally.

Our adversary, intent upon maintaining his hold upon the minds of God's people, has fought every inch of truth for the past four centuries. He has made it hot for those whom the Lord has by his grace been leading step by step into the clear light of the knowledge of the glory of God and of his wonderful plan of salvation. Shall we wonder if our adversary still pursues the same course and with still greater vigor than ever—with still more "energy" than ever? By no means! We accept his present opposition as the fulfillment of Scripture and we expect no cessation, but rather a further aggressiveness on his part to the end of the harvest.

It is not necessary for us to assume that only the devilish are used by Satan. Satan uses as his agents in opposing the light, in persecuting those who go on in the path of the just, which shines more and more, the very best people he can get hold of. The pathway of the church shows from the first that the adversary has succeeded in using good as well as bad men in the accomplishment of his purposes—and undoubtedly the better the man the more acceptable would he be as Satan's servant and the more influential. Note the case of Saul of Tarsus, instigator and assistant in the murder of St. Stephen; note the fact that St. Paul tells us that he acted in all good conscience, and verily thought he did service to God and not to Satan, who blinded his eyes. Note the case of John Calvin, who, with many noble traits of Christian character, was so led astray by the adversary, so blinded, that he used his high office in Geneva to burn a fellow-Christian at the stake. Doubtless he also thought that he did God service. Note also that scribes, priests and Pharisees were responsible for the death of our Lord and thought that they did God service. Of them St. Peter says that they did it ignorantly, for had they known they would not have crucified the Prince of Life. And so, doubtless, it is today, and will be until near the close; some, loyal of heart, may be amongst our enemies—slanderers, murderers. Like St. Stephen, let us pray for them.

But we cannot hope thus of all—especially now when the light of truth is shining so much more brightly and when the Lord is especially testing the loyalty or disloyalty of those professing his name, with a view to their separation and to the determining of their eternal destinies. No doubt some who will be of the "great company" will be more or less deceived of the adversary by the strong delusions of this hour. Such in their blindness and deception may set forth darkness for light and light for darkness. They may do it with great positiveness, but scarcely, we think, with bitterness—anger, malice, envy, hatred, strife—works of the flesh and of the devil.

Is it inquired, why? since this Saul of Tarsus was so bitter? We reply that the great persecutor of the Church had not yet received the begetting of the holy Spirit. He could not, therefore, sin against it and "grieve the holy Spirit of promise." On the contrary, those who will constitute the "great company" will all be of the consecrated and spirit-begotten class. All so begotten of the holy Spirit must have the Spirit

of Christ. If it be lost the result would not only mean loss of the illumination and going into outer darkness, but also a total loss—the extinguishing of the Spirit of begetting—the second death. Let us not forget that the Spirit of God is the Spirit of love—meekness, gentleness, patience, long-suffering, brotherly kindness, love.

Some one has said, "It is but one step from the sublime to the ridiculous," because of the facility of human imagination. Similarly it might be said that right and wrong, truth and untruth, may be so viewed as to change the sentiment almost instantly. Hypnotists act upon this power and so do attorneys. As the case may be, the client will be pictured by the one attorney as the representative of every grace and virtue, and by the opposing counsel the same traits, acts and words may be distorted and a beautiful character be represented as hideous, mean of motive, puerile and false of conduct. Thus the Apostle wrote, "Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure."—Titus 1:15.

Your great adversary's endeavor, therefore, is to poison our minds, to introduce thereinto impurity, anger, malice, envy, hatred and other works of the flesh and of the adversary. To the extent that he succeeds in poisoning our hearts he alienates us from the Lord and from all those who are in accord with him; and this is his object. He succeeds best through human instrumentalities. We all know that if one dog becomes affected by hydrophobia every other animal is more or less in danger of becoming mad through even slight association—and infection. Thus Satan's "strong delusion" spreads from one to another until many be defiled by the root of bitterness. And to the mind, the heart, once embittered and out of alignment with the divine view of things, everything takes on different colors and the end of the matter is far-reaching; as the Apostle intimates, "Lest thereby many be defiled."

The embittered or impure heart sees things from its own standpoint. The evil tongue once started may "set on fire the course of nature," as St. James declares; and that evil tongue is itself ignited from Gehenna—the second death. (James 3:6) That is to say, the evil, malicious, baneful, slanderous, backbiter is already himself bitten by the adversary, and, unless cured, his would surely be a case of second death. And the same rule would apply to all bitten by him. The Scriptures, therefore, continually urge God's people to observe the Golden Rule—to do, to say, to think of others as they would be thought of, spoken of and dealt with. They continually urge upon us the putting away of bitterness, evil-speaking, busybodying, that we may the more fully and the more completely put on Christ and be more fully under the control of his holy Spirit of love, meekness, patience, long-suffering and kindness.

"If ye know these things, happy are ye if ye do them" (John 13:17), is the Lord's message. The Lord is not now speaking to those who need to be forced and pounded into proper shape, in accord with the divine character. He will deal with that class during the Millennium under the New Covenant, when his Mediatorial kingdom will bring them into subjection forcibly. Now the Lord is speaking to another class of an entirely different disposition: He seeketh such to worship him as worship him in Spirit and in truth—such as love him and love his righteous requirements of the Golden Rule, and beyond this, the high standard of the New Commandment—to love one another to the sacrificing point, as he loved the church and gave himself for the church.

The Lord is now seeking merely the class called—the "little flock" who possess the Lord's Spirit or disposition, and love the brethren to the self-sacrificing point. It is incumbent, therefore, that all who would be recognized of the Father as possessing the character-likeness of the Lord Jesus should resist and put away, mortify, deaden, every unholy, unloving, unjust sentiment, as they would avoid the virus of hydrophobia or of a contagious disease. In a word, while we still urge as always growth in knowledge, we also admonish as always growth in grace must be proportionate, if we would be pleasing to the Lord and accepted as joint-heirs with Jesus in his kingdom. Whoever unkindly, untruthfully, slanderously, wickedly, underhandedly, insinuatingly with others may speak or act towards us, we must not dare to render evil for evil, nor railing for railing, but "be kind and gentle towards all."

In fact, we must not even entertain an unkind thought respecting those who oppose us, but, as Michael would not speak evil of Satan, but said, "The Lord rebuke thee!" so must it be with us. And here notice the slanders of Satan. His own mind, full of ambition, accredited the Almighty with the same and told Mother Eve that God had forbidden her eating of the tree of the knowledge of good and evil because he desired to keep his human children in ignorance and under mental slavery. He even declared that the Almighty had falsified when he declared that the wage or penalty of disobedience in the matter would be death. As Satan could and did speak evil of the highest dignities, so his followers, misguided by his Spirit, speak slanderously of us. But as Michael dare not bring against Satan an accusation of railing, so let us beware that we do not retaliate upon those who speak evil of us and say all manner of evil against us falsely, because of our faithfulness to the Lord and his Word. A little while and the faithful will be rewarded.

IS THE MEDIATOR AN ADVOCATE?

Some speak of "The New Covenant Advocate." Is such an expression true respecting our Lord Jesus? Is he the Advocate of the New Covenant? We answer, No. Our Lord is the Mediator of the New Covenant, but not its Advocate. He is its Mediator in the sense that he is referred to in the prophecies as the one who will fulfill his office. He began his work at his consecration and continued it faithfully to Calvary. By that consecration and faithfulness unto death he became the surety of the New Covenant—the assurance or guarantee to us that the covenant will ultimately go into effect, and that he will be the one through whom it will be made effective. He is the Mediator of the New Covenant since he ascended up on high, in that he is co-operating with the Father in the carrying out of the divine purpose of the selection of the church as members of his Body—sharers in the sufferings of Christ and in the glory that shall follow. Soon the Mediator will have received to himself every member of his body, all whose names are written in the Lamb's Book of Life. Then the Mediator complete will begin his work officially. The merit of the Mediator's sacrifice, now loaned or imputed to us, the church, for our justification and sanctification, he will then, as Mediator between God and men, apply on behalf of Israel and all who may become Israelites under the New Covenant provisions, which will immediately go into effect. For a thousand years the great Mediator will stand between God and man—because God cannot accept or deal with the sinful of heart. These during the Mediatorial kingdom will receive full enlightenment and instruction and assistance, to the intent that they may be lifted out of their sin and death condition up to perfection and everlasting life. Not until they shall have reached actual perfection at the end of the Millennium will the Mediator step out of his office and thus bring together God and restored mankind—all the children of Adam except the church, the "great company," and those who die the second death. As soon as the Mediator thus steps from between God and men, mankind will become responsible directly to God, and justice without mercy will prevail. None will need or deserve mercy, because, having enjoyed God's mercy for a thousand years and having been perfected thereunder, they will be fully able to maintain their standing on the plane of Justice, if their hearts be loyal and true.

It can be readily seen that the world thus under the Mediator during the Millennium will need no Advocate, because they will have no dealings with the Father, but merely with Christ, the Mediator.

Note the difference between the above and the church's attitude to the Father and the Son during this Gospel age. We are introduced to the Father at once, because our hearts are in the right condition—desirous of knowing and doing of God's will to the extent of our ability and trusting in the merit of Christ's sacrifice already applied on our behalf. When we consecrate our lives after the example of our Redeemer—"to suffer with him," "to be dead with him," that we may live and reign with him—the Redeemer, according to the Father's plan, becomes our Advocate, endorses our petition, applies his merit on our behalf and becomes guarantor for us, that we may be loyal to God, or die the second death. As our Advocate, our Lord does not stand between the Father and us, but stands with us as our Elder Brother, as Chief Priest over his own House of Priests. "For both he that sanctifieth and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren; saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee."—Heb. 2:11, 12.

The Redeemer purposes no mediatorial work in behalf of the church. He is not styled our Mediator, but our Advocate. "We have an Advocate with the Father, Jesus Christ the Righteous." (1 John 2:1) Instead of standing between the Father and us, as during the Millennium he will stand between the Father and the world, he introduces us immediately to the

Father, and the Father, on receiving us, immediately begets us of the holy Spirit. Our Lord's words, are, "No man cometh unto the Father but by me"—the Advocate of the church.

As sinners we had no relationship to God. When we believed and turned from sin we had a justification by faith tentatively imputed to us, permitting us to draw nigh to God and to hear his message through Christ—speaking peace to us and informing us of the high calling and assuring us that "Now is the acceptable time"; that during this Gospel age he is willing to accept us as living sacrifices through the merit of Jesus and to beget us of the holy Spirit to the divine nature. The moment we accepted those terms our Redeemer became our Advocate and immediately the entire contract was closed and we were begotten of the holy Spirit. We were no longer in the flesh, but in the spirit—no longer in the Court, but in the Holy.

The new creature being without sin needed no Mediator to come between it and God. On the contrary, the New Creature sings:—

"Sun of my soul, my Father dear,
I know no night when thou art near.
O! may no earth-born cloud arise
To hide thee from thy servant's eyes."

But the new creature needs an Advocate. Even though it is in full relationship with the Father, and even though as a new creature it has no sin—the sins cancelled at Calvary were those of the old creatures only. Is it asked why the new creature, begotten of God, sinless, needs an Advocate? We reply that it is because he has the treasure of the new mind in an earthen vessel that is very imperfect through the fall. The sins of his mortal body were all cancelled through the imputation of the Advocate's merit and at that moment the old nature died and ceased its responsibility. He that is dead "hath ceased from sin." (1 Pet. 4:1) The new creature, which at that moment was begotten and as a new mind or new will took possession of the mortal body reckoned dead, is held responsible for its conduct in exactly the same manner that the owner of a dog is responsible for him. Whatever violence the dog may do, the owner is responsible, because he should have chained him up. So we, as new creatures, are responsible for our hands, our feet, our eyes, our tongues, in what they may do. If the tongue slander another through weakness, force of habit, etc., the new creature is responsible and must give an account. If other wrongdoings be committed, there is a similar responsibility in every case.

The new creature cannot claim that the merit of Christ has cancelled these imperfections of his flesh in advance. He can merely claim in the Apostle's words, "The forgiveness of sins which are past, through the forbearance of God." (Rom. 3:25) What, then, must he do in respect to these daily deflections—trespasses of omission and commission due to the imperfections of his flesh? The Apostle's answer is, "If any man (in the church) sin, we have an Advocate with the Father, Jesus Christ the Righteous." (1 John 2:1) "Having such an high priest over the house of God (the antitypical priests and Levites) let us draw night to God in full assurance of faith, that we may obtain mercy and find help in time of need." We thus pray, "Our Father which art in heaven . . . forgive us our trespasses as we forgive those who trespass against us." If as new creatures our Lord and Advocate sees that we are cultivating his Spirit of mercy towards others, he will at once advocate our plea and secure for us divine cancellation of the errors of our flesh, to which we, as new creatures, were not a party and did not consent. If as new creatures we gave partial consent to the wrong course, we would be liable in that proportion to some kind of stripes or punishment. And if any sin wilfully—heartily assented to sin knowingly and intentionally and without protest—it would prove that such was no longer a new creature, but "twice dead, plucked up by the roots."

Our Lord will continue to be the church's Advocate with the Father down to the moment when the last member of his body and of the great company shall have finished his course and passed beyond the veil to be a member of the 'church of the first-born, whose names are enrolled in heaven." Then they will no longer need an Advocate, because their resurrection change will make them perfect and the good intentions of their wills as new creatures will find no impediment in their new bodies. They will be like their Lord, partakers of the divine nature and sharers of his glory and of his work. Then, as members of the great Prophet, Priest, Mediator, Judge and King, they will assist in dispensing the divine blessings to the world of mankind for a thousand years. Then our Lord's office of Advocate will terminate with the glorification of the church, and his office of Mediator between God and the world will be ready to begin.

WHEN GOD COVENANTED WITH ABRAHAM

Gradually those who went out from us because they were "not of us" are going into darkness on all subjects. This was to be expected. A root of bitterness developing in the heart affects the sight. Light becomes darkness; darkness becomes light. New things pass away. All things become old again in the wrong sense.

These friends, not content with urging unscripturally that they need a Mediator between them and God, become very angry with us because we point to them the truth on the subject—that the Mediator is between God and men and not between God and the new creature. They seem to want to have a different view, and, of course, find plenty of opportunity for it. People usually find what they look for. Infidels who are in a wrong attitude of mind and desirous of finding fault with the Bible succeed in convincing themselves of its inconsistencies, contradictions, etc. Sometimes they succeed in deceiving others whose intentions are good, but who are lacking in spiritual discernment. We suggest that our proper attitude towards these erstwhile friends is to let them alone—to allow God to deal with them. Such of them as he sees to be honest-hearted and of right spirit he will guide in judgment and lead back again into the truth; such as he cannot approve for any part of his work, he has a perfect right to cast aside. We may not murmur, but rather be glad that our eyes are open to see the wisdom and the justice of the divine decree, "The wages of sin is death." If, then, those who were once with us and "of us" have not been influenced by all the Lord's leadings in the past and the presentations of the present, what more can we do for them but leave them in the hand of him who is too wise to err and too just to be unkind?

These erstwhile friends, busy seeing what they can object to, are step by step walking into darkness. One of their recent claims of finding new light and proof that THE WATCH TOWER teachings are erroneous is that there was no Abrahamic Covenant at all; that what God said to Abraham was merely a proposition to make a Covenant and that the New Covenant is the promised one. They think that it began somewhere about the time of our Lord's first advent, but they do not know when and can find no Scripture on the subject, and are afraid to make a guess, lest it be shown to be fallacious. The reason back of this endeavor to cast out the original covenant with Abraham, and to declare that it was merely a promise that the New Covenant would be made in due time, is evident. They perceive that the church cannot properly be under two covenants, or two "mothers," and are determined that they are the children of the New Covenant; hence they strive to show that there was no covenant, except the Law Covenant, until Christ came. They are put to great perplexity when some ones quotes the Apostle's words that the "Law was added because of transgressions (added, of course, to the Abrahamic Covenant) until the Seed (specified by the Abrahamic Covenant) should come." (Gal. 3:19) Another Scripture which gives them trouble is St. Paul's statement that the Law Covenant was 430 years after the Abrahamic Covenant. They know not how to explain this in harmony with their theory that the Law Covenant was made 1600 years before the time they claim the New Covenant began.

After worrying themselves as above, some of them have taken up a new line—anything to be different—anything to prove that the DAWN-STUDIES are incorrect, blind guides. The later claim is, "Yes, there must have been some kind of covenant made with Abraham, but it was made fifty years later than the DAWN-STUDIES say. It was made after Abraham had typically offered Isaac in sacrifice." There, they tell us, God said to Abraham, "By myself have I sworn, saith the Lord; because thou hast done this thing and hast not withheld thy son, thine only son: that in blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nation of the earth be blessed; because thou hast obeyed my voice."—Gen. 22:16-18.

See, they say, THE WATCH TOWER and DAWN-STUDIES have erred in saying that God made the Covenant with Abraham when first he came into the land of Canaan; whereas he merely promised it then but did not actually make the Covenant until fifty years afterward—when Isaac was twenty-five years old, and after Abraham had offered him as a sacrifice in a figure.

We reply that our critics are in error. God called Abraham while he was yet in Haran, to come out into the Land of Canaan and that he would there make a Covenant with him. Abraham believed and, at the death of his father Tereh, re-

moved to Canaan. Thereupon the Lord blessed him and consummated the covenant with him. The covenant was repeated in different forms from time to time and confirmed to Isaac and to Jacob long afterward. Even if the time of making oath to the Covenant were a matter of dispute it would not alter the fact that the covenant itself was made directly after Abraham obeyed and removed to Canaan. The various statements respecting the matter are, "I have made a covenant with thee," "I have sworn," etc. To suppose that these restatements of the divine purpose are either New Covenants or intimations that the Covenant had not been made is to suppose erroneously.

See where the argument of our friends would lead them chronologically. If the Abrahamic Covenant was not made until after the figurative offering of Isaac it would add fifty years to the chronology at that point. We base our reckoning on St. Paul's words, "The covenant, which was confirmed before of God in Christ, the law, which was 430 years afterward, cannot disannul." (Gal. 3:17) If, therefore, instead of counting the 430 years from the time Abraham entered Canaan we count it from a date fifty years later when he offered Isaac, we would be adding fifty years to our chronology. What would that mean? It would throw everything out of gear—the chronology itself and the harmony based upon it. For instance, add that fifty years and it would make six thousand years end fifty years sooner than 1872, namely in 1822, which would mean that the Millennium, the seventh-thousand year period, would begin in 1823. The absurdity of this need not be discussed. Another beautiful time feature would thus be spoiled —the one suggested by Brother Edgar—that the giving of the covenant is exactly midway chronologically between the time of the fall and the sending of the Gospel to the Gentiles, Cornelius being the first one to receive it. However, as before intimated, we can expect anything, everything, in the way of misunderstanding and misrepresentation, bitterness and personalities from these erstwhile friends. "If the light that is in thee becomes darkness, how great is that darkness!" The darkness seems to affect people, not merely intellectually, but morally, blunting their sense of right and wrong, truth and falsehood, decency and honor. Let us beware of rendering evil for evil, slander for slander, or the cultivation in the slightest sense of roots of bitterness, hatred, envy, strife—works of the flesh and of the adversary.

"HE IS NOT A JEW—OUTWARDLY"

"He is not a Jew who is one outwardly, . . . but he is a Jew who is one inwardly, and circumcision is that of the heart." Romans 2:28, 29.

Those who argue that the Church is under the New Covenant, instead of under the Abrahamic Covenant, symbolized by Sarah, as the Apostle says, are perplexed with the plain prophecy of Jeremiah 31:31-33. It distinctly declares that New Covenant provision to be for the house of Israel and the house of Judah — the ten tribes and the two tribes of the Jewish nation. Perplexed, they answer that they are Jews; that all Christians are Jews, and that the New Covenant prophecy, therefore, applies to them and proves that it has already been established and that they are enjoying its provisions.

In reply, we ask them first of all to read the context from Verse 27 to the close of the chapter. It seems difficult to imagine a mind so twisted and blinded that it would be unable to see that the entire passage is for the Jew—natural Israel. There is not the slightest reference to Spiritual Israel or any spiritual experiences.

In desperation they quote the text at the head of this article in proof that they are Jews and therefore in New Covenant relationship with God. But, alas for them, they thus go from one misinterpretation to another! If they will look up the context of the above text they will find that it applies not to spiritual but to natural Israel. It is a portion of St. Paul's argument showing that the Jew was not justified by being under the Law Covenant; and that he could be justified only by accepting Christ as his Redeemer from the sentence of the Law Covenant incurred by his inherited imperfection. Note the argument—verses 17-24.

The culmination of the Apostle's argument is found in the next chapter (3:9, 10) in the words: "What then? are we [Jews] better than they [Gentiles]? In no wise: for we have before proved both Jews and Gentiles, that they are all under sin [condemnation]. As it is written, There is none righteous, no, not one." See the further argument of verses 19-20.

St. Paul's constant argument was that it was not necessary for Gentiles to become Jews in order to become Christians, but that the Jew must become dead to the law and the Gentile become dead to sin in order that both might become one in Christ Jesus—Christians.

NOTE FURTHER MISINTERPRETATION

Let us ask these bewildered brethren a few simple questions, that they and we may know just where they do stand on the question of their being spiritual Jews.

Is it as "new creatures in Christ" that this claim to being Jews is put forth? Yes, they answer. We reply with the Apostle's words, "There is neither Jew nor Greek" in Christ. Besides, the New Covenant proposes restitution and applies to those whose stony hearts are to be changed to hearts of flesh. Where is there a spiritual promise to the Jew? And the New [Law] Covenant would condemn every imperfect person, as did the Old one. "Ye are not under the Law [Covenant], but under Grace."—Rom. 6:14.

"Ah, yes," they answer, "We erred in stating that we are Jews and under the New Covenant as 'new creatures.' We will change that answer and say rather, that as Jews we were justified under the New Covenant and then became 'new creatures' and members of Christ under the Abrahamic Covenant."

You are making a bad argument worse, by a further confusing of the Scriptures. The natural Jew could get free from the condemnation of the Old Law Covenant only by renouncing it—dying to it and becoming alive toward God as a member of The Christ. What advantage would accrue to a Gentile, to get under another Law Covenant, new or old? None, surely!

Christ is the Mediator of the New [Law] Covenant to bring as many as possible of Adam's race back into full harmony with God. During the Gospel age he is laying the foundation for his great work by first making satisfaction for their sins. Soon the antitypical Atonement Day will end and satisfaction for the sins of the world will be made. Forthwith the world will be turned over to him, and his mediatorial reign will begin.

His mediation will not be for each person individually, but for the world collectively. He will reign or mediate for a thousand years, and not until its close will he deliver over to the Father—justice—those whom he will succeed in uplifting out of sin and death conditions. During all the time he mediates the world will have no direct dealing with the Father, but only with the Mediator of the New Covenant.

On the contrary, the church of this age is justified and accepted by faith, as was Abraham, and is backed by "the blood of Christ." Then, upon consecration to be "dead with him," they at once come into relationship with God as "members of the body of Christ." Thank God for our portion of blessing under the Abrahamic Covenant and our glorious Redeemer-Advocate! And praise God for the world's coming blessing under a Redeemer-Mediator!

BROTHER RUSSELL IN EUROPE AND AFRICA

Brother Russell proposes a very hasty European tour. Incidentally, at the instance of the newspaper people connected with the publication of his sermons, he will extend the journey to Jerusalem and the Great Pyramid in Egypt. A brief outline of his journey follows:

Leave New York April 5, arrive Cherbourg (France), April 11; Paris, April 12; Basle (Switzerland), April 13. (Here an all-day meeting with French and Swiss brethren is proposed.) Rome, April 14; Naples, April 15; Alexandria (Egypt), April 18; Cairo (and Pyramids), April 19; Port Said, April 20; Jaffa, April 21; Jerusalem, April 21-24.

Return same route to Rome, April 30; Venice (Italy), May 1; Vienna (Austria), May 2; Warsaw (Russia), May 3, arriving 7.42 a.m., leaving midnight. (An all-day meeting is proposed.) Berlin, May 4, arriving 11.25 a.m., leaving 10 p.m., May 5. Here we hope to meet many German friends as well as representatives from Norway, Sweden and Denmark. May 6, Barmen-Elberfeld; London, arriving Charing Cross Station, 5.12 p.m., May 7.

London meetings, May 8, 15 and 21. The intermediate dates are open for the various cities of England, Ireland and Scotland as reports may be received at our London branch office.

SIN AND SICKNESS RELATED

MATTHEW 9:1-13.—MARCH 20.

GOLDEN TEXT:—*"The Son of Man hath power on earth to forgive sins."*—V. 6.

Jesus left the country of the Gergesenes at their request, because they feared that other healings of obsessed people might destroy other herds of swine, the chief industry of that place. He came by boat to his own city of Capernaum, where most of his mighty works were done. The people thronged about him and soon he was busy preaching to a houseful about the love and mercy of God and the duty and responsibility of man. The house was of the ordinary type of one story, with large tiles constituting the roof and with outside stairs leading thereto. Presently a paralytic borne upon a stretcher was brought by his friends that the Lord might heal him. They could not enter because of the multitude which filled the room and extended into the court. In their earnestness they climbed the stairs, removed the large stone tiling near the center of the house and let the man on the stretcher down in front of the Savior. It was not necessary to explain or to entreat. The great Physician's heart went out in loving sympathy. He recognized the prayer of faith and answered it at once, but not as might have been expected.

To teach a great lesson respecting the relationship between sin and sickness, and to show himself powerful to deliver them both, he said to the sick man, "Son, be of good cheer. Thy sins be forgiven thee"! Possibly the palsied man and his friends may have felt disappointed. Like many of our day they may have appreciated the loaves and fishes and healings accomplished by our Lord more than they were able to appreciate his work as a Redeemer, the Sin-Bearer, the one through whom comes forgiveness of sins.

But there were present some very religious people learned in the law, who understood that transgression of the divine law could not be forgiven, except by the satisfaction of that law. When these in their hearts began to murmur, Jesus knew it and said aloud, "Which is easier—to say, Thy sins be forgiven thee, or to say, Arise and walk?" The Master would have his critics see that even they without authority could say, Thy sins be forgiven thee, and none have power to know on the subject. But they could not heal the man and dare not say to him, Arise and walk. He thus convinced them that what they had thought the more difficult was really the easier, and that the one who could say the latter could doubtless truthfully say the former. Then, turning to the sick man, Jesus said, "Arise, take up thy bed and go unto thine house" —and he did so.

On a very similar occasion the Scriptures tell us that our Lord said to the healed one, "Go thy way and sin no more, lest a worse thing fall upon thee." In these words our Lord indicated a relationship existing between sin and sickness. The more we consider the subject the more we are assured of this. Sickness is so much of death working in us toward completion. Before the death sentence came there was no sickness. After the Redeemer shall, during the Millennium, have put away sin, the time will come, we are sure, when "there shall be no more sighing, no more crying, no more dying." Not only so, but do we not all recognize that the dying we have inherited from father Adam has come to us down through the ages along the lines of mental, moral and physical sickness, impairment of function? And do not all recognize that to whatever extent sin is indulged in willingly, the effect is not only moral abasement, but an increase of disease, sickness, death working in us?

The Jews were under the Law Covenant of DO AND LIVE and hence the forgiveness of sins with them would imply proportionate release from sin's infirmities, under the New Covenant during the Millennium. (Jer. 31:31) When the glorified Christ shall in the end of this age antitypically sprinkle the mercy-seat with the virtue of his secondary sacrifice it will not be for the church, as at first, but for the world, "for all the people." (Lev. 16:33) With the church of this Gospel age the divine programme is different. Received under the Abrahamic Covenant the forgiveness of their sins is associated with their consecration vow to sacrifice the earthly life and all its interests for the attainment of the heavenly life and joint-heirship with the Redeemer in his kingdom. Hence the forgiveness of sins does not mean to the church release from physical ailments.

It was shortly after this that Matthew, elsewhere styled Levi, was called to be one of the twelve Apostles. He was a publican—that is to say, a collector of taxes for the Roman government. Publicans were despised for two reasons:—

(1) It was considered very disreputable to assist a foreign government to collect taxes from one's friends—kin.

(2) Many of these publicans were rascally and took advantage of their position to make themselves wealthy through bribes, over-collections, etc. We may be sure that Matthew-Levi was not of the dishonest type, else he never would have been called to association with Messiah as one of his Apostles and prospective joint-heirs with him in his kingdom. For such position the highest degree of honesty is requisite. And if Jesus would never call a dishonest man, neither would a dishonest man have accepted his call, because there was nothing to be gained—neither reputation, wages nor fraud. Similarly Zaccheus was an honest publican who proffered to restore fourfold to anyone he had wronged, thus emphasizing the fact that he would not want to be dishonest.

Other Scriptures intimate that Matthew at once made a supper for his friends and acquaintances, that these might thus have the better opportunity for acquaintance with the Lord, who also was a guest. But the Pharisees, cynical and critical and fault-finding, objected that if Jesus were righteous he would not be found in such company. Our Lord, however, sent them word that not the healthy, but the sick need a physician, intimating that for this reason he was fellowshiping sinners, that he might do them good. He was not descending to sin in any form, but seeking to lift up sinners. Then he quoted to them from his wonderful memory the words from Hosea the Prophet, "I desired mercy and not sacrifice." (Hosea 6:6) He tells them that he came not to call the righteous, but sinners.

Note a lesson for ourselves and for all: "There is none righteous, no, not one." (Romans 3:10) All are sinners. All have come short of the Divine standard of perfection. Whoever, therefore, claims that he is righteous and on that score rejects the Redeemer, is a hypocrite—in a wrong condition of mind, not ready for any of the blessings God now has to bestow.

God is calling none to discipleship with Jesus, except such as acknowledge that by nature they were children of wrath and who first accept forgiveness of sins through the precious blood.

OUR EASTER LESSON

MARCH 27.

GOLDEN TEXT:—*"I am he that liveth and was dead; and, behold, I am alive forevermore."*—Rev. 1:18.

Without quitting our study of the teachings of the great Prophet of Galilee we must not allow Easter Sunday to pass without noting its peculiar lesson—the resurrection of the Savior from the dead. Our text comes to us as fresh as though delivered yesterday from the lips of the risen Redeemer—his special message to his people. How much there is in these few words! They affirm with positiveness that Jesus really died, the just for the unjust, that he might bring mankind back from sin and condemnation to harmony with God. With equal force they tell us that he is dead no longer, that although unseen to our natural eyes, our faith may recognize the fact that he arose from the dead and ascended up on high, there "to appear in the presence of God for us."—Heb. 9:24.

What was effected by his death and what is the value of his life to mankind?

His death was necessary because death was the sentence against Adam and all his race, because of original sin—disobedience. St. Paul says, "By one man's disobedience sin entered the world, and death as a result of sin, and thus death passed upon all, for all are sinners." It was not an angel that had sinned and hence an angel could not be the Redeemer. The divine law was an eye for an eye, a tooth for a tooth, an ox for an ox, a man for a man. Hence nothing but the sacrificial death of a perfect man could redeem the race from their death sentence. Any perfect man could have thus been substituted, but there was none in the whole world: hence the necessity that our Lord should be "made flesh" that he might redeem us. (John 1:14) Hence, as the Scriptures explain, "he who was rich, for our sakes become poor," leaving the perfection of the heavenly nature and coming down to perfect human nature; he was "holy, harmless and undefiled, separate from sinners."—Heb. 7:26.

The death of Jesus did not redeem the world, but it con-

stituted a ransom price for the world whenever it might be applied. Our Savior laid down his life, surrendered it to the Father, in obedience to the divine suggestion. As a reward he was highly exalted, given a name above every name on the spirit plane. Not having forfeited his human rights by sin, but merely having laid them down, in obedience to the Father's wish, he has these to dispose of, to give as a bequest or testament to humanity.

But if we may thus see clearly an inestimable value in our Redeemer's sacrifice of himself, a glance will show us that his resurrection was of equal importance. Had the Father not raised him from the dead, it would have implied some unfaithfulness, some failure on our Lord's part. And if he had not arisen, how could he have made application of his human rights on our behalf? No wonder St. Paul forcefully declares, "If Christ be not risen, then is our preaching vain, and your faith is also vain. . . . Ye are yet in your sins. And they also which are fallen asleep in Christ are perished. . . But now is Christ risen from the dead and become the first-fruits of them that slept"—1 Cor. 15:14-20.

So, then, upon the death of Jesus and his resurrection hang the resurrection hope of the church and of the world. We must differentiate these as the Scriptures do. The church is to have share in the "first" or "chief resurrection," called also "Christ's resurrection," "his resurrection." (Phil. 3:10) The resurrection of Christ and his church is to the spirit nature of glory and perfection. On that glorious plane the Heavenly Bridegroom will soon claim his espoused church as his bride and joint-heir in his kingdom.

Then the worlds resurrection will be due to begin—not a resurrection "change" to spirit nature, etc., nor an instantaneous work at all. Theirs will be a resurrection to human nature, human perfection, but of gradual development—first the awakening, "every man in his own order," and subsequently the gradual raising of them up out of sin and death conditions to perfection of life—as many as will obey the great King of the Millennial kingdom. And such as will refuse obedience will be cut off—destroyed in the second death.

It is greatly to be regretted that very many Christian people, including many of the clergy, have failed to discern the great importance of the resurrection, in connection with the teachings of God's Word. This serious omission has aided greatly in the confusion which has led many to a rejection of the Word of God under the teachings of Higher Criticism and Evolution. Let us honor the Heavenly Father and the Redeemer by heeding the testimony of the Bible respecting the importance of the doctrine of the resurrection of the dead. In proportion as we do this we will be surely following the example of the Great Teacher and of all the Apostles. And are we wiser than they that we should leave their teachings or neglect them? Nay, we will "take the more earnest heed, lest we should let these things slip" and become bound, as many have been, through the neglect of the teachings of this doctrine.

FAITH, THE CHANNEL OF BLESSING

MATTHEW 9:18-34.—APRIL 3.

GOLDEN TEXT:—"*All things are possible to him that believeth.*"—Mark 9:23.

Faith in God consists in taking him at his word—accepting and believing his revelation of his Character and his Plan in respect to ourselves and others. We should clearly distinguish between faith and credulity. Some very good people make the mistake of supposing that the more absurd the thing which they believe, the greater is the faith. Faith does not spurn reason, but uses it within certain prescribed and rational lines. In order to have faith in God, we must first satisfy our reasoning faculties:—

(a) That there is a God;

(b) That he has a dependable character—is just; is wise; is powerful; is gracious;

(c) We must reasonably assure ourselves that what we accept as his message is worthy of acceptance—bears marks of truthfulness and harmony with the divine character. He who does not seek such evidences as a foundation for faith is merely credulous—not faith-full.

Because so many Christian people ignore the proper definition of faith many candid minds are repelled from Christianity, refusing, they tell us, to believe absurdities. We urge Christian people to a more rigid examination of their faith in God and in the Bible, that, as the Apostle says, We may be able to "give a reason for the hope [the faith], that is within us." (1 Pet. 3:15) We owe this to ourselves, as well as to those whom we would endeavor to interest in God's Word. In the light now shining upon God's Word it is possible, as it was in the days of the Apostles, for the man of God to be "thoroughly furnished" and able to "rightly divide the Word of Truth" and to show to his friends and neighbors solid, logical grounds for each item of his faith. We admit that this was not, apparently, possible during the dark period which intervened between the first century and now. Knowing how to sympathize with the many who have perplexities respecting the reliability of the Bible as the inspired Word of God, we invite correspondence from such, feeling sure that we can assist them.

Our present study illustrates faith from four different standpoints:—

(1) The faith of Jairus—the father, on behalf of his daughter;

(2) The faith of the woman who, on her own account, touched the hem of the Lord's garment;

(3) The faith of the two blind men who encouraged one another;

(4) The faith of those who brought to the Lord a deaf and dumb man possessed of a demon.

Jairus, the ruler of the synagogue in Capernaum, our Lord's home city, knew Jesus well. He sometimes called upon him to read the Sabbath lesson. (Luke 4:16) On a previous occasion with others he entreated the Lord on behalf of the centurion's servant. (Luke 7:4) Now affliction had invaded Jairus' home. His only daughter, twelve years old, was dying. The Master had been absent across the sea. Amongst the throng awaiting him was Jairus, who, because of his prominence as a representative man, was properly given first audience. He manifested his faith not merely by his request that the Lord would come and heal his daughter, but also by his conduct in prostrating himself, figuratively expressing his homage, obedience and faith. He had left the daughter in a dying condition. She was dead at the time that he was talking to Jesus and urging haste. Before they reached the house messengers came, saying that it was too late, that she was dead. When Jesus arrived, neighbors had gathered, in harmony with the Jewish custom. Some were playing doleful tunes on flutes; others were groaning and lamenting. It was the custom for the females of a family and neighborhood, when they heard of a death, to give a shriek and then to continue murmuring, mourning as they entered into the death chamber a while later. The Master bade all these to depart, lightly saying, "The maid is not dead, but sleepeth." The language is similar to that used respecting Lazarus. She was dead, according to the usual human expression. But she was not dead from the divine standpoint—not extinct as is a brute in death. God's provision from the first was that the death sentence upon humanity would be cancelled by the Redeemer's sacrifice and that as a result there will be a resurrection of the dead, both of the just and of the unjust. From this standpoint the Scriptures speak of death as a sleep, from which there will be a glorious awakening in the resurrection morning—in the dawning of the Millennial age. Thus Abraham and others of the past, both good and bad, are referred to as falling asleep, sleeping with their fathers, etc. Thus Stephen, the first Christian martyr, fell asleep. (Acts 7:60) Evidently this does not mean that the dead go to sleep in either heaven, purgatory or hell. The Bible explains the matter, saying that many that sleep in the dust of the earth shall awake. (Dan. 12:2) As all in Adam die, even so all in Christ shall be made alive. (1 Cor. 15:22) What would have been death to them and eternal cessation of being has been changed by virtue of the Redeemer's sacrifice and is a sleep of unconsciousness until the morning when the great Redeemer will say to all, as he did to Lazarus, "Come forth," or as he did in this case, to Jairus' daughter, "*Talitha Cumi*"—"Come, my child." So, we are assured that eventually all that are in their graves shall hear the voice of the Son of Man and come forth. (John 5:28) On the way to Jairus' home a woman in the crowd surrounding the Lord touched the hem of his garment, believing in his greatness and power and that thus she would get a blessing. The thrill of life and strength immediately came into her body, just as the touching of the storage battery with a wire would draw the electric current. Our Lord was full of vital energy. He was perfect, not only free from sin, but free from sickness and death conditions. He noticed the loss of vitality and, turning, inquired, "Who touched me?" The poor woman was fearful that she had stolen a blessing, of which she felt herself unworthy. But soon she was assured by the kindly words and look of the Master. This incident teaches us clearly that our Lord's mir-

acles drained upon his vitality. Thus from Jordan to Calvary he willingly, gladly, responded to the needs of those about him —laying down his life.

The two blind men who met Jesus, hailing him as Messiah, the promised King of David's line, encouraged one another and both got the desired blessings, according to their faith. Here we have illustrated the advantages of church fellowship in respect to faith stimulation. Let us assist one another in the most holy faith. Let us be helpers and not hinderers to fellow-pilgrims. The Master did not attempt the healing of all the people. For instance, there was but one healed at the Pool of Siloam, though many were there. So here Jesus admonished those whose eyes were opened to keep the matter quiet. But thy could not. Their joy was so great and the Lord's humility in the matter served to draw forth their praise the louder. So with us—quickened from the dead, spirit-healed, and with the eyes of our understanding opened—we cannot refrain from telling the good tidings and praising the Lord.—Romans 1:12; Acts 4:20.

The man possessed of a demon and made both deaf and dumb was in such a deplorable condition that he could not help himself, neither could he ask the Master's aid; neither could he hear, if anyone should exorcise the demon. His friends, however, exercised faith in his behalf. Jesus responded and cast out the demon. The man was healed. The multitude marveled. But the Pharisees were envious. They wished to pose as the chief religionist and to have and to hold the popular respect, which was rapidly passing to Jesus. The poison of envy in their minds so perverted them that they declared that Jesus himself was Satan, Beelzebub, the prince of devils. Let us learn the lesson and avoid envy, malice, hatred, and fill our hearts instead with the spirit of meekness, gentleness, patience, love, and thus become more and more like our Master, increasing our faith.

O for a faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe;
That will not murmur nor complain
Beneath the chastening rod,
But in the hour of grief or pain,
Will lean upon its God.

RE BEREAN STUDIES IN SCRIPTURES

DEAR BROTHER RUSSELL:—Brother Bohnet's interesting letter in February 1 TOWER, re Berean Studies, suggests to my mind that you might be pleased to have me recount our experience in the church at Los Angeles, where I believe the Berean Bible Studies originated, in the form of "Outlines," as we then called them. We had had some very unsatisfactory experiences in the Bible Study by book, chapter and verse, which we tried for about one year, if I remember correctly. But we were continually "running up against" verses which had not been explained in DAWNS or TOWERS, and whose proper interpretation we could only "guess at," and the result was that some combative spirits in the meeting would insist upon their private and personal expositions being accepted by the congregation, to the ultimate disruption of the meeting. This we found so unedifying, so unprofitable, that we were led, I believe by the Lord, to the arranging of Topical Bible Studies on various subjects, with questions and references to be examined by the members of the class before coming to meeting.

I do not believe any other church has received the benefit enjoyed by the Los Angeles congregation in these studies. And I can account for it only in this manner:—

First—the class studied the questions at home, studied as though each one was to lead the meeting, studied as though upon each member rested the responsibility of seeing that the truth, and that only, was clearly set forth in every statement made in the class. (You see we were so far away from headquarters that we were not favored with pilgrim visits more frequently, during that period, than about once in three or four years, and we had no brethren among us who were gifted with the talent of public speaking, and thus we were thrown upon our own resources, and compelled to depend upon the Lord and each other for our "edification in the most holy faith"!)

Secondly, the leader called upon individuals by name, to answer the questions. As we are only "children of a larger growth," I believe the feeling that we would probably be called upon personally to answer a question incited us to study more than if we thought, "Oh, I won't be called on; it does not matter whether I study or not." There is in all of us a little pride, which must be appealed to sometimes.

Again, our aim was not to leave a single question until every member in the class had a perfectly clear understanding of the matter, even though we were often obliged to spend two, three or four meetings on one question alone. Every member was encouraged to ask questions, not to be ashamed of his ignorance, but to realize we were all students in the school of Christ, all learners at the feet of the Great Teacher!

Again, we studied to bring up Scriptural quotations which would corroborate, or seem to contradict, our accepted position on any doctrine, and thus we were enabled to "put on the whole armor of God" to such an extent that the various pilgrim brethren who visited us afterwards mentioned especially the knowledge manifested in the Los Angeles church, as well as their growth in the fruits of the Spirit, due to the application of this knowledge. (Pardon what might seem to be undue laudation; I refer to it only as a proof of the good received by us in the Berean method of Bible Study.)

As some of the friends seem to think you, dear Brother, "got up" this method and are "forcing it upon the church," perhaps the above may assist them to a better understanding of the matter. You are at liberty to use this letter as may seem to you best. Praying his continued blessing upon you.

Yours in the service of our blessed Lord and Redeemer,

G. W. SEIBERT.

RE FIFTH-SUNDAY LOCAL CONVENTIONS

DEAR BROTHER RUSSELL:—

I heartily enjoyed my visit yesterday and Saturday with the dear ones at Canton in their "Fifth-Sunday local convention," and thank you for affording me the blessed privilege to meet with them. Enclosed find program. It was my privilege to address the local class twice on Saturday and the general assembly twice on Sunday, besides the Berean lesson aftertalk.

Brother, you should have been present at the morning testimony meeting and heard the splendid testimonies of the dear friends. It would have comforted your heart to hear yourself so frequently referred to as the faithful servant of the Lord, and the assurance of loyalty to your teachings, and the confidence in you as a loving brother, a noble-minded man, whose every word and act bespeaks the thorough Christian. I fear, however, your modesty would have prompted you to leave the hall before half a dozen testimonies had been given, for every one of them had some favorable allusion to yourself and your service. Truly it was good to be there, and when finally the vow song was sung by the entire congregation tears of joy came to more eyes than mine. It sent thrill after thrill through my being until I could hardly refrain from shouting, and you know I am not easily swayed by emotion.

I have perhaps been to twenty conventions, large and small, since coming into the truth in 1892, and write truly when I assure you that this little convention of about 200 truth friends afforded me greater pleasure than any of the others. Possibly, as we come nearer the goal of our hopes, we more and more appreciate the sweet fellowship of the family ones of like precious faith, and possibly the attitude of the opposing ones draws us closer and closer together. Often, on the farm in my earlier days, when some strange dog or other animal would come near the sheep, I noticed how they would huddle together as though for mutual protection. Just so when we see enemies near, we, like sheep, instead of scattering, draw closer together. The dear sheep about Canton are drawn very, very close to you, dear Brother. Not only would the sheep in threatened danger bunch together, but they kept close to the one who fed and cared for them. The sheep of the Lord well know who it is that is supplying them the wholesome spiritual food today. The goats are ever on the alert for brush and leaves, which they prefer. Peter was admonished of the Lord to feed the lambs and sheep, but he could not hope to satisfy goats with sheep provender. Neither can you or any of us.

Some of the friends at Canton told me of the effort of a certain brother who came amongst them to turn them out of the way by what they considered were exaggerated or wrong assertions. They took note of his changed deportment from what he had been on former visits when he came to them in like faith. He preferred to talk mostly on matter of no in-

terest to them. He mentioned religious matters only in connection with evil speaking, slander and backbiting until he fairly disgusted his hearers. But not so the certain class who seemed to enjoy his unchristian attacks on the life and character of another. The friends called to mind the text, "Speak evil of no man," and especially Paul's admonition prohibitive of the speaking aught against an elder, and thus he was unconsciously "driving nails into his own coffin," as the Germans say, I cautioned the friends to ever beware of anyone who allows himself to speak evil of others, assuring them that even were the statement entirely true the one who so speaks is manifestly more guilty in God's sight than is the one he is endeavoring to malign and injure.

In giving my own testimony in the general assembly, prompted by the other testimonies of the friends present, I told the dear ones of how I had for many years been a member of the Bible House family, had eaten and lived there, and even enjoyed your uncomfortable bed-lounge with you on various occasions since the year 1895, and that never once in all that time had I heard a cross or angry word from your lips, and that never had I known you to do or say aught unbecoming a Christian and a gentleman. Brother, I may have been somewhat personal, but in view of some malicious attacks that had been made on you behind your back I could not refrain from uttering the truth in your defense, although I am well aware of your practice to make little or no defense of yourself, but to vigorously defend others, or the truth, or a matter involving a principle or doctrine. While I can say, All honor to the man who can adhere to such a policy persistently, yet sometimes I feel that you really ought to defend yourself, if not for your own sake, for the sake of many dear ones on whose shoulders part of the burden falls. You always say in substance, "The Lord knows all about it," and with him you let it rest. The letter enclosed contains a sentence right along this line. You will not need to return it.

I think these Fifth-Sunday conventions are a means of great blessing to our people, stimulating and refreshing. I would like to hear from the friends elsewhere as to their experience re these little gatherings. I feel like encouraging all the truth friends to institute these occasions of spiritual uplift. I will do all in my power to assist. Both at Detroit and Canton they worked me pretty hard, yet it was joy to serve the friends. I regret my inability to serve as I should like. The Lord, however, knows I am willing to do the best I can. The bond of Christian love was strengthened in the heart of everyone who attended yesterday's convention, I am sure, and you are more dearly than ever entrenched in the hearts of all who were there. God bless you and keep you in his tender care.

Thanking you once more for making it possible for me to be there, I remain in loving sympathy,

Your Brother in Christ, our Advocate and Lord,

J. A. BOHNET.

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:—

I desire to let you know of an incident that is an occasion of joy to our little class, and I believe it is an act of justice to a brother to hasten to tell the good report we can now give, inasmuch as you were acquainted at the Jacksonville Convention, February, 1909, with the estrangement here.

We are so glad to announce that Brother ——, once our elder, has won a great victory over the "old man," pride, self, and the adversary. He by the grace of God, at a testimony meeting, arose and confessed his faults, saying that pride and the adversary combined had deceived and cheated him of the blessed fellowship of this class, that he had been to the throne of grace with the matter and desired to do nothing but the Lord's will in all matters and desired to again meet regularly with "those of like precious faith."

Each one present at the end of our brother's testimony came forward and extended the hand of fellowship and love. Stimulated by the example, another one of our class who had been unstable, arose and testified in like manner, to whom also we demonstrated our love and good will be shaking hands. We felt that the power of God's holy Spirit had worked mightily in our midst and rejoiced greatly. These two brothers are demonstrating the sincerity of their testimony by attending all the meetings regularly, which is our Lord's appointed way of blessing his church, those who "forsake not the assembling of themselves together as is the manner of some."

Yours faithfully in our Redeemer and King,

M. L. MCILVAINE.

MY DEAR PASTOR:—

For months the publications of those poor "dreamers," so graphically described by the Apostle Jude, have been coming through the mail into our home.

Dear Pastor, what a fearful thing to be "spots on the feasts of love" of God's dear people as they meet to worship and learn of him. To be "trees whose fruit withereth—twice dead, plucked up by the roots!" The empty clouds ("without water"), carried about by winds, "every wind of doctrine."

Will you offer a special prayer for me and mine that we may "keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life?"

And for the foolish ones, deluded for a time by these "wandering stars," who have gone in the way "of Cain, Balaam and Core," pray that we may have all proper "compassion, making a difference," "pulling them out of the fire," by continually feasting our minds on the truth, and keeping on the "whole armor of God," thus being equipped for any service or any trial. Surely, we never could help any one by imbibing error, even with the thought of being better able to contrast it with the truth.

A number of times I have thought of writing letters to some, trying to help them; but if all the clear, beautiful expositions of Scripture we have been given through the TOWERS cannot dispel their mental and spiritual clouds, I thought anything I might say surely would do no good.

May the God of all grace keep you continually; give you wisdom, grace and strength to meet every need.

Yours in our blessed Redeemer and Advocate,

MRS. C. A. WISE.

DEAR BROTHER RUSSELL:—

Since the opponents of the vow called attention to the small number of names registered, the Birmingham church has decided to send a full list of her members that have taken the vow, as a means of expressing to you our hearty approval and appreciation of it.

While the majority took it some time ago and so notified you, yet others have been dilatory about sending in their names. Only a few have not yet seen the necessity for taking it, and we trust, in God's providence, they may soon see "eye to eye" with us, as no antagonism has been shown.

We should like to say, also, that we feel most grateful for the season of refreshing that we have recently enjoyed, and are confident that much permanent good will result therefrom.

Yours in him, B. T. M.,—Secretary.

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THE MEMORIAL PASSOVER SUPPER

As heretofore announced, the date of the Memorial Supper Anniversary this year falls on Friday evening, April 22d, after six o'clock, according to Jewish reckoning. The Christian church originally kept this Passover Memorial as we now do, but in order to make the dates more regular, and also in order to draw the minds of Christians away from the thought of following the Jewish precedents too closely, the method of reckoning the date was slightly altered. Thus the Jewish reckoning let the Passover fall where it might as respects the days of the week. But the change made the anniversary of our Lord's death to come always on a Friday, styled "Good Friday," and his resurrection date always, therefore, to fall on the Sunday thereafter, "the third day," styled subsequently Easter Sunday. The Jewish reckoning of time was by the moon as well as by the sun. Thus the majority of years with them had twelve months, but occasionally one would have thirteen months. The Jewish reckoning of the Passover date begins to count with the first New Moon after the Spring equinox, the Passover day thus coming on the full moon, fourteen days thereafter. Subsequently the Christian church accepted the Friday near the first full moon after the Spring equinox, even though the moon was new before the Friday. This explains the difference in dates this year, Good Friday, according to Catholic usage, falling on March 25, while the corresponding date, according to Jewish reckoning,

will be April 23. We celebrate the Memorial on the evening preceding. Yet it is not the hour or day of our Lord's death, but the fact that it is chiefly important. This year such a Memorial service will be in order on Friday evening, April 22, after six o'clock (Nisan 14th). The next afternoon, Saturday, April 23, at 3 p. m., will correspond to the hour of our Lord's death; the Jewish Passover Feast beginning three hours later. So much explanation for the satisfaction of the minds of all.

WHAT WE MEMORIALIZE

We memorialize four great matters:—

(1) The death of our Lord Jesus as the Passover Lamb.

(2) Our relationship or participation with him in the sufferings of Christ, the death of Christ, as followers in his steps and sharers in his cup.

(3) We celebrate incidentally and prospectively the great deliverance which soon will follow this passing over of the present night-time. The deliverance will affect first of all those passed over, the church—the "little flock" and the "great company," the antitypes of the Royal Priesthood and the Levitical host or tribe. The deliverance of these will come in the morning, the resurrection morning, the Millennial morning.

(4) We also incidentally commemorate the great "feast of fat things" which will follow the passing over of the church, when the passed-over ones shall be associated with their Lord in his heavenly kingdom as the great antitypical Prophet, Priest, Judge, Mediator, and King over all the earth, to bless and uplift the human family through the merit of the same precious blood which he now permits the passed-over ones to participate in sacrificially, after the imputation of its merit to them has made them worthy.

These different points should be kept in memory separate and distinct from each other if we would have the greatest blessing from this Memorial.

Looking unto Jesus as the "Lamb of God," we behold his spotlessness—"holy, harmless, undefiled, separate from sinners." We behold how "he was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth." (Acts 8:32) By speaking the word he could have resisted those who were intent upon his destruction. He assures us that no man took from him his life; that he laid it down himself—voluntarily. He laid it down not in obedience to the Father's law, for justice could not demand sacrifice; but laid it down in accordance with the Father's will, saying, "I delight to do thy will, O my God; thy law is written in my heart." From this standpoint the Christian believer can rejoice greatly that the Redeemer spared not himself, but freely delivered himself up with the foreknowledge that in the divine purpose the value of his sacrifice would ultimately redound first for the benefit of his followers, and subsequently for the blessing of all the people. Hence in partaking of the broken, unleavened bread we memorialize the purity, the sinlessness, of him who gave himself to be, in God's due time, the ransom-price for all of mankind. From this standpoint we realize that his shed blood signified that his death was necessary in order that our condemned humanity might be restored to life without infracting the divine law. Our hearts should pause here to appreciate, not only the love of our Lord Jesus Christ, but also the love of the Father, who designed the programme; and the justice of God thus exemplified; and the wisdom of God in making the arrangement; and the faith also to grasp the power of God, as it will ultimately be manifested in the full carrying out of all the glorious purposes and promises which we memorialize.

The second point is scarcely less important to us than the first. The first blessing from the Redeemer's sacrifice has been offered during this Gospel age to such as have the "hearing ear" and the appreciative heart. This blessing is most astounding. It purposes a still further blessing to such of mankind as turn from sin and accept the grace of God in Christ by faith, and present their bodies living sacrifices, with full consecration, vowing to walk in the footsteps of Jesus. To all such, during this Gospel age and until the completion of the elect number, the Redeemer will impute the merit of his sacrifice, in order to make their sacrifices acceptable in God's sight—to the intent that they may suffer with him in the flesh, and share with him in the begetting of the Spirit now and in birth to the Spirit plane in the resurrection. Thus as his glorified "members" they be associated with him in his Millennial kingdom, when he shall act as "Mediator between God and men." The word men here includes all not begotten of the holy Spirit to be new creatures on the spirit plane.

Our partaking of the bread symbolically represents our partaking of the fleshly perfection of the man Jesus. We partake of his perfections by faith, and not actually. He gives us, not restitution to human perfection, but merely an imputation of his righteousness, his perfection, as covering in the divine sight the blemishes, the imperfections, of our fleshly bodies, which we have tendered to God as living sacrifices.

When as our great Advocate the Redeemer imputes to our offering the merit of his sacrifice the Father accepts the same and begets the sacrificer to the new nature as a "member of the body of Christ." And since we are not at once perfected as new creatures, but still have mortal flesh, the Father "adopts" us in a sense that includes our justified flesh and all of its interests

It is only those who have thus partaken of the merit of Christ and whose sacrifice God has accepted that are directed in conformity to their Covenant of sacrifice to drink of his cup and to daily be immersed into his death.

"MY CUP OF THE NEW COVENANT"

The cup is not ours, but the Lord's. The life or sacrifice symbolized by the blood is not ours, but the Redeemer's. We are merely given the privilege of drinking it, partaking of it. The blood of Jesus could have sealed the New Covenant between God and Israel, and on behalf of all mankind through Israel by the New Covenant, without being offered to us at all. The offering to us of the privilege of participation in the cup of Christ's sufferings and death is therefore not to indicate that it was insufficient nor that we could add anything to it. It illustrates the grace of God—that he is willing to receive us and make us joint-heirs with our Lord and Savior, if we have his Spirit. The Spirit which actuated Jesus was a spirit of devotion to the doing of the Father's will—to the smallest detail, and even unto death. Exactly this same spirit must be in all those whom the Father will now accept as members of his bride, his body, his church in the heavenly glory. Hence the Redeemer emphasized the matter distinctly, saying that all who would sit with him in his throne must drink of his cup of self-denial, self-sacrifice, and must be immersed into his death.

This is exactly what St. Paul points out to us, namely, that our Lord is the true Bread, the true Loaf, which came down from heaven, and that we are invited to be portions of the One Loaf, which ultimately will be the Bread of Life for the world during the Millennial age. We not only partake of Christ, but, accepted by him according to the Father's plan, we become members with our Lord in the larger Loaf, the multitudious Christ. Hence, as St. Paul suggests, when we break this Bread together as a Memorial, we not only symbolize our Lord's broken body, but in a larger sense we symbolize the breaking of the church and our own breaking or dying as members of that church. "The loaf which we break, is it not the communion (the common union or participation) of the body of Christ? For we, being many, are one Loaf, the one body; for we are all partakers of that one Loaf."—1 Cor. 10:16, 17.

The cup of the fruit of the vine to us means the sacrificed life of our Lord. But additionally, it reminds us that we, in becoming his disciples, accepted his invitation to share his cup. To us this means faithfulness in self-sacrifice as the Lord's representatives, even unto death. "The cup of blessing which we bless (for which we give thanks as the greatest imaginable favor of God bestowed upon us), is it not the communion (the general union, the fellowship) of the body of Christ?" Does it not represent our Lord's sacrifice and our share with him in his sacrifice, by his invitation and in harmony with the Father's prearranged plan, in which he foreknew us with Jesus from before the foundation of the world.

Oh, what a depth of meaning attaches to the communion cup from this standpoint! Oh, what heart-searching should go with the accepting of it! How evident it is that this communion cup represents not merely turning from sin; not merely believing in Jesus; not merely preference for right over wrong, but chiefly the presentation of believers' bodies living sacrifices to God: sacrifices considered holy, because of the imputation of Jesus' merit, and which sacrifices God has accepted, begetting the offerer to the new nature as a new creature!—Rom. 12:1.

No wonder the Apostle intimates that whoever lightly, irreverently, yet intelligently, partakes of this symbolic flesh and symbolic blood brings condemnation upon himself. It is of this blood, viewed from this standpoint, that the Apostle speaks in Heb. 10:29. He speaks of some who count the blood of the covenant wherewith they were sanctified an unsacred or common thing—some who do despite to the spirit of grace, favor, which has called us with this high calling during this Gospel age. The Apostle intimates that God's providence for such would be the second death. We cannot understand the Apostle to mean that church members who have never made a real consecration to God, who have never understood the real grace of God, the real privilege which they enjoy—that these should be subjects of the second death. The context, on the contrary, intimates that the persons referred to had at once time a clear understanding of the matter; that they had been "once enlightened"; that they had not only been justified by faith in the precious blood to approach God thus, but, on the basis of that justifying faith,

they had gone on to sanctification—presenting their bodies living sacrifices. The text cited indeed declares that it refers to only such as despise the blood of the covenant (the cup we memorialize), with which they had previously been sanctified by the begetting of the holy Spirit when they agreed to "drink of Christ's cup" in their consecration.

"EVEN YOUR SANCTIFICATION"

Our sanctification, which is the will of God and in harmony with which the present Gospel call is made, is effected not when we are "called," nor when we begin to turn from sin, nor when we begin to hear and heed the voice of God, but when, under the influence of these blessings and mercies of God, we come to the point of full consecration—full discipleship, full surrender, full sacrifice of all of the earthly rights and privileges, that we might have instead thereof the spiritual blessings, the divine nature, joint-heirship with our Lord in his kingdom. Is it asked who would despise such a favor as this? Who would repudiate the privilege of being joint-sacrificers with the Lord? Who would spurn "his cup" and "his baptism" into death in view of the privilege of being associated in the reward? The answer is that surely none would do so who still retain the spirit of begetting and faith-appreciation of the things not seen as yet—glory, honor and immortality. If, therefore, any who have once tasted of the heavenly gift and been made partakers of the holy Spirit and participated in the powers and privileges of the coming age—if they shall fall away, it is impossible to renew them again unto repentance

We cannot read the heart. We cannot know, surely, who have seen beyond the first veil, and who have not. We cannot know absolutely who have committed the "sin unto death," and who have not. We are not to judge one another. We are rather to accept one another's expressions, provided the course of life corresponds—in that it is not symbolically represented by the injurious thorns and thistles. If, however, any should repudiate "the blood of the covenant wherewith he was sanctified"—if any should claim that participation with Christ in this memorial cup is participation in something common or ordinary, and not participation in his great sacrifice, it would imply that he had lost his spiritual vision, his spiritual apprehension of the value of being a partaker of Christ's cup—the blood of the covenant, which shortly is to be sealed for Israel and through Israel for all the families of the earth who will come into harmony with its divinely arranged terms.

It may be possible that some who have professed to see the spiritual things, some who have professed a fulness of consecration even unto death, some who have professed to appreciate the participation in the breaking of the one loaf and the drinking of the one cup of fellowship with Christ in his death, have never really appreciated these things. Perhaps they not only deceived us by their statements, but also deceived themselves.

Let us remember our Lord's words, "By their fruits ye shall know them." If those who once professed that they were sanctified, set apart, consecrated sacrificers as members of the body of Christ and who partook of his cup of suffering and self-denial and then manifested a spirit of holiness and gave evidences of developing the fruits and graces of the spirit, we may safely consider that they were spirit-begotten. If these afterward repudiate the blood of the covenant and view the privilege of partaking of Christ's cup as something that is merely common or ordinary, but not exclusive and only for the members of Christ—if these now manifest no longer the fruits of the Spirit of God, but the fruits of the spirit of the adversary, we may well fear for them that they not only have lost the light, but also lost the Spirit. We are not to expect that such would necessarily go to open deeds of violence, murder, robbery, etc. It would be sufficient evidence of their having lost the Spirit of the Lord if they should develop afresh the spirit of anger, malice, hatred, envy, strife—works of the flesh and of the devil.

True, a sanctified member of the body of Christ might be overtaken in a fault, or act in a manner that would imply anger, but he certainly could not have malice and hatred. Besides, if overtaken in a fault, he would soon realize his difficulty and not only go with the fault to the throne of heavenly grace for forgiveness, but also go and make reparation and full apology to those wronged, injured, by the act. Whoever, therefore, indicates that his spirit has become a malicious one, gives evidence that he has already lost the Spirit of God and is "twice-dead, plucked up by the roots," and belongs to the thorn and brier family and not to the vine.

In our Memorial service let not our hearts merely meditate upon the sufferings of Jesus, not merely upon the sufferings of the members of his body as they walk in his footsteps to sacrificial death. On the contrary, let us receive a proper exhilaration of spirit from our participation in this cup. We read that Jesus rejoiced in spirit, and the Apostle urges all these who are drinking of the cup, saying, "Rejoice in the Lord; and again I say, Rejoice!" The Christian's life is not a sad or morose one, but a most joyful one. He can even be joyful in tribulation, "knowing that tribulation worketh patience; and patience, experience; and experience, hope." Knowing also that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory"—beyond the veil. (Rom. 5:3, 4; 2 Cor. 4:17) We thus partake in the cup of suffering and joy which is an earnest of our inheritance, which we will receive at the second coming of our Lord and our gathering together with him—as his members and his bride class. This rejoicing in spirit is necessary to our courage and zeal in the service of the Lord. Note the operation of it in St. Paul, who, with Silas, could sing praises to God in the prison with his feet in the stocks and his back lacerated. And so it should be with all Christ's true followers in the narrow way. With the wound of every thorn, with the pain of every sharp arrow of bitter words with which we are assaulted for Christ's sake, we may have joy unspeakable.

JOY OF THE NEW TESTAMENT

A further joy may be ours as we gradually comprehend more and more fully the significance of this New Covenant or New Testament blood in which our Lord offers us an opportunity to participate. He imputes his merit and thus enables us to be dead with him. He thus passes the blood of the New Covenant through us, his members. But it is offered only to such as pledge themselves to be dead with Christ. Even then it is not given, but merely imputed or loaned to us to make good or worthy our offerings when the great High Priest as our Advocate presents them and accepts them in the Father's name and grants us his Spirit of adoption.

These earthly rights which belong to our Lord Jesus alone, which are at his disposal, are to go by the New Covenant to natural Israel. (Jer. 31:31) "They shall obtain mercy through your mercy." (Rom. 11:31) We may therefore rejoice in sympathetic anticipation of the blessings about to come to natural Israel, in which all mankind will have an opportunity of sharing. If their casting away at the beginning of this age was preparatory to our acceptance, how glad we may be that our acceptance will not mean their everlasting loss, but, on the contrary, that they will be profited through the blessing of Spiritual Israel, members of the great High Priest and Mediator and fully "qualified servants of the New Covenant." (2 Cor. 3:6) Thus to Israel eventually will be given the earthly blessings and promises which God originally set apart for them, and which were typified under the Law Covenant and its typical Mediator Moses, who is like unto or a type of the great Mediator, the Christ of God, of which Jesus is the Head and the overcoming saints, his faithful followers, are accounted members.

Let us then appreciate this glorious Memorial more and more as the years go by, seeing in it expressed more and more of the "Love divine all love excelling," whose length and breadth and height and depth surpass all human comprehension.

We urge upon the Lord's people who recognize the foregoing facts and signification to meet in the name of the Master as his "members," and comply with his invitation, "Do this in remembrance of me," and not as the Jews, in remembrance of the type; as St. Paul said, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (1 Cor. 11:26): until at his coming he shall change the church, which now is his body of humiliation, to make it in the truest sense his glorious body.

Again, we suggest that where the dear friends possibly can they meet together in little groups, and where this is impossible, they nevertheless should celebrate alone with the Lord. We do not urge large gatherings on such occasions, but the reverse—that each little group or company meet by itself as a separate organization of the body of Christ. "Where two or three are gathered together in my name, there am I in the midst of them."—Matt. 18:20.

The Congregation of Brooklyn Tabernacle will meet at No. 13-17 Hicks street, Brooklyn, near the Fulton Ferry and Jersey City (P. R. R.) Annex, and not far distant from the terminus of the Brooklyn Bridge. On the preceding Sunday there will be an immersion service. All who desire to participate will, if possible, please give word in advance. Friends from nearby cities will be accommodated with pleasure at this immersion service. But no Memorial service invitation is given to distant friends. Individuals, however, who have no better opportunity at their homes will be welcomed at any of the classes anywhere.

SECRET FAULTS AND PRESUMPTUOUS SINS

[This article was a reprint of that published in issue of January 15, 1898, which please see.]

[4592]

INTERNATIONAL BIBLE STUDENTS' ASSOCIATION

For many years the dear friends who regularly meet all over the world for the study of God's Word, using WATCH TOWER publications as helping hands, have been perplexed to know how to advertise themselves. We have continually warned against everything simulating sectarianism and churchianity. But we have been at a loss to know what to suggest to the friends along this line. It is true that wherever two or three are met in the Lord's name, they would be entitled, if they chose, to speak of themselves as a church. But if the name church be used our friends and neighbors inquire, What church, What denomination? And we find it impossible to explain to them in a reasonable time that we do not mean a sect or party separate from other Christians. Indeed, there is danger of our losing sight of the fact that we are non-sectarian—that we acknowledge all as brethren and members of our church, Christ's church, the church of God, who give evidence of full consecration to self-sacrifice, following in the footsteps of the Redeemer. There is a disposition on the part of some, unconsciously, to fellowship only such Christians as are outside of all denominations. Our true position, nevertheless, is that we recognize all loyal to our Redeemer, whether babes or fully-grown, whether in Babylon or out of her, whether they follow with us or indirectly speak evil of us.

Now in the Lord's providence we have thought of a title suitable, we believe, to the Lord's people everywhere, and free from objection, we believe, on every score—the title at the head of this article. It fairly represents our sentiments and endeavors. We are Bible students. We welcome all of God's people to join with us in the study. We believe that the result of such studies is blessed and unifying. We recommend therefore that the little classes everywhere and the larger ones adopt this unobjectionable style and that they use it in the advertising columns of their newspapers. Thus friends everywhere will know how to recognize them when visiting strange cities.

In harmony with New York State laws the association will be under the direction and management of the Peoples Pulpit Association, which, in turn, represents the Watch Tower Bible and Tract Society.

We have adopted the style Brother instead of Pilgrim, as requiring less explanation to the public; and the term lectures instead of sermons, as carrying with it less prejudice. It should be our desire, while holding the truth in love, to present it as acceptably as possible, giving none offense to any—Jew, Gentile or Christian—seeking in everything to glorify God and to assist his people out of darkness into his marvelous light.

To avoid everything that might be construed as "joining," the membership is confined to those constituting the chartered Peoples Pulpit Association. The provision is made that all Bible Student Classes using the Bible Study Helps published by the Watch Tower Bible and Tract Society may consider themselves identified with the Association and are authorized to use the name "International Bible Students' Association" in respect to their meetings.

THE KINGDOM OF HEAVEN IS AT HAND

MATTHEW 10:1-15.—APRIL 10.

GOLDEN TEXT:—"*Freely ye have received, freely give.*"—Matthew 10:8.

Jesus had been preaching for more than a year when he appointed twelve of his followers to be specially his representatives sent forth—Apostles. He sent these two and two throughout Judea. They had not the Father's appointment. They had not yet received the holy Spirit from on high and did not receive it until Pentecost, some two years later. The holy Spirit was not yet given, because Jesus was not yet glorified. (John 7:39) But by virtue of the holy Spirit given without measure to Jesus at the time of his baptism, he conferred upon these Apostles his own special powers that they might heal the sick, cast out demons, etc. But their special mission, like his own, was not that of healing physical ailments merely, nor chiefly. They were to proclaim the Lord Jesus to be the King, the long-expected Messiah, and to tell the people that the time was at hand for the establishment of his Mediatorial kingdom, in conjunction with their nation. This message would be in harmony with the expectation of all the Jews. For centuries they had been waiting for the fulfilment of God's promise made to Abraham that through them all the families of the earth would be blessed. The miracles of Jesus and the Apostles were to call attention to the proclamation, "The kingdom of heaven is at hand." (Matt. 3:2) This message, in harmony with that of John the Baptist, was expected to arouse all the "Israelites indeed" and to attract their attention to Jesus as the King. They were particularly warned that their message was not for the Gentiles, nor even for their neighbors, the mongrel people called Samaritans. True Jews, and these only, were called upon to make ready their hearts and minds that they might be participants in the kingdom and its glories. Their message was only "to the lost sheep of the house of Israel."—V. 6.

They were to make no provision for their journey—neither money nor extra clothing. They were to learn a lesson of absolute dependence upon the Master who sent them forth. They were not to be beggars seeking from house to house. On the contrary, they were to recognize the dignity of their mission and service for God and ambassadors of Messiah and were to inquire in each village for the most worthy, the most saintly, the most holy people, because these would be the ones who would be specially interested in their message—whether rich or poor. And such of these as received their message would be glad indeed to treat them as representatives of the King, whose kingdom they announced. Their stay in each place was to be as guests until they were ready to depart to the next place. On entering into a house they were to salute the householder in a dignified manner, advising him of the object of their call. If received peacefully, cordially, their blessing would be upon that house. Otherwise they were not to lose their own confidence and serenity, but to pass along and look for one more worthy of the message and of them as its representatives. Those receiving them would receive a blessing. Those rejecting them and their message would lose a great privilege.

THE GOSPEL OF THE KINGDOM

Many wonder greatly why it was proper for our Lord and the Apostles to declare the kingdom of heaven at hand when, as a matter of fact, it has not yet come and, by the Lord's directions, its followers still pray, "Thy kingdom come; thy will be done on earth as it is done in heaven." The understanding of this furnishes the key to the appreciation of much of the Bible that is now misunderstood. We must, therefore, outline the matter in some detail.

For more than sixteen centuries Israel had been waiting for the fulfilment of God's promise that they would become so great that through them the divine blessing would extend to every nation. Our Lord through the Apostles signified that God's time had come to fulfil all of his promises made to the Jewish nation if they were ready for them. To be ready they must be a holy nation. And to instruct them and prepare them their Law Covenant had been introduced to them through Moses centuries before. And now, just preceding Jesus, John the Baptist had preached to them reformation, repentance, getting into harmony with the law, that they might be ready to receive the Messiah. While as a people they were the most religious nation in the world at that time, nevertheless but few of them were "Israelites indeed"—at heart fully consecrated to God; fully in accord with the principles of holiness. As a consequence, instead of the whole nation being ready for God's work, only a small remnant of them were saintly and received the message. At the close of Jesus' ministry only about five hundred worthy ones had been found, and the multitude cried, "Crucify him!" while the godless Pilate inquired, "Why, what evil hath he done?" Most evidently, therefore, Israel was not ready to be used of God in the blessing of the other nations.

God foreknew this, however, and through the prophets declared that a remnant only would be found worthy. To the nation as a whole our Lord declared, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43) Accordingly five days before his crucifixion our Lord said to them, "Your house is left unto you desolate. Ye shall see me no more until that day when ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. 23:38, 39.

The kingdom privileges or opportunities which were first offered to natural Israel were transferred to Spiritual Israel, whose existence began at Pentecost. All "Israelites indeed" of the fleshly house were privileged to become members of the spiritual house—to receive the begetting of the holy Spirit and adoption into the body of Christ, which is the church. Of this church St. Peter says, "Ye are a royal priesthood, a holy nation, a peculiar people."—1 Pet. 2:9.

After selecting as many Jews as were worthy a place in Spiritual Israel, nominal Israel was cast off from divine favor until the completion of Spiritual Israel, when God promises that his favor shall return to them. (Rom. 11:25, 26) Meantime the invitation has gone through the Lord's faithful members to every nation, seeking such as have the spirit of loyalty to God, the spirit of "Israelites indeed." All such are accepted with

the Jews as members of the same kingdom. Around these Spiritual Israelites have gathered all sorts, so that there is an outward or nominal body or church numbering millions, as well as a real body or church scattered amongst them.

As at the end of the Jewish age Jesus came to inspect them and to set up his kingdom if enough worthy ones were to be found, so he will do in the end of this Gospel age; he will come to spiritual Israel to find the saintly. The Scriptures assure us that from first to last, from Pentecost until the end of this age, a sufficient number of saints will be found to constitute the elect church of Christ, designed of God to be his queen and joint-heir in the Millennial kingdom, which will then be set up and begin the work of blessing the world. After the spiritual kingdom of God shall have been exalted, the Bible assures us, in Romans 11:25-32, that God's favor will return to natural Israel and they will be the first nation to be blessed under the new order of things that will then prevail and through those of that people in harmony with God the blessing will extend to every nation.

"MORE TOLERABLE FOR SODOM"

The Sodomites were wickedly immoral; yet, in the Master's estimation, less wicked than those who, after hearing the Gospel, reject it. This principle applies to many people and many cities of our day, as well as to Capernaum. The Master assures us that when the great Millennial age, otherwise called the Day of Judgment, shall furnish opportunity for the whole world to be on trial for everlasting life or everlasting death, it will be more tolerable for the Sodomites than for many others. In proportion as anyone has come to a knowledge of Christ he has become responsible. The death of Christ secures for Adam and all of his race one full opportunity for salvation and no more. The majority have died in heathenish darkness without any opportunity; and many in Christian lands have disregarded their opportunity, as did the people of Capernaum. All must be brought to a full knowledge of their privileges in Christ and then all rejectors will be destroyed.—Acts 3:23; 1 Tim. 2:4; Matt. 20:28.

It is for us to be followers of Jesus and the Apostles—to walk in their steps of devotion and thus to make our calling and our election sure to a share with Messiah in his Kingdom, which, during the Millennium, will bless Israel and all the families of the earth under a system of rewards and punishments, called judgments. The Scriptures distinctly tell us that the Israelites and the Sodomites will be sharers in that work of restoration—restitution.—Ezek. 16:50-55; Acts 3:19-21.

TRUTH SPREADING IN INDIA

We are much gratified with the reports reaching us from India. Apparently the Lord has a great harvest field there. A large proportion of the natives in the cities understand the English language, which is taught in the schools; besides a considerable number of English-speaking people reside there. The fact that India's three hundred millions have come under subjection to the British rule has operated both favorably and unfavorably as respects Christianity. It has carried the Bible to the people—to a very limited extent, of course. But it has also carried here and everywhere much of error and much of combination with sin and pride. Apparently many people in India realize the impossibility of ever converting the world. And such of these as are of believing hearts are earnest and ready for the harvest message—the gathering of the Lord's jewels and the establishment then of the Millennial kingdom for the blessing of all the families of the earth with restitution privileges.—Acts 3:19-21.

Our Brother Devasahayam writes us that in the city of Madras there are approximately 120 to 150 who have considerable ear for the truth. But the majority of them, weak and fearful, he styles Nicodemuses, because they desire to inquire after the truth in secret rather than more courageously. Apparently there is a good field in India for laborers—colporteurs and preachers. Few, of course, can afford the expense of such a journey and few are qualified for the position. Europeans there are quite generally well educated, as are many of the natives; and no one could properly present the truth unless he could speak English quite grammatically and with some fluency. Moreover, it is a place where great self-denial would be required, as the people are poor and colporteurs would have more difficulty than here in meeting their expenses.

Some of you, but not all, know of Brother Devasahayam's conversion to the truth; hence we give a brief recital. His father was a convert to Christianity, a native preacher in India. The son desired to enter the ministry, and, seeking a good education, came for it to the United States. He took a college course, working his way as janitor, etc., through a college under the auspices of the Methodist church. In common with all colleges, that one had professors who inculcated Higher Criticism and Evolution, and Brother Devasahayam was poisoned thereby. He was too conscientious to further consider preaching the Bible, which he had come to disbelieve. He had gained an education, but lost his religion.

He came in contact with the truth, but cared not to read it, disbelieving everything connected with Churchianity.

A friend of the truth, deeply interested in him and believing him to be honest, paid his expenses to the Saratoga convention. There he became partially interested in the truth and began to read the SCRIPTURE STUDIES. He stopped with us at the Bethel Home while studying and became fully convinced respecting the Bible and the divine plan of the ages. He gave his heart fully to the Lord and symbolized his consecration by baptism. The Society paid his way to India and purposes to co-operate in the work as the Lord shall seem to open the door further.

THE LEAST IN THE KINGDOM

MATTHEW 11:1-11.—APRIL 17.

GOLDEN TEXT:—*"But the witness which I have is greater than that of John; for the works which the Father hath given me to accomplish the very works that I do, bear witness of me, that the Father hath sent me."*—John 5:36.

John the Baptist, the Master declared, was a prophet; yea; more than a prophet, for of him it is written, "Behold, I send my messenger before thy face, who shall prepare thy way before thee." (V. 10) This noble character was God's chosen servant for heralding the Messiah to Israel. His message to the people had been "The kingdom of heaven is at hand; repent and believe the good news." Many had responded and had been baptized, symbolically washing themselves from sin and giving fresh adherence to the Law and care in its observance. Prophetically John had declared that stirring times were ahead of the nation; that the Messiah was about to make a separation between the true wheat and the chaff class; that he would gather the wheat into his barn, but would burn up the chaff in unquenchable fire. The wheat in this prophecy signified "the holy," "the righteous," who, as a result of following Messiah, would be exalted or glorified. This prophecy was fulfiled at Pentecost and subsequently, when the "Israelites indeed" were accepted of God as sons on the spirit plane—begotten of the holy Spirit—as members of the body of Christ, members of the kingdom class—then in embryo, but, later on, by resurrection power, to be ushered into heavenly glory and domination. The remainder of the nation, merely nominally God's people, had merely the outward form, as chaff. For such, the Prophet John declared a time of trouble at hand, symbolically represented by a furnace of fire, which would consume them as people. As the forepart of this prophecy was fulfilled at Pentecost, it reached final accomplishment thirty-seven years later, when the entire nation collapsed, ceasing its national existence, which it has never since re-attained.

JOHN IN PRISON DOUBTED

But instead of Jesus becoming a great king after the manner of John's expectation, to reward his faithful and destroy the impious, John beheld, What?—Himself cast into prison and Jesus surrounded by a paltry few—barred from the vicinity of Jerusalem because the Jews sought to kill him, and doing most of his preaching in "Galilee of the nations," amongst those who made less religious profession and amongst whom were few scribes or Pharisees or Doctors of the Law. Moreover, Jesus had not made any attempt to deliver his forerunner from prison, although he continually manifested great power in the healing of diseases and the casting out of devils. What could it all mean? was John's query. Had he been mistaken?

Surely he was not mistaken in supposing that he had God's testimony to Jesus at the time of his baptism; as he had declared, "This is he!" But what he? Was he merely another prophet still greater than himself preceding the still greater and true Messiah? Thus wondering, he sent messengers to inquire of Jesus, saying, "Art thou he that should come (the Messiah), or look we for another?"—Are we to look behind you for a still greater through whom God will fulfill his prophecy?

PROOFS OF JESUS' MINISTRY

In answer to the query our Lord sent word to John particularly of the work he was doing—healing the sick, casting out

devils and preaching the good tidings of God's grace to the poor. And he added, Tell John not to get offended; not to allow his faith to stumble in respect to me. Otherwise he will lose a great blessing.

The Master improved the opportunity to discuss John's case, who he was, etc., with the multitude. For the fame of John's preaching had spread throughout the land and many from all parts went to hear him. What did they find him? Merely a reed shaken by the wind, pliable to those who would influence him? Oh, no! They found him a rugged character, strong, independent in the advocacy of the truth, in the bearing of his message. Did they find him clothed in soft raiment and giving evidences of being related to the great, the wealthy, the noble of the time? No, he was simply clad, lived in seclusion, and was faithful and earnest in the delivery of his message to all who would hear. But if they went out expecting to hear a prophet they were not disappointed, for John was more than a prophet. As another account renders this, "Among those that are born of women, there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he."—Luke 7:28.

THE LEAST IN THE KINGDOM GREATER THAN JOHN THE BAPTIST

These words by our Lord have caused much perplexity amongst Christian people, who have failed to discern the necessity of "rightly dividing the Word of truth." (2 Tim. 2:15) The matter is simple enough when we remember that John was the last of the faithful under the Jewish dispensation. He was not invited to become one of the disciples of Christ, nor one of the Apostles, neither did he live until Pentecost to share in the blessings there poured upon the faithful. He belongs to a class described by St. Paul in Hebrews 11:38-40. He was in a class with Abraham, Isaac and Jacob and all the prophets, of whom the Apostle says, "They without us shall not be made perfect"—"God having provided some better thing for us"—the Gospel church, the body of Christ, the bride class—than for them.—Heb. 11:40.

The Great Teacher continually referred to the kingdom in all of his discourses and in the sample prayers which he set forth. This kingdom is to come into power at the close of this Age and under it, as the Millennial kingdom, the whole world will be subjected to divine law for their deliverance from sin and death, if they will, into righteousness of life. The class that will compose that kingdom are spoken of in the present time as a royal priesthood in a prospective sense. They are in the school of Christ for preparation for the kingdom. Those faithful will make their calling and election sure to places in that kingdom and sit with the Master on his Throne, judging, blessing and uplifting mankind. How wonderful a blessing is ours! We cannot be so great as our Lord, the Head, and his Apostles, his most honored members, but if faithful in that which is least, our glorious reward will be exceedingly high—"far above angels and principalities and powers and every name that is named."—Eph. 1:21.

THE LETTER AND THE SPIRIT

"Who also hath made us able ministers of the New Testament, not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."—2 Cor. 3:6.

We must not understand this—"the letter killeth, but the spirit giveth life"—to refer to our letter or our spirit, nor to the letter of the Word, nor to the spirit of the Word of God, nor to the letter of the law, nor to the spirit of the law, but to the letter of the covenant and the spirit of the covenant, because that is evidently what the Apostle is discussing here—"Who hath also made us able ministers," or qualified or efficient servants or messengers of the New Covenant. Taking the broad thought connected with the covenant it would be this: That all the angels are in covenant relationship with God, not through a New Covenant, but by a covenant that is very old. Not, perhaps, by a covenant that was expressed in so many words, but by a covenant that was understood in that they receive everlasting life and all their blessings on condition that they be obedient to God. Such is their covenant relationship.

Adam, the founder of our race, was similarly created in covenant relationship with God. God's Law was written in his very heart, or his very being; and, without being specified in so many words, it was understood by him that if he would be obedient he should have everlasting life and everlastingly enjoy all of God's favors and blessings. We see that Adam failed in this. He broke the covenant. The result was divine sentence upon him—the death sentence—and that has followed all of his posterity because they have inherited imperfections, so that however good their intentions, their work is imperfect—all, therefore, are out of covenant relationship with God.

In the case of Abraham, God intimated his willingness to deal at some time and in some manner with any of our race who were out of relationship merely through wicked works and not through wicked hearts or intentions. Abraham, being of the class who are in accord with God in heart, in their desire for harmony with the divine will, was granted at once a measure of covenant relationship in that he was privileged to be called the friend of God instead of the enemy of God. He was privileged to know of God's provisions of blessing, not only for himself, but for all who would likewise become harmonious with God. He was not given the details of this, but merely the rough outline, sketch. In due time his descendants, the children of Israel, were given a further compact with God, under which he offered to give them everlasting life if they would keep his law, because it is written, "He that doeth these things shall live by them." This, the Apostle says, they thought would be of great advantage to them, but they found the requirements impossible for them. Therefore the law, which was granted them apparently as a favor—and it was a favor in certain senses—"they found to be unto death," and not unto life. Later, through the Prophet Jeremiah and others, God explained to them that the fault of the Covenant was not in the Law, not on his part, but it was on their part, because they did not keep the law, and the only way that anything could be done to their advantage would be to enter into a New Covenant through a new Mediator, a Mediator who would be able to make up for their deficiencies and to assist them in a manner that Moses was not able to do.

From that time onward God's people began to look for this new Mediator. They saw that Moses himself foretold this Mediator, saying, "A Prophet shall the Lord your God rise up unto you of your brethren, like unto me [my antitype]; him shall ye hear in all things, and it shall come to pass that the soul that will not obey that Prophet shall be destroyed from amongst the people."

All the expectations of the Jews thenceforth were for this Messiah; and by the words of the Prophets we see that God specially pointed out the coming of this Messiah, saying, "Behold, I send my Messenger before my face to prepare the way before me, ... even the Messenger of the Covenant, whom ye delight in"—the one you have been waiting for, the one you have been praying for, the one you have built your expectations upon, even him I shall send, saith the Lord; but who shall abide in the day of his coming; who shall stand when he is here, for he shall be like fullers' soap, in that he will cleanse everything; he will be like a refiner's fire, in that he will purge all imperfections from those to be associated with him, that he might purify the sons of Levi, that he might offer a sacrifice acceptable to God. Israel was expecting that God would carry out all of his original proposition to make them his chosen people and use them as a channel of communicating the blessing of eternal salvation and reconciliation—eternal life, to the world of mankind—to bring all the world into covenant relationship with God. This was called to Israel a New Covenant, because God had made a proposition of this kind to them before, namely, the Law Covenant, which they were unable to keep. "This, therefore, is to be a covenant with you anew, afresh," so to speak, a better covenant. That is, not one better in some of its features, in its law for instance, but better, more favorable to you; not more favorable in that it would require less than obedience to the divine law—"Thou shalt love the Lord thy God with all thy heart, mind, soul and strength, and thy neighbor as thyself"—but a better covenant through the Mediator it would have—a Mediator better qualified than was Moses, and an arrangement which would be more favorable for helping them out of their difficulties, imperfections, etc.

When our Lord Jesus came, he therefore was this Mediator of this New Covenant. He came for this purpose. But who of them abided in the day of his presence? Who of them were ready when he appeared? Very few. Only the "Israelites indeed," and his teachings, his ministry, were like the fullers' soap and like the refiner's fire. He did at that time purify the sons of Levi, the consecrated ones, that they might offer themselves unto the Lord; that they might present themselves living sacrifices. Thus the church might be a sacrificing priesthood class. And so it has been all through this Gospel age. Having selected all the suitable material from amongst the Jewish nation, the privilege of becoming antitypical Levites and antitypical priests, largely passed to the Gentiles, to fill up from among them the number lacking of the Jews. Thus we have been brought into this class, to be a part of this sacrifice, that we might offer unto

the Lord an acceptable sacrifice. All of this we understand to be preparatory to the great work of the Mediator, the greater mediation of this New Covenant arrangement.

God is now selecting the antitypical house of Levi and the antitypical royal priesthood. The church in this age shall be completed, and glorified—the great body of the Mediator will be completed and he will be ready to begin his great work. His work will be the installation of New Covenant relationship, or, as stated in other words, the institution of covenant relationship between God and Israel anew, afresh, upon a better basis than the arrangement made through Moses, because this antitypical Priest, this antitypical Moses, will have power to forgive sins of the people, and therefore the right to restore them and to bring them up out of degradation. From the time he will take hold of his work as Mediator of the New Covenant, those under the New Covenant arrangements will have a share of this blessing and thus they will be in relationship to God and enjoying his favor, but not to the full measure, merely in and through the Mediator. For instance, when at the conclusion of this age the Lord shall present his blood a second time on the mercy-seat on behalf of all the people, he will thereby seal the New Covenant, make it operative, and take his place as the great Mediator or King of the Millennial age. By virtue of this application of his blood and sealing of this New Covenant he will take charge of the world of mankind and by virtue of the sealing of the New Covenant with Israel he will use that nation in a special manner, to be his channel of blessing.

The New Covenant arrangement will mean that the nation of Israel will enjoy certain favors and blessings, but that their relationship will not be with God direct, but merely with the Mediator. Then the Mediator will have the authority and the right to guarantee them eternal life and to assist them up to it and to give them all the rewards and blessings, just as though they were fully in favor with God. They will be in favor with God through him, but so far as God's law is concerned they will still be imperfect, be under the divine sentence, and thus kept, as it were, at arm's length from the Almighty; but he has made the arrangement that through this Mediator, this Prophet, Priest, King, Judge, all his mercy and favor will be extended to Israel. That nation, therefore, during that time, will have all these blessings and gradually begin to have restitution favors and uplifting from every evil of the present time—release from evil. The blessings will extend to other nations in that they will be permitted to come in and participate with Israel by becoming Israelites indeed, by receiving circumcision, perhaps not with hands, but circumcision of the heart. They will come into this relationship with the Mediator, this relationship, therefore, with the Father through the Mediator, as the Prophet declares, It shall come to pass that the nation that will not thus come to the Lord, to Jerusalem, and recognize the new relationship thus established in Israel, and take a share of it as they will be privileged to do, to that nation there will be no divine blessing. They will be under the curse just as much as ever. That is to say, they will be under divine disfavor just as much as ever. They will not be exposed to Satan and his machinations, but they will be subject to the various features of the penalty—death, the penalty for sin.

During the Millennial age, then, this New Covenant arrangement, at the hands of the Mediator, will mean a blessing to all who will be under the Mediator and shielded by him from the full requirements of divine justice, which would destroy them because of their imperfection, and under this beneficient arrangement they will come up to the full perfection of their nature and in the end of the Millennial age be fully able to meet every Divine requirement and no longer need a Mediator between them and the Father. And so, as the Apostle tells us, at that time having put down all sin and disobedience, having destroyed death, having uplifted humanity from death, except those who will go into second death, the Lord will deliver over the kingdom to God, even the Father—not for its destruction, but because it will at that time be fully able to enjoy direct all the blessings of covenant relationship with God, which in an imperfect condition it could not have.

Such will be the covenant relationship in the fullest sense at the close of the Millennial age. Mankind will be back to the same place exactly as Adam occupied at the beginning when he was created in the image and likeness of God and was called "son of God." So mankind, fully restored, fully harmonized with God, will be back in full relationship with him and they will all be subject to the Father.

As Adam was tried after he was a son of God, so these will be tried. After the thousand years Satan shall be loosed that he may test and attempt to deceive them. If after all their experience with sin they should have any lurking sympathy with it, the deception will be sure to discover this sympathy, thus determining the individual's unfitness for eternal life. By this time they must have developed such character as would bring them to the place where they would love righteousness and hate iniquity or else they could not have everlastingly this covenant relationship with God.

We see, then, that during the Millennial age the New Covenant relationship will be just the same or just what it will be at the end of the Millennial age, except that it will be under the direction of a Mediator and have its limitations, because of the imperfection of humanity, while later they will be perfect.

Come back to our text, to the declaration that "God also hath made us able [qualified] ministers of the New Covenant. We see that we are now ministers of the New Covenant, servants of the New Covenant. We are serving it in the sense that Jesus served it. Jesus served it in the sense of first preparing himself to be the great Prophet, the great Priest and King—Mediator—so likewise we are in preparation, receiving our lessons and disciplining ourselves and developing in character likeness of our Lord, that we may be members of his glorious body, members of that glorious Seed, Prophet, Priest, King, in the future. This is the sense in which we are made able ministers or able servants of it—namely, that we not only serve it in keeping our bodies under the developing the fruits and graces of the holy Spirit in ourselves, but that we do this also toward each other. The bride makes herself ready. These servants of the New Covenant help to make each other ready. They are all members of the body of Christ, and able ministers.

This is not an imperfect ministration; it is a ministration that is accomplishing its work, its purpose. It will actually accomplish the matter. The sacrificing that we do is all bona fide; it is not sham; and the preparation that we make is bona fide; it is not sham. In what way? In this way: We were neither ministers nor suitable to be ministers of this New Covenant when we "were children of wrath even as others," but when we heard of the grace of God, we had the blessed ear, and when we saw that glorious invitation, we had the blessed eye, and when the eyes of our understanding and the ears of our understanding comprehended this message of God's grace, speaking peace in Jesus Christ our Lord, our hearts were of that attitude and condition that they responded. We had the same experience as our Lord. As he had the eye of understanding fully opened to know the Father's will and the obedient ear, saying, "I delight to do thy will," so also our hearts must have attained that position of desire to know the Father's will before we could in any sense of the word be pleasing or acceptable to him. And even in this condition we are not acceptable because the Lord looks beyond this and says, respecting us, You are well intentioned and your motives are good, but your flesh is weak and you are fallen. Then he pointed us to the fact that he had appointed for us an Advocate. Looking to the Advocate we perceived "Jesus Christ the Righteous," who offered to be our Advocate and to make good all of our imperfections, if we desired to join with him in his sacrifice. So we brought ourselves to the Lord. We presented our bodies living sacrifices. We acknowledged that of ourselves we are not perfect. We acknowledged that the good intentions were all that we had. We heard his grace and consecrated ourselves to the full. We gave up everything to walk in the steps of Jesus and suffer with him now that we might be glorified with him.

At the time we reached this point of consecration and desired to be associated with Jesus as able ministers, or able servants of the New Covenant, Jesus advanced to us, became our Advocate, and presented our cause before the Father, advocating it and applying of his merit to cover all of our blemishes. When he did so the Father accepted us and forthwith counted us as members of the body of Christ, members of the royal priesthood—associated with Jesus as able ministers of the New Covenant, new Testament. And so we are going on as able ministers now because we are accepted in the Beloved, not acceptable under the terms of the mediatorial kingdom of the next age, because there is no such arrangement now, and there is no such mediatorial work going on now, but we are accepted as members of the Mediator, as members of the body of Christ. The Head of this body having made good our defects so that our sacrifices could be acceptable, our standing is unique, different from that of the world of mankind in the future. As able ministers, or as recognized ambassadors of God in the world, we are associated with Christ in the work which he is now carrying on, to-wit, the work of gathering together the Lord's Jewels all through the Gospel age. This is the special work that the Lord has given us to do at the present time. The bride is to make herself ready. As soon as the bride is made ready then the great work will begin for the world of mankind; but now our able ministry of this New Covenant is in the sense of preparing us, preparing ourselves and presenting our bodies living sacrifices, laying down our lives for the brethren—and all this, as members of the Great High Priest, is, in another sense, part of

his work; or rather, as the Apostle says, "It is God that worketh in you both to will and to do of his good pleasure." It was God that worked in Jesus that he should accomplish his sacrifice in the proper manner, and it is God that is now working in us in the same manner. He set before us a great prize. As we read of our Lord Jesus Christ, "Who for the joy that was set before him, endured the cross, despising the shame, and is now set down at the right hand of God," so also we learn that God hath "given unto us exceeding great and precious promises that by these we might become partakers of the divine nature." By the operation of these promises in our hearts we are enabled to lay down our lives for the brethren and to copy the characteristics of our Lord and Savior, even unto death.

Now, we are qualified or able ministers of the New Covenant, not of the letter, but of the spirit. The Mediator of the Covenant, of course, should be in harmony with all the terms of the Covenant. The terms of this New Covenant are the perfect obedience to God as represented in the divine law, "Thou shalt love the Lord thy God with all thy heart and with all thy being and with all thy strength, and thy neighbor as thyself." Of course, Jesus is in full accord with this Law of God which he accepted as the basis of the arrangement he would make for mankind, and all of those whom God would accept as members of his body, as associates with him, as able ministers and servants with him of this New Covenant—all such must be in accord with the divine law, else how could they be servants of that law? But now, says the Apostle, in our case we are not able to measure up to the standard of the letter of that Covenant, but we are able to come to the measure of the spirit of it, to the intention of it. And in harmony with this he says elsewhere, "The righteousness of the Law [that is, the true meaning, the true spirit of the Law], is fulfilled in us, who are walking not after the flesh but after the spirit." He does not say that we are able to walk up to the spirit, up to the divine law, and we know indeed that we are not able to do so, but we are able to walk after it.

As we are accepted of God as able ministers of the New Covenant, and as members of this body of the Mediator, King and Priest at the time of our consecration, through the merit of Jesus our Advocate, so God has made provision that for any unintentional infractions of this Law, of this Covenant, on our part "we have an Advocate with the Father, Jesus Christ the Righteous." He is not only an Advocate when we first come to the Father and present ourselves living sacrifices, and are accepted through the imputation of our Lord's merit, but he is our Advocate still—and we need his advocacy still, because, while we have this standing as new creatures, and as new creatures our intentions are good, nevertheless as new creatures we are responsible for the earthen vessel, the natural body, through which we operate as new creatures. We are responsible for all of its infraction of the divine law. Therefore, as the Apostle tells us, if we find that unintentionally, contrary to the intentions of our will, the spirit of our mind, we infract the divine law, we are to come with courage to the throne of heavenly grace. We are not to suppose that what our Lord did for us when we presented ourselves living sacrifices makes good our defects to the end of life. We are to understand that he merely made good the defects to that point and that for every imperfection and deviation since that time we are to come to the throne of grace and obtain mercy and find grace to help. We come with courage because we have such a great High Priest, because we realize that we are members of the House of God, antitypical Levites, who include both the little flock and the great company. They are all privileged to come with courage to the throne of heavenly grace and there obtain mercy and grace to help in every time of need. Thus the "able ministers" [servants] of the New Covenant may maintain their standing with God continually, through their Advocate, "who ever liveth to make intercession for them." It is because we have this Advocate, because we recognize Jesus as our Advocate, that we may come to the throne of grace. All those come who are privileged to call God our Father for the forgiveness of those trespasses, which come day by day and which are unintentional on our part. It is then that we make apology and get forgiveness and assistance that we may be more faithful, more able to overcome in these various respects thenceforth. Thus we are qualified ministers of the New Covenant, not according to the letter of that Covenant, as it will operate during the Millennium, but according to the spirit of the New Covenant, which now operates toward us through our Advocate and enables us at all times to be acceptable to the Father through him, and to perform the service of able ministers and to abide in the Holy and to hope ultimately to pass, as members of the body of the great Priest, Prophet, Mediator and King, beyond the second vail into the Most Holy.

PUBLISHERS' NOTICES

BROTHER RUSSELL'S JERUSALEM TRIP

Curiosity as to why Bro. Russell takes the trip to Jerusalem is not to be wondered at amongst our readers. He is recognized as being intensely practical and having a reason for every move.

His motive in this instance is not curiosity, nor change of scenery, nor health, nor relaxation; for a stenographer accompanies him, so that not an hour may be lost.

He goes at the suggestion of the newspaper syndicate which handles his sermons, and all of his expenses are provided for. The syndicate feel the public pulse and urge that it is necessary to center the public interest upon the preacher in order to make his sermons the more attractive to the publishers and to the reading public. Brother Russell yields to anything which does not bridle his tongue nor compromise the truth.

AMENDED DATES ABROAD

In order to keep an appointment at Rome, May 1, Brother Russell will arrive one day later at Vienna, Austria, May 3; Warsaw, Russia, May 4, and at Berlin, May 5. The Swiss meeting will be at Berne instead of Basle. London arrival will be at 8 o'clock Sunday morning, May 8, at Liverpool St. Station, giving another day for Barmen.

BROTHER RUSSELL'S SERMONS

The *Brooklyn Eagle* advises that it has received a great many requests for the sermons, but for the present it concludes not to publish Brother Russell's sermons. Should it change its opinion later we will advise our readers.

Meantime do not forget to encourage by letters and cards those papers that are publishing the sermons—especially the one located nearest to your home. Encourage also by your own subscription or those of your friends. If a paper ceases to publish the sermons, please do not berate it, but merely in kindly terms express your disappointment at the loss and your hope that the sermons will be continued. The proper time to encourage the Editor is while the sermons are a regular feature.

Report concerning Volunteer Matter. We have no method of checking our printers except as you assist us. Please, therefore, report to us on post-card the receipt of your Volunteer consignment—stating how many bundles you received and the condition in which they arrived, and how many papers to each bundle. You need not count every bundle, but average them; count about two. One brother recently reported that his bundles of one hundred averaged only ninety-seven. This small shortage on a million copies would amount to thirty thousand. Kindly assist us in this matter.

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TO WHAT DEGREE SHOULD WE CONFESS FAULTS?

"Confess your faults one to another, and pray one for another that ye may be healed."—James 5:16.

This text represents a general principle of humility and willingness to make acknowledgement when we commit a fault, particularly to the one against whom the fault or wrong has been committed, with due apology and reparation so far as possible. It is quite proper for us to freely concede that we are not perfect, and no one should attempt to pose as perfect, but rather to acknowledge what the Scriptures declare that "there is none righteous, no, not one;" that we are merely righteous in our intentions and efforts and are trusting for full covering in the sight of God through the merit of our Lord Jesus Christ.

There might be times when the confession of a fault should be made publicly to the advantage of others and if we feel sure that the telling of our own shortcoming would be of

advantage to others, we should not hesitate to tell of the matter in a proper way with a view to assisting others; but our thought is that in general we do well, not only to hide our imperfections, but that it should be our daily endeavor to put our faults away completely.

In this passage, however, the Apostle has a deeper thought; he is discussing here the case of one who has committed a sin that has alienated him from God, causing a cloud to come between them. It has been a repetition of sins, or something to this effect. He is spiritually sick, whether physically sick or not. The prescription for him is that he call for the elders of the church that they may pray over him and anoint him with oil in the name of the Lord. "The prayer of faith shall save the sick" (the spiritually sick, we think), "and though he has committed trespasses or sins they shall be forgiven him." The brother is not in a condition to advocate his own cause with the Lord, and the Lord therefore arranged it so that we should feel a sympathy with our brother and go to his relief and make intercession for him. Not that our intercessions would avail of themselves; it must be the intercession of our Advocate that would avail for the wrongs and imperfections before justice; but our Advocate may at times thus withhold himself for the good of one in error and for the sake of drawing out the sympathy of the brethren who have knowledge of the case, that they may seek to assist, remembering themselves lest they also should be tempted, lest they also should fall from their steadfastness, and that therefore the spirit of sympathy and mutual helpfulness may be encouraged in the church.

There is nothing that would be in the way of an Elder Brother in the church praying for one of the fellow-members of the body of Christ or against the members of the church praying for each other in general without special request. This would be entirely proper. If one should see a brother taking a wrong course, he should not only pray for him, but should seek to restore such a one in the spirit of humility by calling attention to the course he has taken, as wisely as he may be able; but of course the matter could not go so far under such circumstances as under the circumstances above recited—that the sick one should call for the elders to pray for him, realizing his own need.

Not merely should the elders pray for those whom they see going astray, but the Lord has put a special responsibility upon every member of the church, every member of the Body, to look out for all other members to the extent of ability and opportunity, yet there could not be the same degree either of responsibility or of propriety in a younger brother in the church attempting to correct and rebuke and exhort, etc., an elder brother. The Apostle says to Timothy, "Rebuke not an elder, but entreat him as a father;" thus we see what a younger brother in the Lord's family might do, if he saw what he thought to be a deflection from the proper course. But he should feel a hesitancy about approaching the matter and feel also that he would be laboring under a disadvantage and would not be as likely to accomplish good results as if he were one of more experience. Therefore it would be wise for him to pray for the person in secret for a while, rather than be too free about giving advice. But if he finally thought it necessary, it would perhaps be wiser for him to speak to some of the elders of the church and ask them for their opinion; or if they thought it would be wise that the brother be spoken to by them.

We are not supposing that he is imagining evil—"evil speaking"—about the person, but the he has some absolute knowledge about some wrong qualities of disposition, wrong course of life, something he knows to be wrong, something that is outwardly seen, something that is not merely imagined. We realize that many of the things that comprise evil speaking, etc., are purely imaginary, such as, "I thought he was going to do so," and "I thought she was doing so," or "I thought she might have been intending to do" thus and so. These things are classed with evil speaking. In these cases the brother should make the subject a matter of prayer to see that he is not busy-bodying in other people's affairs; that he is not setting up his judgment in a matter that is of no great importance; that it is something really serious and disastrous to the brother and dangerous to his interests as a new creature in Christ Jesus.

The general course, however, should be to go to the person alone, as our Lord instructed in Matthew 18:15; the going to an elder would be only in the case of some very serious matter in which the person felt that his own power to set the matter right was entirely insufficient. It is our belief that those instances would be very few. If the matter is a trespass against himself, it would be his duty to go to the person alone; if it is something against the church or that is outwardly immoral or wrong or a violation of some recognized principle of righteousness, it would seem to be on a little different plane and would call for someone who would be more in authority, since it is not the rights of the individual that are trespassed upon, but the interests of the church or the truth or the Lord's cause. In such cases the elders would no doubt be the better able to judge and would know better how to approach the matter.

WERE THE ANCIENT WORTHIES ON TRIAL FOR LIFE?

The ancient worthies were not on trial for life or death; they were never brought to that condition of intelligent opportunity for eternal life which would make them amenable to a sentence of death. Such a condition of knowledge and opportunity did not obtain in the world until our Lord came. "Grace and truth came by Jesus Christ;" "he brought to light, life and immortality." These were never disclosed before our Lord's time, and consequently no such responsibility, as now exists, had come.

In a certain sense the Jewish nation had been typically justified and was typically on trial for life or death, but this was not an actuality so far as life and death eternal were concerned, because God knew in advance that they could not keep the Law, and that they could never have eternal life under it; and he has arranged in advance that they should be redeemed from the curse of the law irrespective of anything they might themselves do in the matter. Hence it was only in the typical sense that they were on trial for life or death.

The ancient worthies "had this testimony that they pleased God." They pleased him in that when they ascertained his will they set about doing it, even before he gave it to them as a law or obligation, even before he could ask them to obey him and promise them eternal life for their obedience. Abraham manifested his faith in God although there was no redemption yet accomplished in the world. Christ had not yet come. And although Abraham was not on trial for life or for death God granted Abraham his favor and declared that he pleased him; and his word tells us that "a better resurrection" is to be not only to Abraham, but to all these Ancient Worthies—a resurrection to human perfection. But since human perfection will come only under the mediatorial reign of Christ, the ancient worthies will not be introduced to the Father in the complete sense until the close of the Millennium.

Hence, they will not have life, in this fullest sense, until that time, when, at the close of the Millennial age, the kingdom shall be delivered over to the Father. What they will have in the meantime will be the perfection of human nature and all the blessings that God provides for mankind, through the great Mediator. But they will not come into actual and personal relationship to God, so as to be determined worthy of eternal life, until the completion of the Millennial age, because that age is set apart for the very purpose of determining who of all mankind may have eternal life, aside from the spirit-begotten ones of the present time. At the close of the Millennial age, when all mankind shall be in perfection of being, they shall be tried of the Father for this worthiness or unworthiness of eternal life—just as Adam, while enjoying perfection, was tested as to whether or not he was worthy to have life made perpetual or eternal.

Since the ancient worthies will be a part of the world under the New Covenant arrangements, it follows that they will not have this decision of the divine court, divine justice, respecting their worthiness of eternal life until the completion of the Millennial age, until the conclusion of the trial at the end of that age, which will bring to them, as it will bring to all others who are faithful, the great reward of life eternal.

SERMONS IN THE NEWSPAPERS

How about renewing your subscriptions for newspapers publishing Brother Russell's sermons? Do your part! Be prompt! If a few narrow souls hating the good tidings of God's love try to discourage the Editors from publishing the sermons; the thousands who are being blest should tell of their profit and pleasure and thus encourage the newspaper men. Renew through us or direct, as you please. Use part of your "Good Hopes" thus if you think proper.

MORE TOLERABLE FOR SODOM

MATTHEW 11:20-30.—APRIL 24.

GOLDEN TEXT:—*"Come unto me, all ye that labor and are heavy-laden, and I will give you rest."*—V. 28.

In the cities of Capernaum, "his own city," Bethsaida, and Chorazin, situated on the Sea of Galilee, the majority of our Lord's notable miracles were performed. Nevertheless, even in these cities, the majority rejected his Messiahship. Today's study tells how the Great Teacher arraigned the people of those cities for their unbelief, declaring that if the mighty works done in them had been done in the Gentile cities of Tyre and Sidon they would have repented. Hence it will be more tolerable for the people of those cities than for the people of Capernaum in the Day of Judgment.

We must rid our minds of the old and fallacious thought that the Day of Judgment will be a period of twenty-four hours. We must see that from God's standpoint a day simply signifies a period or an epoch; as, for instance, a twenty-four hour day, a forty year day in the wilderness, and the thousand year day of Christ, the Millennium. The latter is the day referred to in our text as the Day of Judgment. Only a few of mankind have their Day of Judgment or trial now. These few are specially blessed with eyes of understanding to see and with ears of understanding to appreciate the special privileges of this present time. The great mass of mankind are thoroughly blind and deaf to the spiritual things connected with the present calling and election of the church.

Respecting these the Master thanked the Father, "Because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in thy sight." (Vs. 25, 26) The Great Teacher did not mean that he was glad, thankful, that his message was hidden from the majority, that they might slide down into eternal torture in darkness. Oh, no! Surely not! He did mean that he appreciated the Father's wisdom in not allowing any but those of proper condition of heart to see and clearly understand the present call of the Church. For the uncontrite of heart to see, to understand, would mean two things:—

(1) They would oppose God's Plan the more;

(2) They would come under greater responsibility themselves.

Hence we with the Master may be glad of the wisdom displayed in the divine arrangement of hiding certain features of the great plan of the ages from all except the "very elect." "The secret of the Lord is with them that fear (reverence) him and he will show them his covenant."—Psa. 25:14.

"Thou, Capernaum, which art exalted unto heaven (highly exalted in privilege and opportunity), shalt be brought down to hell (to hades, to the grave, to destruction); for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day." (V. 23) The reason is clear. The people of Capernaum were evidently harder-hearted than the people of Sodom and, from the Lord's standpoint, were more blameworthy. What shall we say, then, of our day of still greater privilege in many respects—Bibles in every home, preaching in every city, education in every family? What might not the Lord reasonably expect of us?

MORE TOLERABLE FOR SODOM

We have already referred to a Day of Judgment as the thousand-year day of Christ's Millennial kingdom, when the people of Capernaum with those of Tyre and Sidon and Sodom and Gomorrah and all the other cities and nations, except the elect church of this age, will be placed on trial—for life everlasting or death everlasting.

According to our Lord's words present knowledge, great or small, brings its proportion of responsibility. The greater the favor of God enjoyed now, the greater will be our responsibility then. Evidently this means surprises for the world. Not only the Sodomites, but many of the heathen who have thus far enjoyed little or nothing of God's grace, will be in a more favorable condition as respects the prospects of the future than some who are now richly favored but are neglecting their privileges. Our Lord intimates that the Judgment or trial of the Millennium will be tolerable, not intolerable, for the people of Capernaum and more tolerable for the people of Sodom. How much more reasonable this is than the unscriptural nonsense that was once taught us by our well-meaning, deluded forefathers, who made the various sectarian creeds that are now causing trouble, and who then burned each other at the stake because of differences of opinion respecting these creeds and claimed that in so doing they were copying God, who was torturing the people of Tyre and Sidon and Capernaum and Sodom and hundreds of millions of others, heathen and civilized!

How seriously we have all misunderstood and misrepresented the Gospel message! Let us turn to the prophecy referred to by our Lord and note this. In Ezekiel's prophecy, 16:49-61, the Lord rehearsed in advance the greater wickedness of Israel than of her neighboring sister peoples, Samaria and Sodom, and tells that nevertheless he will restore all three of them, bringing them again from the tomb and establishing his Covenant with them through Messiah in the Millennial age. Let us remember, too, that our Lord made his promise of restitution (Acts 3:19-21) through the very Sodomites who were destroyed by fire which came down from heaven. (Luke 17:29, 30) They were temporarily destroyed by fire as an example or illustration of the absolute annihilation, destruction which ultimately will come upon all wilful sinners, the second death. But before any will be thus cut off from all hope he must be brought to a clear knowledge of the truth and have a full trial in the great and glorious day of Judgment, which St. Paul tells us God has provided and in which the saints of this age, the bride of Christ, with her Lord, will share in the work of judging.

The Father hath delivered all of his great work into the hands of the Lord Jesus, and only by knowing him can we know the Father in the proper sense, in the intimate sense, because the Son, as the Great Teacher, reveals the Father to all who are pupils in his school.

Our study closes with our Lord's invitation to those who now have the hearing ear and seeing eye of obedient faith. To these, life's experiences, sin's burdens, and general unrest are preparations for the divine message, "Come unto me, all ye that labor and are heavy-laden and I will give you rest." Those invited must expect to be servants and to wear the "yoke" of obedience to the divine will—the yoke of Christ, the service of Christ. To be successful they must learn of him, walk in his steps. They must be meek and lowly in heart. Such, and such only, will find his yoke an easy one and his burden a light one—much lighter than the yoke and burden of sin. Only such will find rest unto their souls now and be prepared to enter into the heavenly rest as "joint-heirs" with Christ in his heavenly kingdom, which is shortly to bless and judge the world.

"I WILL HAVE MERCY, AND NOT SACRIFICE"

MATTHEW 12:1-14.—MAY 1.

Sabbath observance is the essence of this study. Reasonable people, regardless of their religious convictions, are ready to admit the wisdom, the expediency, yes, the necessity, for a Sabbath day, a rest day once a week. Whatever disputes there are on the subject, therefore, pertain to which day shall be observed and to the manner of the observance. When, through Moses as Mediator, God adopted the nation of Israel as his peculiar people, accepting them into covenant relationship through their promised obedience to the law, he fixed for them a special day of the week, the seventh, to be their Sabbath, or day of rest. This law specially appertained to Palestine. Had it extended beyond, to encompass the whole earth, it would have been necessary for the Law to specify which day should be considered the Sabbath on the other side of the earth, where the time would, of course, be twenty-four hours different.

But those of us who are not Jews by nature and not under that Law Covenant are not bound by its limitation that the Sabbath should be on the seventh day of the week. Indeed, neither Jesus nor the Apostles ever placed the Gospel church under the Law Covenant at all. They tell us that those under it were the "house of servants" in bondage and that we are the "house of sons," if we "stand fast in the liberty wherewith Christ hath made us free."

This does not mean liberty or freedom to do wrong. But since Christians are not limited to the land of Palestine, it leaves us free to follow the spirit of the law rather than its letter. This is true of the entire Ten Commandments, as well as of the fourth. The Heavenly Father does not address his spirit-begotten children with commandments not to kill, not to steal, etc., because such commandments to them would be unnecessary. Begotten of the holy Spirit, they love God and reverence him alone, and would not think of homaging images, nor of profaning the Holy Name, nor of doing injury to a neighbor or a brother. On the contrary, their love for God would lead them to honor his Name, to serve his Cause. And

their love for their neighbor as for themselves would prompt them to render him service—"doing good unto all men as we have opportunity, especially to the household of faith." (Gal. 6:10) This love, the Apostle assures us, is the fulfilment of the Law, so far as we are concerned—the fulfilling of the spirit of the Law—for "ye are not under the Law (Covenant), but under [the] Grace (Covenant)."—Rom. 6:14; Gal. 3:29.

The Jews had a system of Sabbath Days and Sabbath Years —the Seventh Day and the ($7 \times 7 + 1 = 50$) Fiftieth Day, or Day of Pentecost. And they had a system of year Sabbaths, the Seventh Year and the ($7 \times 7 + 1 = 50$) Fiftieth Year, or Year of Jubilee. These were typical, as the Apostle explains, and true Christians may enjoy the antitypes. Thus to us the Seventh Day represents a Rest of a higher character than that of the Law—a rest of faith, as instead of a physical rest. "We who believe do enter into his rest"—a faith rest based upon our acceptance of Jesus as our satisfaction before God. The fulness of this rest we attain when we receive the begetting of the holy Spirit. And this was typified by the sending of the holy Spirit on the Day of Pentecost. Similarly Israel's Sabbath Year of Jubilee has its antitype in the great Millennial age of Rest. (Acts 3:20) But we leave the discussion of this for a more convenient season.

The Great Teacher as a Jew was as much under the obligations of every feature of the Law Covenant as any other Jew. We may be sure that he did not violate any feature of it. He was obligated to keep the letter of it in a sense and degree which he has not commanded us, his followers. It is ours merely to keep the spirit of it. Hence if we were living in Palestine neither the Seventh Day nor any other particular day of the week would be obligatory upon us. But it would be our pleasure to maintain the spirit of the Jewish law. Acting along the lines of this liberty, the early Church began to meet on the First Day of the week, because it was on that day that their Redeemer arose from the dead. On that day he appeared to some in the upper room and to two on the way to Emmaus and to Mary, and subsequently to others of the disciples near the tomb. These four manifestations of the Lord's resurrection marked that day in a special sense as a holy day to the early church. They waited during an entire week and then again he appeared on the first day of the week. Indeed, so far as we may know, all of his eight appearances to his followers after his resurrection were on the first day of the week. No wonder, then, it became known to them as the Lord's Day. No wonder if they specially associated with that Day all the blessings of God and a rest of faith which came to them through the Redeemer. Quite probably those who lived in Jewish communities would continue to observe the Seventh Day also, because its general observance would make this a necessity. But the First Day of the week became the general time for the Lord's followers to assemble themselves and to partake of a simple meal called breaking of bread (not the Lord's Supper) in commemoration of the fact that on the day of his resurrection Jesus manifested himself to his followers in the breaking of bread.

THE LAW MADE VOID BY TRADITIONS

But we are not to understand from the present study that the Master reproved the Jews for keeping the Seventh Day, which was their duty. His reproofs attach to certain extremes. The Pharisees exaggerated some features and entirely overestimated other features of the law. In their theory there was no harm in eating the corn on the Sabbath Day, but to pull an ear of it they construed to be reaping. And to rub it out of the chaff they considered to be threshing and winnowing. Similarly, to scratch or look for a flea was estimated to be hunting, and thus God's reasonable Law was made to appear absurd. It was such absurdities only that Jesus combatted. He showed that one had a right to satisfy his hunger, and cited a case where the Prophet David had done so without blame. He cited also the fact that the priests labored on the Sabbath Day without blame. He explained that God was desirous of seeing in his creatures the quality of mercy towards one another, rather than merely the sacrificing of their comforts. Had they recognized this truth they would not have found fault with the Apostles.

Then, as though to demonstrate his position, he healed a man with a withered hand, also demonstrating by his miracle that he had the divine favor and that his teaching on the subject had this evidence of its truthfulness. He pointed out the inconsistency of his critics, saying that since they would relieve one of their brute beasts, if he fell into a pit on the Sabbath they would see, therefore, how illogical was their position in objecting to his performing cures of human ills on the Sabbath Day. But the evil heart is not amenable to reason. The very fact that he demonstrated his teachings to be superior to theirs excited the Pharisees to envy, malice, hatred, and the very spirit of murder. Thus they evidenced that they lacked the quality of mercy, love, which God would specially approve, and without which we cannot be his children. Sacrifice is right in its place, but mercy more particularly indicates the acceptable condition of the heart. Quite probably Jesus did so many of his miracles on the Sabbath Day as a type—as a prophetical picture of the great fact that the antitypical day, the great Sabbath Day, will be the Seventh Thousand Year period, the Millennium.

BE TEMPERATE IN ALL THINGS

PROVERBS 23:29-35.—MAY 8.

GOLDEN TEXT:—"*At the last it biteth like a serpent and stingeth like an adder.*"—V. 32.

While it cannot be said that the Bible commands total abstinence from intoxicating liquors, it can be said that everywhere from Genesis to Revelation it reprobates drunkenness and points us to its debauching effects as injurious both physically and spiritually. We think probably that the climatic conditions of the centers of civilization and the nerve tension of our day make the evils of intemperance specially grievous at this time. These facts would fully justify us as followers of Jesus and the apostles should we go beyond them in urging absolute abstinence as respects all alcoholic liquors. Special emergencies and conditions require to be specially met.

As, for instance, while Adam's children being nearly perfect could and did intermarry, nothing of the kind would be wise or in any sense justifiable now because the great depravity of our race through heredity has so prefaced our natures along certain lines of our weaknesses that even for two cousins to marry is dangerous as respects the sanity of their posterity. In other words, circumstances alter cases. In the interim of nearly nineteen centuries undoubtedly great changes have taken place along certain lines and the wisest and noblest of humanity are practically agreed that in our day, at least, alcoholic beverages are extremely unwise, extremely injurious. They are dangerous for the strong of character, and awful, irresistible temptations to the weak, who should have the encouragement of the strong in the bearing of their burdens of hereditary weakness. The amount of crime and sin which directly and indirectly are traceable to the influence of alcohol should make all good people stand in awe of it and use their influence in opposition to it. In this we are not condemning all those who more or less participate in the stream of crime and sin produced by alcohol. Doubtless amongst those who manufacture and dispense these beverages there are, as well as amongst those who own stock in distilleries and breweries, persons of noble minds, who would rather do good than do evil. By some process of reasoning which we do not fully comprehend they throw the responsibility off their own shoulders upon the shoulders of their weaker brethren and sisters of the human family. Unquestionably money is at the bottom of the traffic. As the Apostle declares, "The love of money is the root of all evil."

THE DRUNKARD'S PORTRAIT

In today's Study Solomon the Wise gives us the picture of the drunkard—redness of eyes; woe; sorrow; contentious; complaining. He advises, "Look not thou upon the wine when it is red and giveth color to the cup and goeth down smoothly At last it biteth like a serpent and stingeth like an adder." It would appear that there is a charm or enticement connected with alcoholic stimulants which gradually wastes the strong and quickly enthralls the weak of will. The wise man associates the demoniacal power of liquor with its twin-sister, fleshly desire and general immorality, saying, "Thine eyes shall behold strange women and thy heart shall utter perverse things." He adds, "Thou shalt be as he that lieth down in the midst of the sea [like floating wreckage] and as he that lieth on top of the mast"—in imminent danger of destruction. He describes the condition of those who become beastly drunk. They are unconscious of injury and seem to have their chiefest pleasure in unconsciousness, so that, upon recovering from one debauch, their desire is to seek the stimulation again. Thus are the chains of slavery to a most degrading habit gradually forged and manhood gradually enslaved and earthly prospects, not to mention heavenly hopes, go glimmering.

It is written in the Scriptures, "No drunkard shall inherit the kingdom of heaven"—no drunkard, therefore, can hope to

be a member of the body of Christ, the elect church. Thank God, this no longer means to us his utter perdition, but it does signify great loss. We are never to forget, however, that, having once been a drunkard and having turned from that deplorable condition, the individual would be a drunkard no longer. Let us remember that only "overcomers" are promised a share in his Millennial Throne and kingdom. He who loses the mastery of his flesh to the extent of being a drunkard is certainly not an overcomer and not at that time in line for joint-heirship with Christ. The President of the United States expressed the following sentiment: "To a man who is actively engaged in reasonable work, who must have at his command the best that is in him, at its best—to him I would, with all the emphasis that I possess, advise and urge, 'Leave drink alone—absolutely.' He who drinks is deliberately disqualifying himself for advancement. Personally I refuse to take such a risk. I do not drink."

When Mr. Taft expressed this he was Secretary of War, and evidently did not disqualify himself for advancement by his total abstinence. General Frederick D. Grant, an outspoken total abstainer, said: "Drink is the greatest curse of Christendom, because practically all crime and all disaster are the result of it. Ninety-five per cent—I will make it no less—of desertion and acts of lawlessness in the army is due to drink. Vice is simply drink in another form. Whoever heard of a saloon completely divorced from the 'White Slave Traffic,' or a house of infamy without a bar? You may tell the young men that General Grant does not drink a drop of liquor—has not for eighteen years—because he is afraid to drink it."

"PROFESSING THEMSELVES TO BE WISE"

DEAR BROTHER RUSSELL:—

A few days ago a Brother put into my hands a little booklet published in America, with the object of demolishing faith in the Scripture chronology as shown in the STUDIES, and to show that the deductions which have been drawn are hopelessly wrong. I found the booklet very dull, with its many reiterations of statements that the findings of Vol. 2 are at fault. Because it cannot do better it quotes Vol. 2 on the necessity of a correct chronology, and that a difference of a single year in that shown would throw the harmony into discord. Then it goes on to "prove" the chronology is wrong, and being illcontent, it proceeds to make the discord. The claim is that Jehoram, of Judah, did not reign as king of Judah for eight years, as the Scriptures say, but that he reigned four years with his father Jehoshaphat, and only four as real king. As I happened to be familiar with the passages bearing on this point of history I replied at once to the question put to me, and the suggestion was made that I send the reply to you, and in case you may have nothing better at hand, you may judge it worth while to use it.

The difficulty is raised by the attempt to correspond the events of the kingdoms of Israel and Judah, a task which, so far as chronology is concerned, must always give unsatisfactory results, because of the peculiar methods of reckoning the years of a reign, and because no attempts were made to give details. The Father knew our needs, and caused a second account to be given, one which gives an unbroken record of the kings of Judah from David to the end of the kingdoms. That which the book of Kings did not give we have in the books of the Chronicles, surely a direct word to us from our God, and surely a sufficient ground for our faith. But take the passage upon which all this opposition is based, and it will be found to be a confirmation rather than a source of doubt; it strengthens our faith!

Here is the account of the kings of Judah and Israel about that time: Asa was contemporary with Ahab of Israel, three years. (1 Kings 22:41) His son, Jehoshaphat, reigned twenty-five years. In the seventeenth year of Jehoshaphat, Ahaziah of Israel began to reign and is said to have been king two years. But in the eighteenth year of Jehoshaphat, Jehoram of Israel was made king, and he reigned for twelve years. In his fifth year Jehoshaphat died and Jehoram of Judah reigned in his stead, and in the twelfth and last year of Jehoram of Israel Jehoram of Judah died, having reigned eight years. (1 Kings 22:42, 51; 2 Kings 3:1; 8:16, 25) These passages and this item of history well illustrate the difficulty of getting a certain chronology from a comparison of the lives of the kings of Judah and Israel; but it also shows that the account in Chronicles is reliable, for the total years under review agree even though the details do not show the closest harmony, owing, as we have said, to the method of counting which obtained. In this period the number of years for Judah is: Asa, three years; Jehoshaphat, twenty-five; Jehoram, eight; total, thirty-six. The number for Israel is: Ahab, twenty-two years; Ahaziah, two; Jehoram, twelve; a total of thirty-six, exactly the same as recorded of Judah when we take the Scripture statement that Jehoram of Judah reigned eight years.

With much love in the Lord, your brother,

J. HEMERY.

THE REDEMPTION PRICE AND ITS APPLICATION

"Ye were redeemed, not with corruptible things, such as silver and gold . . . but with the precious blood of Christ."—1 Pet. 1:18, 19; 1 Cor. 6:20.

Our Lord's sacrificed life constitutes the price of redemption, but his having the price and the application of the price are properly considered two things. He applied the price for believers when "he ascended up on high, there to appear in the presence of God for us"—the church, the household of faith, the consecrated ones. And the Scriptures show us that he will later apply this price for all mankind—that it is intended for all ultimately, but has not as yet been applied for all.

Hence the Scriptures declare that the "world still lieth in the wicked one"; that mankind are still "children of wrath." We were "children of wrath even as others" still are, but we have escaped the condemnation that is on the world, because the merit of Christ's sacrifice has been applied on behalf of believers and we came under the terms of that application when we believed the Lord, turned from sin, accepted the Redeemer by faith, and made a consecration. Then we were begotten of the holy Spirit of the Lord.

It might be asked: Since our human life is sacrificed at the time of our consecration and begetting of the holy Spirit, will it be true that, when the last member of the body of Christ has offered himself in sacrifice and is spirit-begotten, all the imputed life rights so sacrificed will be in the hands of our Lord? And if this be true, would it be necessary for all the tribulation class to be resurrected before the blood or merit could be applied for the sealing of the New Covenant? And again: Might not the New Covenant be sealed and the ancient worthies brought forth as the first-fruits thereof before the resurrection of the tribulation class?

The sacrifice is unto the Father and accepted by the Father, and, so far as we will be concerned, the matter might be considered as ended at the time the last consecrated member of the body of Christ has made his calling and election sure. But on the other hand the "great company" class entered into an arrangement, not with confidence in their own ability to accomplish anything for themselves, but because of the specific arrangement made that the Redeemer would cover all their sins, all the imperfections and shortcomings that were theirs at the time of their consecration, which the Apostle speaks of as "the sins that are past through the forbearance of God."

The Lord Jesus offered to be their Advocate with the Father and to be with them, an ever-present help in time of trouble. He promised to be their Advocate in respect to all the trials and difficulties of life, and in their battlings with the flesh and in the occasional manifestations of the imperfections of the flesh, contrary to the will of the new creature. He agreed to advocate for all this, and hence his interest in these members of the "great company" will continue after the "little flock" class shall have been dealt with and shall have passed beyond the vail. And since the basis of his advocacy is the merit of his sacrifice, the maintaining of his standing as their Advocate would seem to require that he should retain for this purpose, in the hands of the Father, the merit of his sacrifice, and hence would not yet apply it for the sealing of the New Covenant for Israel and through Israel for all the world.

In the type, the sending away of the scape-goat into the wilderness toward the close of the Day of Atonement and no account being given of its destruction, might seem to imply that the "great company" and their experiences would not be taken into consideration at all beyond the time of the sending away of the goat; but the argument foregoing seems to prove conclusively that the merit of Christ must continue applicable until the last member of the "great company" shall have suffered the complete destruction of the flesh which he failed to give up voluntarily.

SOME INTERESTING QUESTIONS

SIGNIFICANCE OF THE GARMENTS OF GLORY AND BEAUTY

Question.—Was there any significance in the fact that the High Priest, after having performed the services of the Day of Atonement, took off his linen garments in the Holy and left them there and put on garments of glory and beauty when he came forth to bless the people?

Answer.—The High Priest all through this Gospel age is carrying on the work of sacrifice; it was not only when he offered up himself, but during all this age he continues to be the sacrificing Priest, and although he has passed beyond the vail, he is still, so to speak, in the linen garments of sacrifice; and his secondary offering, that of the antitypical goat, will be accomplished in the linen garments, when he will enter in beyond the vail and present the blood of his body, which is the church, at the close of this antitypical Atonement Day, when the church shall have filled up its share of the sacrifice of Christ. Our Lord, the High Priest, will then, the second time, sprinkle the blood, the merit, upon the mercy-seat, thereby sealing the New Covenant and applying his merit on "behalf of all the people."

Having done this he will come forth to bless the people; but he will not again appear in the linen garments of sacrifice. The change will be made unseen to the world. The last they will see will be the going in of the priests after the sacrificial work of the present time, the Gospel age, and the first they will see in the New Dispensation will be the appearance of the great Priest in glory and beauty—in "the glorious garments." Not that they will see these with their natural eye; but his glory shall be revealed through the ministration of the New Covenant blessings to Israel and the world, and this revelation of all the glorious things represented in the various garments of the High Priest will be a manifestation that will last all through the Millennial age—the various robes, the ephod, etc., will all have their fulfillment then in the glorious work of the Anointed One.

The beginning of this manifestation in glory will be in the time of trouble, of which time we read: "All shall wail because of him." It is his manifestation in power, the breaking in pieces of things of this present order of affairs, that will cause the great time of trouble that the Scriptures announce will be the conclusion of this Age and the inauguration of the Millennial age. Thus the appearing in glory will have various stages, but all will be on the glorious plane; none will be again on the sacrificial plane of the present age.

In this picture of the robes of the Priest we understand that the High Priest typified the entire Priesthood, the Under-Priests as well as the Head; that the Head did not need the covering, but that the covering of the linen garments represented the merit of Christ imputed to us, the members of his body, whom the Father accepts and justifies and whose imperfections are covered through him. We understand that the white robe represents especially our share in the picture; that the High Priest going forth in glory typifies in large measure the glory of the church in connection with her Head, as we read: "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." Another Scripture declares that we shall be his glorious body, or his body in glory, and that "we shall be glorified together with him."

WOMAN THE GLORY OF MAN—THE CHURCH THE GLORY OF CHRIST

Question.—In the Scripture which says that woman is the glory of man, is the intimation conveyed that the church is the glory of Christ?

Answer.—We understand it is. We are not to understand by this, however, that woman is the glory of the man in the sense of being more glorious than the man; nor that the church is the glory of Christ in the sense of being more glorious than Christ; nor that the Son is the glory of the Father in the sense of being more glorious than the Father; but we do understand that the Father is especially glorified in the Son because of the closeness of the relationship existing between them and because of the honor that the Father has shown the Son. Similarly Christ will be glorified in the church because the wonderful glory that will be manifested through the church will be a reflection of the glory of Jesus—all as a result of the Father's grace through him.

THE SIGNIFICANCE OF COALS FROM THE ALTAR

Question.—What is signified by the Priest's taking coals from the altar and using the same for the offering of the incense in the Holy?

Answer.—We see that the fire used in all three of these different places represented our Lord's dying, or death process. The fire outside the Camp represented the destructive influences which came against him and caused his death, as viewed from the world's standpoint. The fire in the Court represented the same destructive influences that came against him and caused his death, as viewed from the standpoint of believers. To those outside the Camp the burning of the flesh and hide and hoofs and horns had a very evil odor, bad odor. To those that were inside the Court the burning of the fat—it was practically all fat in the sin-offering that was offered on the altar at this time—represented that which is not a bad odor, as the burning of fat does not give off a bad odor when burned under proper conditions and circumstances, as it is almost all pure carbon. As has already been suggested, the fat would represent the love and zeal which would characterize the sacrifice. In a lean animal there is very little fat; in a fat animal there is much fat to be put on the altar and correspondingly would augment the zeal, the flame, with which it would burn. But entirely aside from the burning of the fat and of the animal outside the Camp is the fact that fire was used to start this flame of sacred love and self-sacrifice.

The coals of fire upon the altar, that which caused the burning of the fat, would not seem to represent anything that our Lord had or did, but rather experiences from the ordinary affairs of life. Wood doubtless was used on the altar, as we read in some places, and the glowing embers from this fire upon the altar were taken inside the vail to constitute the basis of the offering on the Golden Altar, the offering of the incense. This shows, therefore, that the fire was of the same kind in all three of these pictures—wood-fire that burned the animal outside; wood-fire that burned the fat in the Court; and wood-fire or coals of fire, that burned the incense upon the Golden Altar.

What does fire here represent? We answer that, as usual, fire represents destructive influences. Was there anything peculiar about these destructive influences that would mark them as separate and distinct from many other destructive influences. Our thought is that the fact that they are connected with the altar and were typified by the fire which burned only on the altar, implies that they were destructive influences which were connected with the sacrificing; not the destructive influences which might come against mankind in general, as disease, or war, or famine, or pestilence, or from some other such general source of fire, trouble, destruction, but rather here a sacrificial fire, sacrificial influence, something connected with what was being offered; therefore such adverse influences as would be of the Father's appointment and for the very purpose of accomplishing this test or sacrifice; as our Lord expressed it, using another figure: "The cup which my Father hath poured for me, shall I not drink it?" It was not the Jews that poured that cup for him; it was not the Pharisees that poured that cup; it was not the Romans; it was not the people nor the hypocrites; it was not the scribes that poured that cup; but it was the Father who provided the cup.

We would understand, then, that all these coals of fire represent those classes of circumstances and conditions which the Father provides for the very purpose of proving the character and the loyalty and the genuineness of our devotion. Carrying the coals into the Holy would thus seem to identify those two altars as expressing to us in symbol or type that the spirit of devotion which believers see consuming the sacrifice that is voluntarily offered to the Lord and which, while in line, in harmony with righteousness, is not commanded by the divine law, is the sacrificing principle which is so acceptable in God's sight. It was in harmony with this, therefore, that our Lord offered up himself, in the sense of crumbling the incense upon the fiery coals. Thus day by day he laid down his life, allowed himself to come in contact with these experiences, which served to destroy his earthly nature and sent forth a sweet fragrance to God. It was not any and every tribulation ,as before intimated, but simply those which the Father had provided and were connected with his sacrificial experience.

SWEETENING OF THE WATERS OF MARAH

Question.—What typical significance is there in the fact that when the waters of Marah were found to be bitter, and the Children of Israel had no water to drink, Moses caused a certain tree to be cut down and thrust into the stream, and thus sweetened the waters?

Answer.—As a result of Adam's sin there was nothing permanently refreshing for God's people to partake of. Those who desired to be his people, those who left the world behind them, found a great deal of unsatisfaction, if we may so express it, from the provisions of the law, which brought only condemnation. In due time, however, God caused the death of our Lord Jesus, and through or by means of his death—through the message of the ransom sacrifice—those who drink of this fact, this water, will not find that brackish taste.

We might say that it would not be unreasonable to consider that there is a correspondency of this at the present

time. During the dark ages the water of life became very much polluted, and, as a consequence, undesirable. When we came to the waters of the Lord's Word and found that they were brackish and impure, nauseating, not wholesome, the Lord in his providence showed us more clearly than we have seen in the past the great doctrine of the ransom, the reason for the cutting off of our Lord Jesus in death. Here was the manifestation of divine love and mercy. And since we have realized this truth; since the truth has come in contact with and purified the message of the dark ages, we can partake of it with refreshment and joy.

We may not know if this was intended to be a correspondency, but we can at least draw some lessons from it, the lessons being true whether the matter was intended to be thus applied or not.

SOME TYPES OF THE RESURRECTION

Question.—Since the Lord arranged very many types during the Jewish age respecting the Gospel age and the future, what would you consider the most important type of the resurrection?

Answer.—If we consider this question as relating especially to our Lord we see a number of types that very forcefully illustrate his resurrection. The one our Lord mentioned should be classed as amongst the most important, for two reasons: First, because he mentioned it and thus gave it prominence, and second, because it and it alone of all the types gives the exact length of time of his entombment. Our Lord's words were, "As Jonah was three days and three nights in the belly of the fish, so shall the Son of man be three days and nights in the heart of the earth," thus indicating that his resurrection would be on the third day and that he would be brought forth from the grave as Jonah was brought forth from the belly of the fish, which he styled "the belly of hell," the grave, sheol, the hades condition.

It would appear, too, from the Apostle's words, that we should give prominence to the picture of our Lord's resurrection as shown by Abraham's receiving Isaac as from the dead, when he had already consecrated him to death and was about to slay him, the Lord staying his hand and giving him instead another sacrifice.

We are justified also in supposing that the "wave-sheaf" offering was a very prominent illustration or type of the resurrection of our Lord, particularly because it occurred just at the time which marked the day of his resurrection, the morrow after the Sabbath, the fiftieth day before Pentecost. This was apparently given to illustrate the raising up of our Lord Jesus as "the first-fruits unto God," "the first-fruits of them that slept," "the first that should rise from the dead." It, therefore, is a very beautiful picture. See Lev. 23:10, 11, 15, 16.

If we think of the types of the world's resurrection we see a variety. As has been suggested, the crossing of Jordan might be considered a type of the passing out of the death condition into Canaan beyond. The Jubilee, the restoration of every man to his former estate, is certainly a wonderful picture of the "times of restitution of all things," of the lifting of humanity up out of sin, degradation and death, out of their lost condition, and bringing them back to the former estate, full perfection of the human nature.

We would be fully justified, we think, in considering as types the miracles of our Lord in awakening some of the sleepers—Lazarus, Jairus' daughter and the son of the widow of Nain. These were given to us as foreshadowing, and therefore in a sense as typifying or illustrating the resurrection.

Another picture of the resurrection, not only the awakening, but also the raising up of mankind, is shown in the end of the Day of Atonement. When Moses had received the blessing for the people as a result of the second sprinkling of the blood, he came forth, and, lifting up his hands, blessed the people. The people were waiting in dust and sackcloth and sorrow because of sin, and now the blessing of Moses and Aaron, the Lord's blessing through them, signified the removal of that curse and the uplifting of the people—their raising up from sorrow to the rejoicing in the Lord.

THE MEMORIAL SUPPER

Divine Providence permitting, Brother Russell and the party of friends accompanying him on the trip to Palestine, expect to have the privilege of celebrating the antitypical Passover Supper, commemorating our Lord's death, by partaking of the emblems, the bread and the wine, in Jerusalem, and in the "upper room" in which, according to tradition, the Lord and the Apostles partook of the last Passover Supper together, and where the Lord instituted that service which so wonderfully sets forth his death and the privilege afforded the "members in particular of his body" of being broken together with him, and of participating in the communion (common-union) of his sacrificial blood, by drinking the cup with him.

That all who desire may be together in spirit at that season and have their thoughts and prayers directed along the same lines at the same time, we submit a table of the relative time of day it will be in other places:—

7 p. m., Friday, April 22, at Jerusalem, will correspond to the following time, on the same day, at these places:—

6 p. m. in Berlin, Germany, and surroundings.

5 p. m. in London and British Isles.

1 p. m. in Maritime Provinces.

12 noon, in New York, N. Y.; Washington, D. C., and all Eastern time cities.

11 a. m. in Chicago, St. Louis and all Central time cities.

10 a. m. in Denver and all Mountain time cities.

9 a. m. in San Francisco and Pacific Coast time cities.

The Congregation of the Brooklyn Tabernacle will gather together to celebrate the Memorial at 13-17 Hicks street in the evening of the same day at 8 o'clock. As before announced in THE TOWER no special invitation is extended to distant friends, as the best interests are perhaps served by each group gathering together in its respective locality. However, those living in places which present no favorable opportunity for observing the event will be welcomed at any of the classes.

JOYFUL IN TRIBULATIONS

"ESTEEMING THE REPROACH OF CHRIST GREATER RICHES THAN THE TREASURES OF EGYPT."

When we consider all thy goodness, Father,
Thy gentleness, thy tenderness, thy grace,
Our hearts stir with the mighty impulse
Thy praise to show in every time and place.

That all our outward life might show thy praises;
That other souls might know how good thou art,
And that our every thought and word and action
Might show our heart, like thine own perfect heart.

Thy sons, indeed! and when thy face, O Father,
Seems turned away, and we are chastened sore,
We thank thee for thy love so true and faithful
That scourgeth whom thou lovest more and more.

We praise thee, since in all thy gentle dealings
We see thy glory and thy beauty shine,
And in each act of thine we read so clearly
The sacred, holy peace of love Divine.

But, Father, more than all for this we thank thee—
For privilege to serve and suffer still,
As did our blessed Lord and holy Master:
Our sacred joy, since 'tis thy sacred will.

Thus, Father, spare us not; let fall the death stroke
Of pain and suff'ring that our flesh must see.
But give us grace that in the sharp ordeal,
Our hearts may yield sweet perfume unto thee.

We glory in our fleshly tribulation:
No joy of earth is sweet as pain for thee.
If pain for thee is sweet, what is the measure
Of Kingdom joy, our rapture soon to be!

ETHEL HALSTEAD.

THE PRIVILEGE AND POWER OF PRAYER

[This article was a reprint of that published in issue of September 15, 1895, which please see.]

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:—

Your kind letter to the pilgrims and colporteurs at hand, which was very much appreciated, and I will indeed endeavor to profit by suggestions. We have been in the colporteur work now for seven years, and these years have indeed been the most blessed of all others. We have by the Lord's grace delivered 6,271 books this year as against 7,088 last year. We trust that we may prove so faithful that the Lord will permit us to serve to the very end. It would be hard to do anything else; and if faithful we need not, but may continue for 1,000 years in this glorious work. How wonderful that the Lord arranged his work in such a way that we can all help and receive the blessing connected therewith!

I wish, dear Brother Russell, to assure you of my continued and growing love for you as the Lord's servant over the harvest work. I am very thankful to the dear Lord that my faith in you, and in this being the whole truth and nothing but the truth, has not been shaken.

It seems very clear to me that if I have been reckoned perfect, and then say I need a mediator (a reconciler), I ignore my reckoned perfection. Surely I would want to know in advance what I am to receive in place of the blessed truth, before I cast it aside.

I feel sure that the Lord's grace will be sufficient for you, for our Master said, No man is able to pluck them out of my Father's hand. Nevertheless, let me assure you of my deep sympathy and also appreciation for your labor of love. I received all my knowledge of "present truth" through the DAWN-STUDIES, and surely, if my heart is right, I would esteem you very highly in love for your work's sake. May the dear Lord bless you more and more. May he pour you out such a blessing that there shall not be room enough to receive it. I remember you personally in my prayers daily, that you may continue to abide in his love. Pray for me, dear Brother. I thank you very much for the cross and crown pin; you may send it to my address here.

Yours in the glorious harvest work.

RAY VAN HYNING.—Ohio.

MY DEAR BROTHER AND BELOVED PASTOR:—

I thank God and take courage, because of the marvelous light that is now shining upon my so darkened horizon; and, praise God, it is to shine brighter and brighter unto the perfect day. Running from one denomination to another, thinking myself satisfied and soon finding myself more thirsty than ever, oh how I was craving for the real water of life! At last I landed among the tongue-people, who got under the power. I cried to God night and day to give me this new tongue. I was sure now that if I could only get this tongue I should always be satisfied. I starved myself for days and weeks in order to "get down flesh." I was soon a veritable skeleton and, of course, commenced "to shake" from nervousness. Then the tongue-people commenced to operate on my jaws and soon I was declared of the interpreter as "speaking in a new tongue." I kept fasting, kept nervous, kept shaking and kept "talking away" as long as I felt a nervous strain; I thought "the spirit" was upon me.

Yet under all this I am sure God saw my earnest heart, and sent me deliverance. Two sisters of the tongue-people were the cause. One, the foremost in the ranks of the tongue-movement, was under the power: the other had a vision. "I see a hand," said the sister. "It's a child's hand," said the sister under the power and supposed to be used by the holy Ghost to answer all questions. "No, it is a grown person's hand," said the sister in her vision. "Ah, yes! (as correcting herself) the Savior's hand," said the sister under the power. I was sitting listening to them, and I thought at the moment, "If the holy Spirit is giving a vision to one and explaining it through another, would it not correspond"? At once the scales fell from my eyes, so to speak. From that time the demons lost their control over me more and more. Soon after a friend (not in "present truth") handed me THE DIVINE PLAN OF THE AGES. I was offered this book six years before, but would not accept it, answering that my Bible was enough for me. He kept on advising me to read it, so at last I told him I would look it over. I had scarcely opened its pages when I saw things explained, according to Scripture which I had long been looking for. I at once began to study it night and day. I can now say, "Glory to God in the highest." His choicest blessing upon you, dear Brother Russell.

One of the smallest of his little ones, C. J. JENSEN.

IN REPLY

DEAR BROTHER:—

I am duly in receipt of your kind letter of the 5th instant and rejoice with you in the peace and joy that has come to your heart through a clearer appreciation of the love of our God as it shines in the face of Christ Jesus our Redeemer, and the wonderful Gospel in him. Truly, our God "has put a new song into our mouths, even the praises of our God," and we go forth with great rejoicing in the privileges that we have of being witnesses of these things.

So walking in our dear Lord as you have received him, may you become rooted and grounded and built up in him that at his revelation you may be granted an abundant entrance into the everlasting kingdom.

Very sincerely your Brother and fellow-servant.

DEAR BROTHER RUSSELL:—

Greetings to you and the dear co-laborers at Brooklyn. Some months ago a sister handed me the report of expenditures of a mission in India. I wrote to the address, telling how wonderfully God is revealing to his people his wonderful plan, mentioning among other things Daniel's prophecies, and saying that if they would like to read along lines which have been specially helpful to me I would be glad to send them some literature. I heard nothing for some time and was about to give up all hope. But while in Chicago a letter came which I will copy and enclose. This sister who handed me the report, Sister Pauline Martens, of Ft. Wayne, says these native missionaries are strong characters, but, as you will see by the letter, lack light.

I have already sent "Food for Thinking Christians," "What is the Soul," "Our Lord's Return," and several other tracts, also several copies of PEOPLES PULPIT.

I had no extra copy of Vol. 1 and, thinking you would be interested in this matter, I copied the letter for you.

Your sister in his service and in the hope of a share in the "first resurrection." B. H. ROSS.

THE REPLY

MY DEAR SISTER IN CHRIST:—

I am very late in answering your kind letter, but I know you will pardon the delay, as my illness this year has caused it. My head and my eyes have troubled me for several months, but the Lord is faithful and he has kept me. I am much better now and can attend to almost all the work the Lord has put into my hands.

I shall be so glad and so thankful to you for the reading you said you would send me regarding the prophecies of Daniel, if I wanted them. Not only I, but my friend and sister in the Lord, Miss Chandra, also will thankfully receive and read what you send. I had been praying the Lord specially and I regard your offer as an answer to my prayer.

The Lord bless you abundantly above all that we can ask or think. Wishing you a very happy New Year with rich gifts from the Lord unto his glory,

I am gratefully yours in him.

SHORAT CHUCHEBUTTY.—India

IN REPLY

DEAR SISTER:—

In the absence of Brother Russell we are acknowledging your kind letter.

With you we are much interested in the dear one in India concerning whom you advise us. We know that it would be in harmony with Brother Russell's desire to send this brother at least the first volume of SCRIPTURE STUDIES, but are uncertain whether you request us to mail this copy to you that you might remail it to him, or if you desire that we forward it to him from here. We await information on this point, when we will bring the entire matter to the attention of Brother Russell.

Yours in the love and service of the Truth.

BIRTHDAY GREETINGS

Four pounds of love we send to thee today.
And only four,
For Uncle Samuel's mail bags, they say,
Can take no more.
But mail bags, boxes, sacks of ev'ry kind
Are all too small,
And only hearts are large enough
To hold it all.
So take our love on the installment plan,
Dear friend of mine—
We send a part today, more when we can,
We trust for thine!

CLASS AT NASSAU, N. H.

COUNTING THE BLOOD COMMON

"Of how much sorer punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the Covenant wherewith he was sanctified, an unholy thing [a common thing] and hath done despite to the spirit of favor."—Hebrews 10:29.

The Apostle is here evidently contrasting Moses and his law with the Antitypical Moses and the greater law. Any one who despised the law of Moses, the arrangement made and established through the typical Law Covenant, was condemned to death, a sentence from which he is to be released through the merit of Christ. Since that condemnation was merely of a temporal character this does not affect his eternal interests.

It is evident that there is a difference between these two condemnations—that if any one should come under the condemnation of the Antitypical Moses his punishment would be even more severe. This severer, or "sorer punishment," we understand to be the "second death"—utter annihilation. If any one despises the law of God, in any particular, as expressed through Christ and the New Covenant arrangement, he will be worthy of the second death. This principle, we see, will apply all through the Millennial age, in the sense that any and every one who, after being brought to a knowledge of the provisions and favors that God has brought to him through Christ, shall then treat the matter lightly and fail to reciprocate such love, fail to be obedient to this arrangement for his relief, will be counted unworthy of receiving any more favor of God and will go into the second death. Evidently, however, the Apostle is not here considering what will happen at the end of the Millennial age, and we merely mention it incidentally to show the wide scope of the comparison between Moses and Christ.

The Apostle is not applying this text, however, to the world, but to the church. All the context shows that he is addressing the church, those who have been begotten of the holy Spirit, those whose sins have been covered by the imputation of Christ's righteousness and who, in the strength of that covering, are justified, have presented their bodies living sacrifices. For what purpose do we thus make consecration? It is in answer to our Lord's invitation to drink of his "cup"; to be baptized into his death; to suffer with him as members of his body, that we may reign with him and be his members on the plane of glory, members of the spiritual Israel, the spiritual seed of Abraham, for the great work of blessing natural Israel and through natural Israel, all the families of the earth.

So, then, the Apostle, in bringing this matter to our attention, is discussing the church and what will happen if any of us—not any of us who have merely turned from sin, and have realized that Christ is the great Atoner for our sins—no, but those of us who have been justified through faith in his blood and have been sanctified—those of us who should then fall away.

We remember that on the night of our Lord's institution of the last Supper, the same night in which he was betrayed, when he took the cup he said, "This cup is my blood of the New Covenant, which is shed for many for the remission of sins." God's intention regarding this blood, as the blood that will seal the New Covenant, is that it should be efficacious to the remission of all the sins of Adam and his children. This was the purpose, the object for which our Lord's blood was shed. "This is my blood," not your blood. It is the blood or life that I am giving, that I consecrated when I was begotten, and that I am to relinquish today upon the cross (for it was then the same day or part of the same day in which he was crucified). This which is mine today—the blood that will seal the New Covenant between God and men—I invite you to participate in. "Drink ye all of it." All of you drink of it and drink all of it. Leave none. The invitation to participate in this blood, this cup, is never to be given to any other people or class but you—you who are specially called for this purpose. Not only you Apostles to whom I speak, but all those who shall believe on me through your word, and who similarly shall make this consecration and undertake to be baptized into my death, I invite to drink of my cup.

The Apostle asks concerning this cup of which we participate in the communion, "Is it not the participation of the blood of Christ"? (1 Cor. 10:16) We answer, Yes. Is not the blood of Christ the blood of the New Covenant? Are we not, therefore, participating in the blood of the New Covenant? In the participation, therefore, in that blood, by the invitation of our Lord, are we not sharers in his "cup" and all that pertains to it? Yes. What does this mean to us? A great deal. We should be very thankful for the great privilege we have been accorded to share in his "cup," to be "baptized into his death." As the Apostle Paul declares in the third chapter of Philippians, I count all things as loss that I might win Christ; that I might have fellowship in his suffering; that I might be baptized into his death; share his "cup" of suffering; so should we. Paul counted every other interest and consideration as of no value in comparison with this great privilege of the Gospel age, which is accorded us.

Now, if we should ever lose sight of this wonderful privilege, if we should ever come to the place where we fail to appreciate the fact that we have been invited to share in our Lord's "cup," have been invited to participate with him in this blood of the New Covenant, this blood which is to ratify, to seal the New Covenant, it would be doing despite to all these privileges and favors which have been specially given to us, but never given to any other people in the world and never will be given again, a great privilege never offered to the angels, but offered only to the Lord Jesus Christ himself, and those who would have his spirit during this age.

If, then, we lose our appreciation of that "cup" and say that it is only an ordinary thing, only such as all nominal Christians have thought it to be; only turning away from sin and trying to live an upright life; it is not a special sacrifice; it is not a participation in the blood of Christ at all, nor drinking of his "cup," then we are despising and rejecting all the privileges that were offered to us specially, above those offered to any other people. It would signify that we had despised the whole arrangement and that something was wrong with our hearts—providing, however, we did it intentionally, willingly, knowingly, after we had seen that this is the privilege of sacrifice, after we had known that we were accepted as members of Christ, to "suffer with him, that we might also reign with him."

For all such as have ever had this clearer knowledge and appreciation, to turn away is to reject this "blood of the covenant," and to do despite to it, and to fail to use the privileges offered. In undertaking to use these privileges they had first, of necessity, to make the sacrifice of the earthly nature. It therefore follows that there is nothing left for them, for they have scorned the new nature and the Lord's provisions which are obtainable only through participation in the sacrifice of Christ. No opportunity for restitution is left them. Hence the only thing for them is that which is appropriate for those who despise God's arrangement after they have once understood it, and that is the second death.

The "sorer punishment" mentioned by the Apostle (Heb. 10:29) is the "sin unto death." Are we competent to point out who have committed that sin? For our own part we would prefer not to exercise judgment in the matter, but merely to say that such judgment is for the Lord. We will not make any decision until we see the Lord's judgment.

The Apostle says that we are not to judge one another. If, for instance, you should say, I believe that Jesus died and that he is our Redeemer, but I have lost that idea which I once had of our being invited to become dead with him; to share with him in his suffering at the present time and later the glory that shall follow—should we then say to you, Oh, you have committed the sin unto death; you have despised the blood of the covenant wherewith you have been sanctified, and therefore, having no restitution privileges to go back to, you have practically gone unto the second death condition? We answer, No. We do not understand that it would be for us to judge you or to decide respecting you, because we do not know to what extent your previous declarations were true. We do not know that you ever understood what you were doing when you thought that you had made a full consecration. Perhaps you did not understand yourself. Therefore, we prefer to say that since we are not sure in the matter it is not for us to judge. However, we are to remember what the Scriptures say in this connection, "The Lord will judge his people." If, therefore, we should see that, after you had rejected the blood of the Covenant by which you have been sanctified or specially set apart as a sacrifice, as a member of the body, God had turned you aside apparently and had withdrawn all light from you and had thrust you out of his favor, to the extent that we could see this, we would be justified in saying to ourselves at least, whether we mentioned it to another or not, that the Lord was dealing with you.

We cannot imagine that if anyone would reject the Lord

in any sense of the word it would still leave him in the light of truth. We must understand that if anyone rejects the Lord, the light of truth will gradually pass from him, and he will see no more than many do, no more than a nominal church-goer or any worldly person. Such passing into outer-darkness is a sign that the Lord's favor has been lost. To what extent it has been lost we might not wish to determine, but if, in conjunction with this, there is manifested the character of the adversary, the spirit of Satan—anger, malice, hatred, envy, strife—then we should conclude that the Spirit of the Lord had left and that the loser was dead—"twice dead, plucked up by the roots."—Jude 12.

It would not be worth while to pray longer for such a one, especially after we had done all in our power. God is willing to do all that can be done, but he has certain fixed laws and principles, and if anyone has once enjoyed these and then scorned them, the Lord would not change his principles for any prayers, even though offered carefully with tears.

THE FAITH SEED AND THE LAW SEED

"Therefore it is of faith, that it might be by grace; to the end that the promise might be sure to all the seed; not to that only which is of the Law, but to that also which is of the faith of Abraham, who is the father of us all."—Rom. 4:16.

Paul has elsewhere shown that there is but the one Seed of Abraham (Christ) in the chief or special sense, in the highest sense. And he tells us that it is our privilege and "calling" to be members of the body of Christ. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." We who are not Abraham's seed according to the flesh, are thus counted as Abraham's seed because of our faith and because we become members of the spiritual seed. We are not to suppose that this is trifling with language and that the Lord would say "Abraham's seed" and then accept as Abraham's seed those who are not his seed, who are not of his posterity at all. That would be to make his language delusive and ensnaring and deceptive. It must be, therefore, that our Lord Jesus is the "seed of Abraham," not only according to the flesh, but that he is also the seed of Abraham according to the Spirit, on a higher plane than his fleshly relationship to Abraham; and it is on this higher plane that we are members of our Lord's body. We are members of him as new creatures; we are members of the Christ Spiritual, and not of the Man Christ Jesus.

It is important, therefore, for us to see how Jesus became the spiritual seed of Abraham, and to see that he was not the spiritual seed of Abraham and could not have fulfilled those conditions as the Man Christ Jesus. For instance: God promised that "in the seed of Abraham all the families of the earth should be blessed"; but the Man Jesus could not bless the world after the manner that God had implied—could not give them eternal life. He could not give it to them because he did not have any more eternal life than he needed for himself. The only way in which he would be able to give eternal life would be according to the divine plan, viz., that he lay down his earthly life in accordance with the divine arrangements and will; that God would then give him, as a reward for this obedience, the higher nature, the divine nature, with its glory and honor on the higher plane, and that this would leave him in possession of the earthly rights which he had as a man and which he did not forfeit by disobedience. It would leave him these as an asset or fund of blessing, to give to mankind.

THE SPIRITUAL SEED

So, then, the only way in which our Lord could be the Seed of Abraham to bless all the families of the earth would be as a new creature, the new creature Christ Jesus. The new creature on the spiritual plane has a gift to bestow and mankind on the earthly plane is needing this very blessing which he has to give. And it is this spiritual Christ of whom we are invited to become members—this great Mediator. And in order for us or for any Jew to become members of this spiritual Christ, this spiritual seed of Abraham, one thing is necessary; viz., not a certain earthly relationship to Christ or a certain earthly relationship to Abraham, but a begetting of the holy Spirit to this same spiritual nature that Christ possesses. Whoever, therefore, through the merit of Christ, is enabled to offer his body a living sacrifice, acceptable to God, and does this, will get the promised reward to the same nature that Christ possesses—will become a member of his spiritual body. Hence this Spiritual Seed may be comprised of people of the natural seed of Abraham and of those not of his natural seed, as in our case. We who are Gentiles are now becoming members of the spiritual seed of Abraham, but we could not become members of the natural seed; we were never such.

As the Apostle intimates in this text, it is the divine purpose to have two seeds of Abraham; one of them the spiritual seed, to which we have just referred, and the other the natural seed of Abraham. The one of these, he says, is developed according to the spirit, according to grace, favor. We do not come into this relationship through the Law, but we come into it through participation with Christ. It is the favor of being permitted to present our bodies living sacrifices, acceptable to our Redeemer, of having this sacrifice accepted by God and of having a share in the reward. This is the favor or grace which now comes to us as the spiritual seed, in which we have participation to the extent of our faithfulness to the Lord.

This is the seed, then, that we find represented by the "stars of heaven." The other seed of Abraham is likened unto the "sands of the sea." This Scripture tells us this seed, the earthly seed of Abraham, is a seed that will be developed under the Law. We know from the same Apostle's writings that this Law could not be the Law that God instituted with the Jews at the hands of Moses. That Law did not bring any of them everlasting life. It did not bring forth any of the seed of Abraham to perfection.

How, then, shall we understand the Apostle in connection with this statement, that some of the seed are to be of the Law, when the Law could make nothing perfect? We answer that he was here pointing back to that Law Covenant which was instituted through Moses, and in the other expression he is pointing forward to the Law Covenant of the future, which will be instituted at the end of this Gospel age, and which is called the New [Law] Covenant. It will be the same as the one just referred to, but it will have a better mediator, one who will be able to give eternal life and all the blessings God intended for them and promised. We see, then, according to other Scriptures, that all the nations will have the privilege of coming in under this New [Law] Covenant arrangement, of which Christ is the Mediator and of which we are becoming members, so that by the end of the Millennial age, his Seed will include all the saved on the human plane. All will get eternal life who shall comply with the conditions—"the number of whom will be as the sands of the seashore for multitude."

Hence this statement, "that which is of the law, and that which is of grace," refers to those who are now the spiritual seed of Abraham through grace, and to those who will become the seed of Abraham under the New Covenant arrangement during the Millennial age by obedience to the law under the better Mediator than Moses, under the great antitypical Moses, Christ the Head and the church his body, whom God is now raising up during this Gospel age. He raised up the Head eighteen centuries ago. The body will soon be fully raised up and joined to the Head in glory.

THE EARTHLY SEED

While the ancient worthies will be a separate and distinct class from the remainder of mankind, and while they are to have a special reward for their faith, in that they will "have a better resurrection," will come forth from the tomb in full human perfection; nevertheless, they will be under the Law, because there seem to be only two ways by which any could be brought into harmony with God. First, there will be those who sacrifice the earthly interests in the present time and are begotten to the spirit nature and are thus counted in as members of the spiritual seed; and secondly, those who will come in under the New [Law] Covenant, of which the spiritual seed will be the Mediator. As Abraham and the other ancient worthies cannot be included in the Spiritual Seed, the only place to put them, logically, is with the natural seed; and that they were not begotten to the spiritual nature is clearly evidenced by our Lord's words when he said of John the Baptist, "There hath not arisen a greater Prophet than John the Baptist, but the least in the kingdom of heaven is greater than he." He thus clearly marked the dividing line between those in the kingdom class and those who cannot be in that class, however great they may be. We must understand, therefore, that the ancient worthies, in their perfection, will be subject to the rules and regulations of the Millennial kingdom and from the very start will have the full perfection of all that the remainder of mankind will be able to attain during the Millennium. That special privilege will be a reward for the faith they manifested, and will gain for them participation in the kingdom work, to be agents of the spiritual class and to

attain the perfection of the human nature instantly, instead of having to climb up gradually out of imperfection, as will the remainder of the world of mankind.

As we have already suggested, we think there are statements in the Scriptures which imply that God intends ultimately to give them a place on the spiritual plane, but we see no way in which they can come to that plane under the arrangements thus far outlined in the Word of God, up to the completion of the Millennial age. It is our thought, however, that instead of becoming members of the bride of Christ, their place will be rather with the "great company," serving before the throne, and not seated in the throne.

GOING OUTSIDE THE CAMP

"Let us go unto him, without the camp, bearing the reproach with him."—Heb. 13:13.

Israel had become God's people in a particular sense, and had indicated their desire to be his people before they came into this "camp" condition; and the "camp" and all of the arrangement of the tribes and their relationship to the Tabernacle were significant of this fact. Nevertheless, they were not in accord with God, because of their imperfection. Hence, in order for them to remain in covenant relationship with God, it was necessary for the priests to offer the Atonement Day sacrifices.

The camp typified what now is a fact and partly a condition that will obtain during the Millennial age. At that time many of the world of mankind will be desirous of being in accord with God—that is, in their hearts, they will prefer to be right rather than wrong; they will prefer to be in accord rather than out of accord; and this picture of the "camp," we understand, represents all who will ultimately come into accord, all who will ultimately wish for righteousness and will desire to do God's will.

THE CAMP IN ANTITYPE

The "camp" condition at the present time, however, we could not think would represent the world in the broad sense, but rather the worldly church. It would represent those who with more or less desire wish to be in accord with God and who profess his name, but through ignorance or superstition or love of the world are not in the proper attitude of heart to receive the deep things of God, the spiritual things, at the time in which this spiritual work, the work of Atonement, is being carried on. We do not understand that these were ever begotten of the Spirit. They are merely moral, or outward Christians—the Christian world—Christendom. These, we understand, are now represented in the camp condition. In our Lord's day the camp condition did not represent Christendom, but the Jewish nation. It did not include Gentiles at all—the world in that sense of the word—but merely the Jewish nation, which typically represented all those who will desire to come into accord with God.

In his day, therefore, our Lord did not go outside to the Gentiles, and in speaking of the world he did not mean the heathen. When he said, "Marvel not if the world hate you; it hated me before it hated you," he was speaking of the world from the standpoint of natural Israel. The heathen were not taken into account, not having had sufficient knowledge to determine whether they would or would not be God's people.

But during this Gospel age the camp does not consist of the Jewish people because matters have changed. The camp today represents Christendom. For our Lord in his day to have gone outside the camp would have been to go outside the nominal church system of his time and to do the will of the Father irrespective of their support; and for us now to follow him thus outside the camp would be to go outside of the present environments, viz., outside of Christendom, in the sense of ignoring the views and teachings, the approval, the snares, of Christendom. It would mean to go outside of their favor, outside of their influence and social position. The camp condition here does not represent people who are aliens in the sense of being evil-intentioned or of wilfully rejecting God, but those who make some outward show and claim of being God's people.

Some might be inclined to ask why could it be understood with this view of the matter, that the Day of Atonement sacrifices, the sacrifices of this Gospel age, are "in behalf of all the people," the entire world of mankind?

We answer that they are for all the people, in the sense that all people will have the opportunity of availing themselves of the privileges of these sacrifices, of the benefits derived therefrom; but, strictly speaking, they will not be for all the people, because they will be applicable only to those who will become, in the Millennial age, true Israelites. If any one refuses the opportunity of becoming of the "seed of Abraham" he will not get any benefit from the Atonement; he will be refusing his share of the ransom by refusing to come under the arrangement that will then obtain—that will then be opened up by the great Mediator. Just as in Israel's time, if there were any Gentiles who desired to become Jewish proselytes and who would conform to the terms and conditions appertaining to the joining of the Jewish nation, they might become Israelites with the privileges of an Israelite; but if any declined those terms and conditions, then such failed to become Israelites, failed to get any of the blessings that were under the Mosaic law. And similarly during the Millennial age: Anyone who will refuse to come under the terms and conditions of the New Covenant, and to come into relationship with the Mediator, will fail to get the blessings, fail to get the restitution, and all the privileges that will come through restitution, and consequently will fail to gain eternal life.

In view of this answer the question may arise, In what sense do the nominal church system of today and the nominal church system of our Lord's day constitute a picture of that class which will be dealt with under the New Covenant arrangements of the future, as the people of God, the Israel of God, the camp class?

BLINDED BY IGNORANCE AND SUPERSTITION

We answer that because these people, the Jews in their day, and nominal Christians today, profess a desire to be in accord with God, profess to be his people, profess to desire to do his will, they are properly representative of this class who during the Millennial age will be desirous of doing God's will. The people are now, through the various false theologies and the great adversary's misleading, mistaught doctrines of devils instead of the truth; traditions of elders instead of the Word of God. Men are now misinformed, but at that time they will hear the Lord's message and there will be no misunderstanding. The Lord "will turn unto the people a pure language," a pure message—so different from the teaching of the present time—no intermingling of Babylonish errors with truth.

Our supposition is that today any one, other than a hypocrite, who is professing to be of the church of Christ, would really desire to serve the interests of the truth if he knew the truth. Similarly the Jews in our Lord's day: Had they not been blinded by error and superstition, the majority, we suppose, would have preferred to be right rather than wrong. This is borne out by Peter's declaration when, on the Day of Pentecost, realizing that they and others of the nation had crucified the Messiah, he said, "I wot, brethren, that in ignorance ye did it, as did also your rulers." The majority were not opposed, but they were ignorant, and the true light had not as yet shone upon them. When this class in the future shall have been brought under the influence of the true light, we may expect that they will not be in opposition, but under the enlightenment then granted will become subjects of God's grace and will reach perfection; and all who will endure the testing at the end of the Millennial age, when Satan shall be loosed for a little season to try the nations, will come unto life eternal, under the terms which God has provided.

God's ways are not our ways, his thoughts are not as ours;
He wounds us sore with cruel thorns, where we have stopped for flowers;
But oh! from the oft-pierced heart those precious drops distil,
That many a life, else all unblest, with healing balm shall fill.
Then give, O give, the flower to those who pray it so may be,
But I would choose to have the thorns, with thee, dear Lord, with thee.

Man judgeth man in ignorance, he seeth but in part;
Our trust is in our Maker, God, who searcheth every heart.
And every wrong and every woe, when put beneath our feet,
As stepping-stones may help us on to his high mercy seat.
Then teach us still to smile, O Lord, though sharp the stones may be,
Remembering that they bring us near to thee, dear Lord, to thee.

WHAT LAW WAS WEAK?

"For what the Law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."—Rom. 8:3.

The law here and in other passages evidently refers to the Law Covenant. It is not supposable, for instance, that God's law is weak or that the Apostle meant anything of that kind. In what respect, then, was the Law Covenant weak? It was weak or incompetent in that it did not bring about the desired object. That object was to bring the people who were under the Law Covenant into full harmony, covenant relationship, with God—where they would be perfect; where they would have a right to enjoy eternal life and all the blessings that God has for the perfect. Since the Law Covenant did not accomplish that result, and could not, it was weak. It was inefficient in a sense; not weak in the sense of being defective, but weak in the sense of being ineffective. If we should look for the particular features of weakness we would find them connected with the flesh. Had mankind been in proper condition to profit by it; if all the Jews had been in that condition which would have enabled them to obey God, then all would have had life by obedience to that law. Every willing and every obedient one of them, having perfect abilities in his flesh, would have been able to commend himself to God and would have been acceptable—in covenant relationship, which would have included eternal life.

"What the law could not do in that it was inefficient, God sending his own Son in the likeness of sinful flesh"—in the likeness of flesh of sin, or the flesh that was condemned because of sin, and for sin, or on account of the sin condition, sin in the flesh—proved that sin in the flesh is not a necessary thing, as the Jews evidently had come to believe, seeing that they strove to keep God's law and yet did not attain to perfection. One way of reasoning on the matter (probably many of the Jews did so) would be that the law was too hard; that the law was too severe. It then became, when our Lord Jesus came, a question whether the law that God gave was so severe that no one could keep it; whether anyone could be justified by it; or whether the law was all right and whether the condition of man was all wrong. Our Lord, by virtue of his keeping the law, condemned sin, thus showing that it was not the law that was at fault, but the sinner. Thus by keeping the law Jesus showed that it was within the range of a perfect man to keep that law and to stand approved of God

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"THEY HATED ME WITHOUT A CAUSE"

MATTHEW 12:22-32, 38-42.—MAY 15.

GOLDEN TEXT:—*"He that is not with me is against me, and he that gathereth not with me scattereth abroad."*—V. 30.

Sometimes on a battlefield it would appear as though each man were fighting for himself. All battle lines seem lost in the confusion; yet in the end the victory will show the same clear-cut distinctions that prevailed in the beginning of the battle. According to the Great Teacher the entire human family is either on one side or on the other side of a great battle between right and wrong, truth and error, God and Satan. There is no doubt whatever as to how the battle will end—God will have the victory. Indeed the Bible assures us that at any time he could quickly put an end to the conflict, deliver his saints, overthrow Satan and his empire, etc. The divine promise is that this will be done in God's "due time"—when the church will be completed and changed by the power of the first resurrection, and the time shall come for the establishment of Messiah's Millennial kingdom for the blessing of all the nations.

Is it asked why the long delay of now six thousand years that sin has triumphed, two thousand of this since Messiah died for the redemption of sinners and their release from the death sentence? The answer is that during these nineteen centuries those whom he has favored with some knowledge of his will—testing their loyalty to him, to his Law, to his representatives—he is testing because he seeks to find amongst those professing loyalty, such as have the principles of righteousness at heart. Our present study shows how some at the first advent were thus tested and we know that throughout these nineteen centuries the experiences of the footstep followers of the Nazarene have been similar to his own. Frequently they have been hated without cause—maligned, misunderstood, slandered—sometimes by fellow-religionists of honorable standing. In every such instance we are to remember that there are two sides to the conflict—the side of God, truth, righteousness, and the side of error, falsehood, Satan.

EVERY TEST TWOFOLD

As we see how blindly scribes and Pharisees and Doctors of the Law hated Jesus and said all manner of evil against him, we perceive that really they were on Satan's side. As we see Saul of Tarsus stoning Stephen to death and others persecuting followers of Jesus, we see clearly that they were in Satan's service, deluded by him and, in some instances, we are assured that these servants of Satan and unrighteousness verily thought that they did God service. Let us therefore be on guard along these lines, remembering the words of the Great Teacher, "Ye cannot serve God and mammon." "He that is not for me is against me." "He that gathereth not with me scattereth abroad." Alas, how many noble people have unwittingly been on the wrong side of the great controversy—fighting against God and the truth, ignorantly deluded by the adversary. By permitting this conflict and the measure of darkness, God is the more effectively trying, testing, those whom he has called to be his people. Not only are we tried directly as to the side we will take, but in a secondary sense we are tried as respects our humanity. Those who are honest of heart and who make the mistake of fighting against God, when their eyes are opened, have a great test of humility in the matter of confession of their error and becoming zealous for the truth. Those who are on the right side have also a test of humility, that they be not puffed up by their victory, but "humble themselves under the mighty hand of God, that he may exalt them in due time."

Satan, because created on a higher plane, is styled the Prince of demons in his relationship to the fallen angels. Judge of the delusion in the hearts of the Pharisees which prompted them to charge the Master with being Satan himself and, on this score, accounted for his power to cast out demons! The Master took the time to philosophize with them on this subject and to show that if the time had come when Satan would work against his own associates and servants it would imply the speedy fall of his empire. He also pointed out that demons had been cast out by some whom they acknowledged and honored. If he must be Beelzebub to cast out the demons, what would their logic be in respect to their neighbors and friends who at times had exercised this power! On the other hand, if he, by God's power cast out demons, it was an evidence that God's kingdom was nigh, just as he had proclaimed.

WILFUL SINS UNFORGIVABLE

Having thus answered their objection he showed that they were against him and opposing his Word and that this meant that if he were God's representative, they were opposing God. Then he called their attention to the fact that their words were blasphemous in that they attributed God's spirit, God's power in him, to Satan's power. Since they did this without any real provocation and in opposition to every evidence, it implied that they were wicked at heart. Ordinary sins resulting from the fall, ignorance, superstition, etc., would all, in God's providence, be ultimately forgivable, but a wilful sin against light, against knowledge, would be a sin against God's spirit. And for that sin there would be no forgiveness, either in this Age, or in the coming age—either during this Gospel age or in the Millennial age. If the sin were committed against full light, its merit or punishment would be destruction, second death. But very evidently it would be such a sin to only a few. With the majority there would be a mixture of wilfulness with ignorance, and, if so, the proportion of wrong represented by the ignorance could be forgiven; but the proportion represented by the wilfulness would need to be punished, because unforgivable.

The scribes and Pharisees, envious of his popularity, asked for a sign, a proof of his Messiahship—not recognizing his teachings and his miracles as proofs sufficient. He then told them of one sign which would come to them too late—his stay in the tomb would correspond to Jonah's stay in the belly of the great fish. The people of heathen Nineveh in the judgment age, in the Millennial age, he assured them, would rank higher than they, for the Ninevites did repent at the preaching of Jonah, while these repented not at the preaching of a greater than Jonah. The Queen of Sheba had journeyed afar to hear Solomon's wisdom; yet these who were in the presence of a greater than Solomon realized it not and heeded not his message. Let us not be thus blinded, but, with our whole hearts, accept and follow the Nazarene!

THE POWER OF A WOMAN

GOLDEN TEXT:—*"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."*—Proverbs 16:32.

John the Baptist, because of his boldness and courage as a servant and mouth-piece of God, was a thorn in the side of King Herod and his courtiers and the great of that day. Herod and the high priests and the more prominent people considered John the Baptist and Jesus fanatics. Doubtless they would have made away with them quickly, had it not been for their fears of the people. The common people heard the Master gladly and declared that "never man spake like this man"; the same common people believed John to be a prophet.

We will not undertake to say whether John exceeded his commission or not when he reproved the King and Queen. As a rule, however, we believe it to be the wiser plan for Christian ministers to speak forth the Word of God fearlessly and plainly, without attempting personal application—allowing each hearer to apply the message to his own heart. Herodias fortunately represents an uncommon class of women. She was governed by boundless ambition. She married the man who, for a time, seemed in line for promotion to a kingly position. But when the title was given by the Roman Emperor to his brother, Herod Antipas, she inveigled the latter by her charms and, deserting her husband, became Herodias the "Queen." John the Baptist, while fearlessly denouncing sin, felt led to make a personal application of his teachings to King Herod.

Some have assumed that Herod had requested John the Baptist to visit the palace and give a talk on the reforms he advocated, and that, in this connection, the Prophet pointed out the error of the King's conduct, saying that it was not in harmony with the divine law that he was living with his brother Philip's wife. Herodias heard of this and realized that if the King accepted such counsel it would mean that herself and her beautiful daughter Salome, would become outcasts from the palace and be without a home, as it would be impossible for her to return to her husband, Philip. The power of Herodias over the King led to John's imprisonment. Her next move was to effect his death, for she realized her position insecure so long as he lived. John's fearless speech might yet influence the King.

This ambitious, wicked, artful woman plotted murder, and the King's birthday celebration was her opportunity. She forwarded the arrangements for a great banquet, at which were present the nobles and princes of the land. Wine was in plentiful supply. She well knew that the wine would inflame the passions and relax the moral tone of the company. So she had her beautiful daughter, Salome, specially prepared and attired, and instructed her to perform one of the obscene dances common to the East on such occasions, but not commonly indulged in except by the lower classes, and never by princesses. The occasion was to be a rare one. It was intended to influence the King exactly as it did—to admiration and a boastful offer to the girl of any gift she would ask. The plan succeeded to the letter. The King's words were, "Ask of me a gift, even to the half of my kingdom"—possibly a suggestion of his willingness to make her his true Queen.

Following her mother's instructions, Salome reported the matter at once, inquiring of the mother what gifts she should request. We can better imagine than describe the surprise of the girl when told by the mother to request "the head of John the Baptist on a platter." We may conceive what a disappointment this would mean; what visions of the beautiful and precious things it would destroy!—with what surprise Salome must have asked as to why this gruesome gift should be given. We can imagine the mother hissing to her that the death of John the Baptist was the most necessary thing in the world for them both—that without it any day might see them hurled from conditions of affluence into the abyss of degradation and poverty. We can imagine her saying, "This, Salome, is the priceless gift which you must ask from the King." And the power of the woman over both the King and the daughter was wonderfully exemplified in the result. Salome went gaily again amongst the company of nobles whom she had charmed, and in a loud voice accepted the king's offer of whatever she would chose, even to the half of his kingdom, and stated that accordingly, the gift should be the head of the Prophet on a platter.

The King's conscience was not quite dead. He was grieved; but his pride as well as his subserviency to Herodias controlled him. He reasoned that for a King to give his word of honor in the hearing of nobles and princes and then to repudiate it, would be to him a lasting shame. Ah, what an illustration of how "the fear of man bringeth a snare"! What a lesson we read in this!—that a man's first responsibility is to his God and to his conscience, whatever the cost. Tradition has it that Herod was haunted with fear the remainder of his days. It is in line with this that when he heard of Jesus and his mighty works, he expressed the conviction that somehow, the spirit or power of John had passed to Jesus.

Our lesson brings before us two strong and two weak characters. John and Herodias were strong characters, the one for the right and for God, the other for selfish ambition and sinful indulgence of it. The one swayed his nation for their good and prepared the worthy remnant to receive Messiah's message. The other swayed the King and her daughter to infamy, murder and disgrace, and terribly blackened her own character. John's reward lies in the future, when he, as a member of the Ancient Worthy class, will come forth to a "better resurrection"—to be associated with Abraham, Isaac and Jacob and all the prophets in the earthly phase of the Millennial kingdom.

Herodias, surely continuously unhappy, finally persuaded the King to a course which led to his banishment, in which she shared. Her future, according to the Bible, will be a resurrection to shame and lasting contempt. (Daniel 12:2) Inasmuch as she degraded herself and missed grand opportunities, we may assuredly know that she will come forth in the Millennium greatly handicapped by her improper course in the present life. It may take centuries, even under the favorable conditions of Christ's kingdom, for such a deeply-dyed character to purge itself of the shame and the lasting contempt and to rise gradually to true nobility and human perfection, or, failing so to do, to die the second death.

THE BINDING OF "THE STRONG MAN"

"And he laid hold on the dragon, that old serpent which is the Devil, and Satan, and bound him a thousand years."—Rev. 20:2.

We believe that there is a personal Devil and that he will be literally restrained in some manner; but in the expression in the above text it seems that the names "Devil" and "Satan" refer not merely to the person of the adversary, but to all that system of things of which he has stood as the representative or head or center; for instance, in Revelation 12:7-9, a great religious system is apparently spoken of as the Devil.

As to when this binding began, and how it will proceed, and when it will end, the Lord's parable respecting the binding of the "strong man" seems to imply that it will begin in a sudden manner. He says that if that "strong man" knew at what time the thief would come he would watch and not suffer his house to be broken up. He thus intimates that Satan would not know at what time the catastrophe would come upon him and his arrangements and that therefore he would be taken somewhat at a disadvantage.

As to what constitutes the "house" of this "strong man" would be another matter. His "house" here would stand for his household, which at the present time would include the fallen angels. These fallen angels, who have been subject to Satan as their prince, will in some sense of the word be thrown out of harmony with him. The time at which we might expect this would be in the second presence of our Lord, and it would seem that, from about the time of our Lord's *parousia*, disorder began to operate in Satan's household and that these different endeavors that we see in many quarters to carry out certain schemes more or less antagonistic the one to the other, might be the result of this disorganization. It would further seem that there are different bands of evil spirits working upon humanity. These various hostile bands may work a great deal of havoc, perhaps equally as much as could have been done had they all remained in organized relationship to Satan himself. But still the undermining or overthrow of his authority, seems to be in progress. We believe that every advance step of light and knowledge is that much of a restraint upon darkness and evil and superstition. We properly enough speak of the chains of superstition, the chains of darkness, which bound mankind for a long time; and very properly we say that these are of the adversary.

Now, have we anything to indicate that light will serve as a "chain"? Did we ever hear of light being a chain? We answer that there has never yet been a manifestation of that kind. There is nothing in the past operation of light that served as a chain, but it seems that now it should operate

thus. "Whatsoever doth make manifest is light," and that which makes manifest is a "chain," is a restraint upon that which is darkness. So here are the two—light and darkness; the Prince of Light and the prince of darkness. The Prince of Light has only recently invaded, as it were, the land of the prince of darkness to commence his work. This work is first, chiefly in the church and in the restraining of the "winds" and the "powers" and the troubles coming upon the world; but meantime the whole world is getting awake, not necessarily to the light of truth, but getting awake to the chains of darkness which are upon them and of which they are striving to rid themselves. We might notice as an example the Higher Critics and Agnostics in large numbers in the high places. Many of the most intelligent people of the whole world have arrayed themselves, not on the side of Satan to do some evil work, but in opposition to all the darkness and blindness. They have not, indeed, the "true light" as we have it, but they are exercising an influence that is antagonistic to the darkness that Satan has heretofore used for the restraint of thought, etc. We will not say that Satan is not operating to quite an extent through these various evil agencies, but we do believe that these agencies are not willingly being operated upon by Satan; but, they go to another extreme and he seeks, as far as he is able, to corral them again and hold them with some other form of error.

It seems to be clear that in this time in which we are living, and since the presence of the Lord, great influences have been let loose in the world that are breaking many of the shackles of superstition and ignorance. These influences are not merely those that are being exerted amongst the consecrated, but we refer chiefly to those influences which are being exerted amongst those with whom we cannot be in accord—the "Higher Critic" class. We believe they are doing a great deal to restrain the adversary and his authority over the people, etc.

In connection with the binding of Satan we read that he shall be "bound for a thousand years, that he might deceive the nations no more till the thousand years be finished"—implying that deception was one of the main things in which he had been previously engaged and that henceforth he would be so restrained or disabled, whether by the light of "present truth," or by light of science, or whatever it might be, that he would not be able to deceive the world in the same manner as formerly.

We believe that the restraining of his influence is in operation. As we look about the world we see that many of the various inventions, etc., are apparently being put to good use. The telephone, the telegraph, etc., for instance, are not generally used for wicked purposes. They are used for good purposes, or at least for business purposes. In many cases where the attempt has been made to use the telephone and telegraph for gambling, the State laws have stepped in and forbidden the use of wires for such purpose. In respect to the temperance question, also, we see that enlightenment is proceeding and people are making rapid advancement in the knowledge that alcoholic liquors are dangerous.

And so the education of the world goes rapidly on. People are no longer allowed to be vicious or idle. Children are compelled to attend school; the truant officer looks them up if they are derelict. The knowledge that is spreading is wonderful. And the thought that practically all this is being accomplished by the world itself, and that we have little or nothing to do with it, makes it appear still more wonderful. This work is being done by people who do not believe in the true religion; they do not know God aright; the majority of them, so far as we can gauge their own testimony, repudiate the Bible. They believe in a vague way in a God of some kind, perhaps in a fanciful God, found in every stone and piece of wood. Nevertheless they are free from the shackles of the darkness of the past and apparently have no desire to go back, but forward. It would appear, then, that all of the things peculiar to our day in the way of restraining error are part of the binding of the adversary. We may be doing our little mite by advertising sermons, giving out literature, etc.

As to the question when the great adversary's binding will be accomplished, we believe that it will not be brought about until the time that the "great company" class is completed. It would not surprise us if Satan would make a great commotion in the world all through the time of trouble. It does not seem that all that terrible trouble will come about without the adversary. We think he would enjoy being in the fray, such as we expect it to be—world wide, "when the kingdoms of this world shall become the kingdom of our Lord and of his Christ."

MY TRUSTFUL OBEDIENCE

"Child of mine, I love thee;
Listen now to me
And make answer truly
While I question thee;
For I see that shadows
Do thy soul oppress
And thy faith so weaken
That I cannot bless.

"Thou hast craved my power
And presence in thy soul;
Wilt thou yield thee wholly
Unto my control?
Wilt thou let me ever
With thee have my way?
Yield thyself in all things
Simply to obey?

"Though my presence ofttimes
Seems to be withdrawn—
Of my inward workings
Not a trace be shown—
Wilt thou count me present
Notwithstanding all?
Still believe I'm ever
Working in thy soul?

"When I give to others
What I to thee deny—
Fold them in my sunshine,
Seem to pass thee by—
Wilt thou still believe in
My strong love for thee;
Yield thee to my purpose
Whatsoe'er it be?

"When I to thy pleadings
Seem no heed to pay,
And thy foes grow bolder,
Claim thee as their prey;
Though towards thee I'm silent,
Wilt thou stand the test?
On my word of promise
Lay thee down to rest?

"If to all my questions
Thou canst answer, 'Yes,'
Thou shalt be forever
One that I *love best.*
To the inner circle
Of my favored few
Thou shalt be admitted
And my glory view."

THE FULFILMENT OF PROPHECY

Respecting the fulfilment of prophecy it seems to be natural for us, and for all humanity, to be impatient and to expect things to be done more rapidly than they usually come to pass. We had expected a Federation of the churches and the giving of life to the Federation by the Episcopal system by the beginning of this century and now we are ten years beyond this period. This is a delay as respects our expectations, but we may be sure that there is no delay in the matter as respects the divine intention. Our expectations are wonderfully fulfilled, however, inasmuch as it was true that when we first began to tell about the coming Federation of the various church and system of Protestantism the matter was poohpoohed by all Protestants, who were free to declare that there was nothing of the kind contemplated and nothing of the kind desired; that they were really better off in a divided condition, because in that way there was a certain competition. This was the same argument once used by business people, to the effect that competition was the life of trade; but in business they are finding out that combination is the life of trade, and profit and trusts are the result. And so in our re-

ligious circles the same thought is brought forward, and the tendency today is strongly in favor of the Federation which the Scriptures indicate and which we pointed out more than thirty years ago was coming, and which will result in a great blight upon Christianity in many respects.

Apparently, at first, the prospective Federation will mean great prosperity and great progress and will give great outward appearance of piety and it will seem as though the world is now to be converted. All who will not or cannot see it thus will be considered as obstreperous and out of accord, and as unreasonable, pessimists and hinderers of the public good by those who think that this is the divine arrangement and proper course and who do not see as do we the result. This is the very condition of things that the Lord guards his people against, by saying, "Say ye not a confederacy (a Federation) to all to whom this people shall say a confederacy, neither fear ye their fear nor be afraid." The fear of all the different denominations seems to be that unless something is done, unless something of this kind be brought about, the whole religious system will go to pieces and God's purposes will fail of being legitimately accomplished. We are not to fear thus, and we do not so fear.

We realize that there is a difference between the nominal church and the real church of Christ; that God's real saints are to be found in all denominations and outside of all denominations, and that he will perfect his glorious plan of selecting the church to be the spiritual seed of Abraham. The divine plan will thus be worked out entirely aside from the projects of man to convert the world, which we see to be impossible; not that we are in opposition to anything and everything possible to be done for the heathen, but that we are not putting our confidence in these efforts for the glorious outcome which God's Word shows us will be realized when our Lord "shall see of the travail of his soul and be satisfied."

But while the matter has not come along so rapidly as we might have expected, we may be sure that there is no real delay, and we have no doubt that the results will be attained in the fulness of time—God's time. There is no doubt that this prophecy will be found in full accord with the other prophecies respecting the close of the Gentile Times and the inauguration of the Millennial kingdom, due in the year 1915.

Indeed, we see that the people in general are very indifferent, as yet, to the matter of Federation. It is merely the leaders and ministers of all denominations that fear the rising influence of Higher Criticism and Socialism in the deprivation of the people of their faith in God and in the Bible, and these perceive that something in the way of an outward, formal church system is necessary to take the place of individual faith and the influence of the Word of God. This is the class that is anxious for federation, and we have no doubt the time is near at hand when all the Protestant denominations, or practically all of the ministers of Protestant denominations, will be willing to receive the apostolic blessing and laying on of hands from some Episcopal Bishop, and thus be recognized by the Episcopal Bishop as having the apostolic succession and benediction. And this we understand will thereafter be considered the test as to the right to exercise any of the functions of public ministers, such as preaching, teaching, marrying, etc. Thus the people will be more and more brought to regard the Protestant ministry as Catholics already regard the Catholic ministry.

This will be the growing sentiment during the next few years, the next five years. Five years may seem to be a short time in which to accomplish great things, but we live in the age of rapidity, in the age of electricity. More results are now accomplished in one year than might have been accomplisher in five years a short time ago, consequently in the next five years there will be the possibility of as large an accomplishment as twenty-five years would have brought about a short time ago—perhaps much more than that. We shall expect that, in due time, the Scriptures which indicate this Federation will have fulfilment and clear demonstration, and that before 1915.

As respects the gathering of Israel back to Palestine: It might have seemed strange to us that the Lord did not stir up the people sooner, but we may be sure that his plans and arrangements are all right. The Zionist movement is not yet twenty years old, but it has exerted, and is now exerting, an influence over the masses of Jewish people all over the world. What more could be expected? Meantime the Lord has for some reason kept Palestine closed against the Jews by the Turkish edict and by passport restrictions; and the fact that it had been closed to them has seemed to make them all the more anxious to open the door and to go in and possess the land.

We see a marvelous manifestation of this among the masses of the Jews. In their recent conference, their very able leaders endeavored to deter them from their purpose of entering Palestine at this time—claiming that the Turkish government should give them an autonomous Jewish government before they would take any steps toward entering the land, and that if they were to go in now they would blast their own hopes and privileges and that the Turks would tax them and keep them in subjection and they never could have the opportunity of having their own form of government. But so strong was the feeling in favor of going in at once to possess the land that the arguments of the leaders were unavailing, and while feeling great respect for them they voted them down and decided that they would go in at once and that all the institutions connected with Zionism should be moved to Palestine, and their banking capital should be transferred there as rapidly as wisdom would justify. So we see the movement is gaining headway.

The thought has been held up to some extent and has gained force, and is our expectation, that the present year will be more eventful respecting Palestine than any recent preceding year. Our thought is that from now onward we may expect rapid progress there for the Jewish cause. We will go there to see regarding it, the Lord willing. The next five years may seem a short time in which to gather there Jewish people from all parts of the world, but we are to remember three things—one is that the majority of the Jews are in Russia and rapidly coming to the United States; the second is that at the present time Jews in all parts of the world, and especially in the United States, are very prosperous; third, that God does not declare that all Jews will go back to Jerusalem, but that he will gather his people, and by this we understand him to mean those who have faith in the promises made to Abraham, those who are really at heart Israelites, those who at heart are anxious to come into harmony with him and to receive his favors.

These are the ones he intends to gather there; and these will doubtless include some that are wealthy, especially as the troublous times in the next few years will indicate the insecurity of property elsewhere; and the Jews, many of them having accumulated property, will be desirous to return to Palestine, where they feel they will be more safe than in any of the large cities of civilization. We could not, of course, agree that they would be more safe there, because the Scriptures distinctly state that the trouble which will encircle the whole civilized world will reach to Palestine and will culminate there in what the Scriptures term "the time of Jacob's trouble."

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.
Deep in unfathomable mines,
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will."

ANCIENT WORTHIES—HOW PERFECTED?

A perfect body implies a perfect mind, because the mind is a part of the body, and a man who has no brains or who has only half his brains would not be a perfect man. Probably there will be no difference of thought thus far in respect to this question, but the real point at issue would be: What constitutes a perfect character?

Father Adam had, in one sense of the word, a perfect character when he was created in God's image and likeness, being perfect both in mind and in body. His mind being in the image of God his character was good; no blemish was there; no preference for sin, but the reverse of this—an appreciation of righteousness and a tendency toward it. He had not a hard heart, but a fleshly heart—a tender heart. He would not be cruel, but just, loving and kind—all that would constitute a good man, because God made him thus.

But there is another sense in which we use the word character, a sense in which Adam never had character in full, viz., in the sense of character developed, tested and proven. God tried him, and because of his inexperience he failed, even though his character was good and his whole organism perfect. If he had known as much about God as we know, he would undoubtedly have stood the test; but had he been successful in this test respecting the eating of forbidden fruit, we have no thought that it would have been the end of his testing.

Undoubtedly other tests would have come, and gradually he would have been growing in the knowledge of God, in obedience, etc.; but lacking experience he failed in the very first feature of his trial. So the Scriptures inform us regarding our Lord Jesus as a man, that he was able to endure faithfully because of his previous knowledge of the Father.

If we suppose our Lord Jesus to have been merely a perfect man as was Adam, without any additional knowledge of God, without any appreciation of his "glory with the Father before the world was," without an insight into the divine plan given through the holy Spirit and the Word of God, we would suppose him equally as liable to failure as was Adam; but when we remember that he had these various other blessings, then we see the force of the Scripture which says, "By his knowledge shall my righteous servant justify many, when he shall bear their iniquities"—referring to the time of his consecration unto death and his crucifixion on the cross.

Our Lord had the knowledge that enabled him to see and understand in a manner impossible to Adam. In his case we see that the testing through the adversary during the forty days of fasting in the wilderness was not counted of the Father as sufficient proof of his character-perfection, but, rather, we find that "he was tempted in all points like as we are"—that for three and a half years this testing work continued. This inference is to be drawn not only from the New Testament records of our Lord's experiences, but also from the words of the Apostle, "Consider him who endureth such contradiction of sinners against himself." Again, the same thought is illustrated by the high priest who, during the time which represents our Lord's earthly ministry, was in the Holy, crumbling the incense upon the fire, thus symbolically representing the testing and proving, in every particular, of our Lord's character.

If, therefore, it was appropriate that our Lord should be tested after he was begotten, as a new creature, after he had consecrated his life even unto death, and if it is appropriate that we also should be fully tested after we become new creatures, begotten of the holy Spirit, then we might wonder in what manner the ancient worthies received any testing which would constitute a full proof of character. When we examine the records of these men—Enoch, Abraham, Moses, Samson, Daniel and others—we find that they manifested great faith; and they endured severe ordeals and testings of their loyalty to God, and their confidence in him. It does not surprise us, therefore, that the testimony "that they pleased God," was given respecting them. This assures us that they had considerable character development. God must have seen their hearts to be loyal, else he never would have considered them worthy of the "better resurrection." At the same time we believe that they will have need of further experience.

Faith seems to be the chief element of character that was developed under Samson's experiences. We do not know how much patience, long suffering, brotherly-kindness, gentleness, meekness, etc., were developed in his character; nothing is stated respecting the matter, but we have no reason to suppose that Samson was a very gentle man. The slaying of 3,000 men with the jaw-bone of an ass as well as other experiences, would not seem to imply this. We may reasonably suppose, therefore, that though Samson will be brought back in an absolutely perfect condition, and under the favorable conditions of the Millennial age, there will probably be experiences in life that he never encountered and that will be so new to him that he might be in danger of making mistakes. Assuredly he will have much to learn respecting the things of the Spirit of God. The Scriptures state that all will be brought under the blessing of the holy Spirit in the future.

These ancient worthies will not be begotten of the Spirit, as is the church, but the same prophecy that relates how the servants and hand-maids are to receive the holy Spirit during this Gospel age, tells also that, "after these days God will pour out his Spirit upon all flesh." And since those ancient worthies lived before the outpouring of the holy Spirit, their time for receiving a measure of this blessing belongs to the future and undoubtedly the giving of the holy Spirit to them will have much to do with fixing their characters, which will already be perfect. They will be brought to greater knowledge, and having already endured testings and been proven loyal, they will have only to learn how to use their talents and powers in full conformity with the divine will.

We understand that these men would be in a die-able condition, in the sense of being mortal and liable to death; but that they would come under the condemnation of the second death is highly improbable. If any man has stood trial under conditions of ignorance and superstition, and the measurable darkness of his time—has endured temptations from the world and from the adversary, and proven faithful under those conditions—it is reasonable to suppose that he would be found perfect under the conditions of the Millennial age, which will be so much more favorable to righteousness and full obedience to God. We therefore have no reason to suppose that any of the ancient worthies will come short of eternal life.

The fact that the ancient worthies will be under the New Covenant arrangement, under the Mediatorial kingdom, not having full access to the Father until the close of the Millennial age is not an evidence of disfavor nor anything contrary to their best interests, but rather a very gracious arrangement by which any possible mistake would be covered by Christ's mediation and would not bring them under the divine sentence of the second death. We are not expecting that they will make mistakes, but if, upon their awakening, they should be at once turned over to God and God's law should operate as we understand it will, and as it did in Adam's case, so that the slightest deflection would mean death, we see their position would be much less favorable. Therefore, the Millennial age will provide abundant opportunity to come to full knowledge; and we believe the Scriptures to indicate, though they do not positively so state, that their fidelity being further tested by their service during the Millennial age, as a part of the natural seed of Abraham, in blessing the remainder of his seed and all the Gentiles who will come into that seed, will constitute them worthy of an exchange of nature and a share with the Great Company on the spirit plane.

"WHEN I SHALL TAKE AWAY THEIR SINS"

Beyond all question the Apostle applies the above words (Rom. 11:27) to the Jewish people at the conclusion of this Gospel age, after God shall have gathered the spiritual seed of Abraham out of all nations. We cannot well consider this the forgiveness or taking away of their national sin, because their national sin shall have been expiated by their punishment in the past 1800 years, as St. Paul prophetically foretold, saying, "Wrath is come upon this people to the uttermost, that all things written in the Law and the prophecies concerning them should be fulfilled."

If, then, it is not their national sin that is referred to here, what sins are these? They are the individual sins of the Jew, similar to those which are upon all humanity, the sin in which they were born: as it is written, "I was born in sin, shapen in iniquity; in sin did my mother conceive me." This inherited sin comes down, we recognize, from Father Adam and Mother Eve and is termed original sin. It is true that God made a special arrangement with the Jewish nation whereby their original sin would be considered cancelled under the sacrificial arrangements of the Mosaic or Law Covenant. But, as the Apostle points out, this never brought them life nor release from divine condemnation pronounced first against Adam. It merely extended or doubled this condemnation, as it were, because they had first the Adamic sin condemnation, and second the condemnation of their Law Covenant.

The only explanation which will fit the Apostle's words is that suggested by the Lord through the Prophet (Jer. 31:31), "This is my covenant with you when I shall take away your sins." The Apostle shows that this taking away of their sins and the instituting of the covenant with them, will be after this Gospel age, when the church, which is the body of Christ, shall have completed the sufferings of Christ and shall have entered into his glory.

The manner of the taking away of the sins of the Jews will not be the same as that of the church—instantaneous—but rather a gradual matter. Instead of Israel's being justified instantly to fellowship with God, they will be under the care and control of the great Mediator between God and men. And this great Mediator, Prophet, Priest and King will for one thousand years be engaged in the work of taking away their sins, according to this covenant which God specified through the Prophet Jeremiah. And at the conclusion of the one thousand years he will present them perfect, blameless, irreprovable to the Father. Having then accomplished the purposes of his Mediatorial kingdom work he will resign his dominion to God the Father, and Israel will thenceforth be in actual Covenant relationship with God.

As we have heretofore seen, it is the divine programme to permit all nations, peoples and kindreds of the human family to come in under this New Covenant with Israel: to come under the Mediator's blessings and Millennial kingdom; to have a share as Israelites indeed in all of the blessed opportunities for having their sins put away. And all who do not, whether Jew or Gentile, will die the second death: as it is written,

"It shall come to pass, that the soul that will not hear [obey] that Prophet, shall be destroyed from amongst the people."—Acts 3:23.

This thought is further confirmed by the statement of the Prophet Jeremiah (31:31-34), that the Lord would take away the stony heart out of their flesh, and give them a heart of flesh and renew a right spirit. It is not supposable that this would be an instantaneous work. It is a restitution work. True, sin had a small beginning in disobedience; but under its development it has effected deadiness, lovelessness of heart, degradation and selfishness of character in the whole world of mankind. It will be the work of the entire Millennial age to eradicate this stony condition of heart and restore mankind to a proper fleshly condition of heart.

SOME INTERESTING LETTERS

BELOVED BROTHER RUSSELL:—

I hasten this letter to you in the hope that it will appear in THE WATCH TOWER and stir some good brother or sister who heretofore quite overlooked the home field.

When good Brother Thomas attended the Jacksonville convention, but little more than a year ago, he stood almost alone in his community. He heard the testimony of our dear Brother Wright of Boaz, Ala., who found, after patient years, hearing ears and good, responsive hearts in his own family. Now children and their married partners, grandchildren and their friends are warm, devoted friends of the truth.

Could you have been with us during the last two days you would surely have had evidence that there is a rich ingathering in the South. Today, after little more than a year of quickened effort, at least twenty-three give good evidence of consecration, having symbolized by water baptism. Cotton-planting was forgotten (it was the very busiest season), and the rich blessing the dear Lord poured out was not to be compared to anything on earth.

I thought of the large class at Reedy, Va., mostly of the family of our beloved brother—familiarly known as "Cousin Jimmy"; of good and faithful Brother Major Grubb, Rondo, Va., whose children and grandchildren recently consecrated; of whole families North, South, East and West who just recently have made consecration. After father or mother was called beyond the vail, or stood faithful but alone for twenty years, some were rewarded in their own families.

Beloved Brother, my own heart is quickened to deeper devotion, more zealous sacrifice, more ardent love, more patient, long-suffering endurance as I see the rewards of long-deferred harvest.

Scripture texts crowd my mind—"after many days," "weeping," "bearing precious fruit," "labor not in vain in the Lord," "he that reapeth receiveth wages." How my heart burns to tell the dear brethren everywhere—"the fields are white to the harvest"! Don't overlook the dear home-folk. The Lord will not have more than 144,000, but Brother John, Sister Mary, or son, or daughter may for all eternity hold before us this joy-giving thought—"My crown came to me because you loved me enough to lead me to consecration."

Perhaps once we presented the truth smitingly at times. We have learned to present it lovingly, considerately, better understanding the infirmities of our dear ones. How necessary that all our deeds be tender, loving, as were our dear Master's!

I am most grateful to the Great Chief Reaper for this Southern trip and the wonderful harvest-gathering that is in evidence on every hand. Do all the dear friends realize that the opportunities now open will soon pass? Can we withhold our services when people read sermons and PEOPLES PULPIT as never before?

Everywhere the dear friends are surely awakening. Angels must look on in wonder at the glorious privileges accorded to men.

Thousands of prayers go up as you leave for abroad. Hundreds of warm Southern hearts earnestly pray richest blessings to the many to be refreshed of other climes and foreign tongues. Yours in his love, M. L. HERR.

BROTHER RUSSELL'S JUNE CONVENTION TOUR

Lv. Brooklyn, N. Y.	Fri.	June	17	Penn. R. R.	9:45 P. M.	Lv. Canton, O.	Wed.	June	22	Penna. R. R.	6:27 A. M.
Ar. Louisville, Ky.	Sun.	"	19	" "	10:35 A. M.	Ar. Muncie, Ind.	Wed.	"	22	Big Four	1:32 P. M.
Lv. " "	Sun.	"	19	L. & N.	9:30 P. M.	Lv. " "	Thu.	"	23	L. E. & W.	9:52 A. M.
Ar. Cincinnati, O.	Mon.	"	20	"	7:20 A. M.	Ar. Lima, O.	Thu.	"	23	"	12:40 P. M.
Lv. " "	Mon.	"	20	Big Four	9:30 P. M.	Lv. " "	Fri.	"	24	C. H. & D.	9:10 A. M.
Ar. Cleveland, O.	Tues.	"	21		6:45 A. M.	Ar. Dayton, O.	Fri.	"	24	"	11:20 A. M.
Lv. " "	Tue.	"	21	W. & L. E.	8:00 A. M.	Lv. " "	Fri.	"	24	Penna. R. R.	9:27 P. M.
Ar. Canton, O.	Tue.	"	21	"	9.38 A. M.	Ar. Chicago, Ill.	Sat.	"	25	" "	7:10 A. M.

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REACTION IN FEMALE SEMINARIES

We give liberal extracts from an article following, which confirms our recent statement that the same polished infidelity which for forty years has steadily been leavening all the male colleges and seminaries of the United States, Canada, England and Germany, and which by now has gotten possession of nearly every pulpit and Sunday school, is penetrating and saturating even common school books.

Many parents see this but forbear to protest, because of their lack of spine and their false standard of parental love. Instead of standing up for the truth and the Bible they surrender to the arrogance of Young America—male and female. They think that they love their children too much to oppose them, when really their trouble is too much self-love—"approbativeness." They fear to have their educated darlings think of them as "old fogies" and behind the times. What they need is more love for their Creator, more love for his Word and more love for their children—to give them backbone to stand up for the truth at any cost.

But alas! So blighting and stunting has been the misrepresentation of the Gospel of Christ that many dear souls, possessed of a keen faith, have so little knowledge that they cannot defend it. Yea, they know their ignorance and fear even to try.

"My people perish for lack of knowledge," says the Lord. Yet the leaders of all denominations teach them to boast. They are rich and increased in goods and have need of nothing: they know not of their poverty, blindness and nakedness. (Rev. 3:17) Ah! Thank God for the Millennial kingdom so near at hand! What would humanity do without it! Soon the half-truth of the dark ages would give way to no creed, no faith. And what direful results would follow!

AWAY FROM ANCIENT ALTARS

[Harold Bolce in "Cosmopolitan."]

"Colleges devoted to the education of women have revised the accepted estimate of life with startling consequences to ancient creeds. Throughout the ages there has been a sad procession of believers who regarded life as a burden to be borne, and endured it to the end, with sighs and tears. And the memory of their sacrifice and suffering has been revered by the thousands that follow them. In contrast with this philosophy, which has produced unnumbered martyrdoms and is still held in some circles, there has been preached a militant gospel. Life is regarded as a warfare in an arena. In the hymn that sings the spiritual triumphs of conquest when the armies of the Lord waged battle, the believer rejects a life of either resignation or ease 'while others fought to win the prize and sailed through bloody seas.'

"American educators of women are showing what they believe to be the fallacy of both these philosophies. Life, they say, is neither a burden nor a battle. It is a benediction. It is the great Fact. To live right is to live joyously. And so the thousands of young women coming out of our institutions of learning do not follow the centuries of tearful pilgrimage on the Via Dolorosa, neither do they choose the Field of Mars. They believe that martyrdom in modern times is as anachronistic as the stake, and that to regard life as gladiatorial is to miss its finest meanings.

"The significance of this interpretation of life appears when its application to current activities is studied. 'Non ministrari sed ministrare', 'not to be ministered unto, but to minister,' is the motto of Wellesley College, and this is the spirit of all the institutions pledged to the higher education of American women. The new evangels do not offer up anguished petitions to a non-resident God. Modern scholarship is, indeed, fulfilling Comte's prophecy that the God of authority would be escorted out of the affairs of man.

"President William De Witt Hyde, of Bowdoin College, who is in demand as a lecturer at many girls' colleges, teaches that as human experience develops, the divine attributes have to be translated into new terms—into terms that are in keeping with the deepening experience of the race; and that 'we know God only through man.' His teaching that a God symbolized by the outgrown experience of bygone ages is little better than no God at all, finds emphasis in the loftiest thinking among the professors in the colleges under consideration. Katharine Lee Bates, professor of English in Wellesley College, a woman of rare endowments and profound spirituality, teaches that the great foundations of Christianity 'plead for ampler walls and gates,' and that 'the heresy of youth is the outworn creed of age.'

"The old idea that the good-will of the Infinite could be secured by sacrificial offerings on the altar, or by lamentations and Te Deums, has been abandoned by the colleges. The futility of such petitionings is emphasized by Dr. Caroline Hazard, president of Wellesley, who is carrying out with distinguished efficiency the work inaugurated by Alice Freeman Palmer. In a talk recalling some of the scenes of Palestine, which she visited recently, she told of the faithful in Israel who gather at the Wall of Wailing and cry out to the God of their fathers to restore the Temple and reassemble the children of Jerusalem. 'Make speed, make speed, O Deliverer of Zion!' has been the intoned cry of these worshipers throughout the dismal centuries that have crept across the ruins of the great edifice the Preacher built, and yet, in spite of all this supplicating of the Throne of Grace, the very City of the Jews is a Moslem town! Just as it is unnecessary to go back to Sinai to find the covenants of God, so it is idle in our age to look to the skies for help. 'Each soul,' said President Hazard, 'has its Holy City, deep hidden under the accretions of every-day life.'

"President Hyde, of Bowdoin, not only tells his own students, but has sent the message out to all the students of this land, that the modern world, at least the intelligent and thoughtful portion, has outgrown the old idea that God sent his Son to earth, announcing his advent by signs and wonders; or that this Son was authorized to forgive sinners who conformed to the terms revealed; or that Jesus transmitted this miraculously tested power to his Apostles.

"From a student at Berkeley, who has also studied at Stanford University, comes the assurance that 'university women are taking a brave and enlightened stand on the subject of teaching their children and all children the vital facts about life.' She adds that the college-bred men and women of the Far West 'seem to have been swept along about equally before the irresistible non-church wave that has left some of them prostrated before crass materialism,' but that 'more and more stagger again to their feet, and move with eager steps, towards the dawn of a creedless spirituality.'

"This confirms the teaching of Doctor Brown, of Stanford University, that ' hard and fast theories have been going down before the majesty of fact.' He even goes so far as to say that what Tom Paine and Robert G. Ingersoll taught, as deathblows to faith, is now proclaimed as truth by Christian scholarship.

"But the new gospel has come without bitterness, with humanity as its shrine, and the aspirations of the race its litanies. 'The contemporary kingdom of love,' said one of the lecturers at Wellesley, 'is the only way over which we may pass to the eternal kingdom of love.'

"Not blind petitioning, but active faith and action illumine the new creed. 'We still have our dragons,' said Miss Hazard. 'Perseus and St. George have not exterminated them all. The world is waiting for Andromeda, and still more for the active Dorcas. Under Syrian skies, or in a Western World, the call is the same—a call to service, to high living, to 'wage war on the powers of evil.' And in the litanies which this president and poet has written, self-indulgence, evasion, and fear are enumerated as the dragons every human spirit has to fight.

"So far as the outlook of American students is concerned, 'the eternal city of the skies,' fabled in Christian legend, lies in ruins under the feet of modern scholarship. But the education of young women, President M. Carey Thomas, of Bryn Mawr, points out, is giving us a 'new heaven and a new earth.' These young women are going out of the colleges not to destroy, but to fulfil. They are taught that Jesus of Nazareth 'never mentioned religion,' that 'it was farthest from his thought'; and that 'life' was the sublime text of his ministry.

"Dr. George A. Gordon, of Boston, who is popular as a lecturer at Wellesley, teaches that 'we lament the loss of belief in angels and seek to revive the doctrine of familiar spirits: we speak of the pathos of these vanished faiths,' but there is infinite gain to man in 'the grandeur of this abolition of all intermediaries'; and President Hazard sets forth that it must always be one of the glories of woman 'that truth can appeal in a direct and concrete form to her mind.'

"The young college women are not dreamers, save as they are inspired by the vision of a new society saved by service. They are carrying what they believe to be the true spirit of Christ and Christmas throughout the year. Though all the recorded miracles may be regarded as folk-lore, and though the Manger itself may be no more than a sacred myth, life remains beautiful and divine, and the call to re-create the spirit of the home and to serve humanity is regarded as a commission from the 'King of kings reigning in the heart of the race.' They indeed constitute an army—an undenominational army—but their banners are unseen. Instead of breaking windows, they are mending hearts. They believe in the integrity of law, and so scout the notion that any sea was ever rolled back by a wand. They believe that in all ages, wherever the Spirit of God has triumphed on earth, dominion has been asserted through the thought of man. And that divine presence, the colleges teach and the activities of college girls give evidence, is as potent today on earth as it ever was in ancient times.

"This, in substance, is the significance of the repudiation by the colleges of what they regard as crude and narrowing theology. The young women do not cringe at the Throne of Grace. To cry out in despair on bended knees is regarded not as an evidence of religious advance, but an expression of timidity and fear. The laws of the spirit are logical and fixed. The electrician does not cross himself before the dynamo. The chemist does not deal in burnt offerings to give divine quickening to the elements."

BEGOTTEN OF GOD—HE CANNOT SIN

"He that is begotten of God sinneth not, for his seed remaineth in him and he cannot sin."—1 Jno. 3:9.

As in human nature there is an earthly begetting and an earthly birth, so, the Scriptures inform us, the Lord purposes during this Gospel age to develop creatures of a new nature. These are spoken of as first begotten of the holy Spirit, at the time of their consecration, and subsequently developed and ultimately "born from the dead" as "members of the body of Christ" —sharers "in his resurrection," "the first resurrection," the chief resurrection.

The begetting power the Scriptures declare to be the Word of truth. Through this Word God operates in us first of all, and if we respond to the drawing we shall be brought into relationship with Christ through faith, recognizing him as the Sin-Bearer, as the Great Advocate who is willing to appropriate a share of his merit to us and thus to justify us from Adamic sin and the imperfections of the flesh, which we no longer approve. The Word of God has convinced us that all unrighteousness is sin, and we, having reached that place where we desire to be in accord with God and with righteousness, are informed through his Word that they who would become fully his in the present time, and receive his invitation to become members of the body of Christ, to join with our Lord in the laying down of earthly life, may "present their bodies living sacrifices, holy and acceptable to God, their reasonable service."

When we do this, our Lord Jesus, as Advocate, imputes his merit to us, and we are accepted of the Father, during this "acceptable time of the Lord"—this Gospel age, while the full number of the "elect" are being chosen. The Father's acceptance is indicated by the impartation of the holy Spirit, and we are "begotten [this text improperly translates it 'born'] of God." The word for "born" and "begotten," being the same (gennao) in the Greek, the context must indicate which should be used. In the present case it should be the word "begotten," because the new creature is at this time but an embryo; it has not a new body; it has merely a new mind, a new will, a new disposition, which has been engendered by the Spirit of truth and accepted of the Father as a begetting to the spirit nature.

Everything connected with this new creature is pure and sinless; it has none of the Adamic condemnation nor imperfection. It never had. It cannot agree to sin because it is out

of harmony with sin. The desire for sin which might still lurk in the fallen members of our body, would be called, as the Apostle terms it, "the motions of sin in the flesh," or the struggles of the flesh. The flesh is reckoned dead, but is not actually dead—merely "dying daily." The new creature thus contending against the flesh and mortifying the flesh, makes progress in proportion to its energy and success in this direction.

"HIS SEED REMAINETH IN HIM AND HE CANNOT SIN"

If this new will, this new mind, that God has accepted and recognized as a new creature, should ever, knowingly, intentionally, approve of sin and connive at sin, this would prove that the Spirit of the Lord, the new mind, is gone, because it is merely the new will, the new disposition, at the present time that represents this new creature. It is not the flesh; it is not the gray matter of the brain; it is the will which controls the brain and seeks to regulate the thoughts and intentions of the heart, and, so far as possible, all the actions of the daily life. The new will is the new creature in the most emphatic sense. If, then, the will has ceased to be in harmony with God's will, it has perished as a new will and is merely the old will revived. This would indicate that the seed of truth, the seed of this power of God, has died in the individual; for as long as "his seed remaineth in him he cannot sin." He cannot intentionally and knowingly approve sin or practice sin.

The new will might at times be entrapped, because the will is very particularly identified with the body, with the human brain, and therefore with all the affairs of life. At such times it might become thoughtless respecting its obligations and the propriety of its course, and so the new creature might be overtaken in a fault; but it could not be a new creature and yet have a will or intention to do that which is evil—contrary to righteousness and to the divine will and intention.

"If we say that we have no sin, we deceive ourselves and the truth is not in us." (1 John 1:8) How shall we harmonize this text with the preceding one is a question that comes up? The Apostle is not here saying that our flesh sins and that we do not sin. Nor do we understand him to be saying, "If any man says that his flesh does not sin he is a liar," but we understand him to be saying, "If we [new creatures] say that we have no sin, the truth is not in us." He is thus saying that we, new creatures, are responsible for sin. We understand the solution of this to be found in the difference between the will or intention of the new creature, and the ability of the new creature. The new creature never wilfully sins, never intentionally does wrong, but may be ensnared through the evil propensities of its fallen body of flesh.

This earthly body is reckoned dead and God has nothing to do with it. God does not judge nor deal with dead things; "ye are dead," so far as the flesh is concerned. Hence God is not judging the body; he is not noting what your body did, what you as a human being did, because you no longer exist as a human being, from the divine standpoint or records. Your whole standing with God is as a new creature; but you have a responsibility for your body, your tongue, your hands, your feet, and all that these do. As a steward over these it is for you, as a new creature, to do the best with them that you can, and you are responsible for them.

To illustrate: If a man owns a dog and knows the dog has a bad temper and will bark and bite and annoy the neighbors, it is his duty to muzzle the dog or chain it. If the dog gets loose at any time and bites somebody, the dog will not be sued in court, because the dog has no responsibility in the matter, but the suit will be brought against the owner of the dog. He is the one that is held responsible for what the dog does.

So in the divine court, we as new creatures are held responsible for our body—for what our hands do, for what our feet do, and for what our tongues do. If, therefore, the body sins, the new creature is charged with that sin, whatever it may be—whether it be a grievous sin or a less sin; and when we say, "if the body sins," we are merely putting it in an accommodated form, because we know that in the flesh there is no perfection; that there is not a new creature who has a body that is perfect and that can keep the law of God absolutely.

"FORGIVE US OUR TRESPASSES AS WE FORGIVE THOSE WHO TRESPASS AGAINST US"

Thus we see that every new creature is charged with the defects of his mortal flesh. These, in the Scriptures, are called "trespasses," and in the Lord's Prayer we are instructed what we should do with respect to these trespasses. When we pray, "Forgive us our trespasses as we forgive those that trespass against us," we are not referring to Adamic sin, which God does not forgive, but which is atoned for by the merit of Christ, imputed to us. When we speak here of "trespasses" we are referring to those sins which we as new creatures commit unintentionally, against the divine plan or law because entrapped or ensnared by our infirmities or by the surrounding conditions and temptations of life. These might overcome the new creature and swerve him from his course, just as the bringing of a magnet into the vicinity of a compass might cause the needle of the compass temporarily to deviate; this would not mean that the compass has been spoiled, nor that it is a bad compass because temporarily it has been turned from its proper course; and so with us. The new mind, the new will, is in harmony with God and anything which might distract it in any degree would be merely a temporary matter and would not necessarily mean our inperfection as new creatures. In the case of the compass, if the opposing magnet were removed, the needle of the compass would immediately revert to the North; and so with us, if the overpowering temptation were out of the way, our hearts, as new creatures, would at once revert to loyalty to God. This illustration, of course, is not a perfect one because the compass has no intelligence, no will, no power to improve itself nor to add to its resistance of outside influences.

These trespasses, as we bring them to the throne of grace, would not be forgiven unless we had an Advocate, and then our Advocate could do nothing for us except as he had merit at his command that he could appropriate on our behalf, because God is dealing on lines of strict and absolute justice. Hence when we come to the throne of heavenly grace the basis of our faith and confidence should be that we have a great High Priest who has entered for us into the "Most Holy"; that this Great One is our Advocate with God, and that the basis of his effective advocacy is the merit of his sacrifice—that he has the wherewithal to satisfy Justice on behalf of all of those imperfections that are ours unwittingly, unintentionally.

God might have arranged that the merit of Christ's sacrifice should not only cover or be effective for "all those sins that are past through the forbearance of God" at the time of our acceptance as new creatures, but should also be applied for all further imperfections of the flesh to the very end of our lives. But he did not make such an arrangement and evidently he purported this that it might be to our advantage, so that when we trespass we might have the humiliating experience of being forced to come "to the throne of grace to obtain mercy and find help for every time of need." Whoever has had any experience as a child of God in coming to the throne of grace has, doubtless, to some extent, had this very humiliation.

If, for instance, the new creature found that he was overtaken in the same fault a second time, it would produce special humiliation, and every additional humiliation should make that new creature more and more earnest in his endeavors that this particular lesson should be well learned—that never again need he make application along the same line to the Lord for forgiveness. Thus we see in this arrangement of the Lord a great blessing—a blessing in that it will keep us humble and also keep us continually coming to the throne of grace and cognizant of the fact that we are imperfect according to the flesh; keep us looking at the standard which God has set, to see to what extent we are still imperfect; and will lead us to watch ourselves daily that we may grow as new creatures. In harmony with this the Apostle Paul, addressing new creatures, says: "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous."

We must understand the Apostle here to mean that if any man sin because of his not having a perfect body, if he sin because of the imperfection of the flesh and surrounding temptations, but who as a new creature desires to do God's will, let him "come boldly to the throne of Heavenly grace." Let him have courage to come. Let him not delay to come. As a matter of fact, however, we know that many do delay to come to the throne of grace; they feel ashamed to go to the Heavenly Father to acknowledge that they made another failure; and thus hindered by their shame, or by their pride, or by discouragement, they are in great danger, because the longer they remain away the more serious will their condition become, the colder will be their heart and the more numerous will be the spots upon their "robe of righteousness."

GREAT COMPANY MUST WASH THEIR ROBES AND MAKE THEM WHITE

And so it is that those who are most fervent in spirit and most fully in accord with the Lord are very careful that not even a single spot shall soil their robe of righteousness; but if a spot should appear they hasten at once to have it cleansed with the blood of Christ; while others who take a different course grow gradually more and more careless until their robe becomes very much spotted and the cloud between them and the Lord becomes darker and darker, and they may perhaps be engulfed in worldliness, and eventually incur the penalty of the second death. Even in the case of those with whom it does not eventuate so seriously, we see the picture given us in the Scriptures of how deplorable is their condition; that they will not be

accounted worthy to be of the "little flock"; they will not be accounted worthy to be of the royal priesthood; they must suffer many stripes; and the very highest position possible for them to attain is a place in the antitypical Levite company, the "great company," servants of the royal priesthood.

This picture is given us, we remember, in Revelation 7th chapter, where the "great company" is shown as washing their robes and making them white in the blood of the Lamb. There would be no need of washing the entire robe unless the entire robe were spotted. Those who keep their garments unspotted from the world by noting every spot which might appear, and go to the throne of grace immediately that they as new creatures may "walk in white"—these are the ones who are pleasing in the Lord's sight. It is to this class that we all wish to belong.

WHEN THE NEW CREATURE CEASES TO EXIST

It might be asked at this time how does Christ act as Advocate for the sins of the new creature and apply his merit for their sins? We answer that all the sins that are charged to the new creature are the earthly weaknesses and imperfections and Christ's merit is all of an earthly kind. He has nothing to give away of a heavenly kind. The sacrifice he made was an earthly sacrifice, the merit of which has been imputed to those who come to the Father through him; so it is merely for the earthly sins, and the unwilling sins, so far as the new creature is concerned, that his merit is applied.

If the new creature is unfaithful in the sense of agreeing to sin then the new creature ceases to be—there is no new creature there. But the new creature might be asleep and might be entrapped in that way; as for example: There might be a servant who is at heart loyal to his master in that he would not wish to connive with robbers that they might enter the house; but if that servant were careless with respect to the locks on the doors and a thief should break in through that carelessness, he is unfaithful, and is a transgressor to that extent. But if he had connived with the marauders and robbers and had opened the door to let them in, he would be no longer a servant; he would be no longer a member of that household, but an enemy. He would be a robber himself.

So if we as new creatures connive at sin and make provision for the flesh and watch for opportunities to get into relationship with sinful things, the new creature in that case has ceased to be a new creature. He is an old creature, merely masquerading, and there would be no further hope for such a one. He has passed beyond hope. But if he has been careless and the robbers (we speak of these sinful propensities as robbers) have insidiously engaged him in conversation, and one is enticing him to hold open the door for conversation, while another goes around in some other way and thus breaks in, he is responsible to the extent that he had communed at all with any of these influences. He has no right to have anything whatever to do with sin. He has no right to have any fellowship with sinful things. He should have nothing to do with the unfruitful works of darkness, nor be in harmony with them in any sense of the word, but should turn from them as from an enemy. We have no right to have any fellowship or sympathy with that which the master of the house has prohibited. The Master of our house is Christ the Lord, and his will and his rule are to be respected, not only in the outward letter, of apparently trying to keep the house secure, but to the full extent of resisting and treating as enemies everything that is not in accord with him. The more firmly we get this thought fixed in our minds the greater will be the power that we shall find supporting our new wills in this resistance of sin.

"MY SOUL, BE ON THY GUARD"

According to the Scriptures, as well as according to our own experience and that of many others of which we have knowledge, all sin which comes in upon a new creature, comes very insidiously and generally in some soft way. An outward attack, like throwing stones, is never made. One would shut the door promptly against such at attack; but it is the smooth-spoken sins, the smooth-tongued sins, that come in, the sins that appear to be right. Going back to the illustration of the dog: It is when we feel that there is some provocation for letting down the chain, so that the dog can do some good with his teeth —that there is somebody that ought to be bitten—that is the time when we throw ourselves open to danger. We are slow to learn to fully appreciate the fact that the dog is not to bite anybody; he is not to bite the friends of the family, nor the enemies of the family. He is to be kept chained all the time. Then, as to how much the dog may bark: You can readily see what that would mean. That is evil speaking. If the dog keeps on barking he will annoy not only the family, but also the neighbors and friends and even the enemies. The new creature has no right to allow this. His tongue may speak that which is good and that only. This is an absolute command: "Speak evil of no man"—not only of no man in the church, but of no man outside of the church; and in this case, the man includes the woman.

We might ask if our Lord Jesus, when he ascended up on high, "there to appear in the presence of God for us," applied the whole of his merit; and if so, what has he now to apply for these daily trespasses that we unwittingly and unwillingly commit and on account of which we are bidden to come with courage to the throne of Heavenly grace and remember that we have an Advocate? We answer that our Lord, when he died, gave into the Father's hands the entire merit of his earthly life, but he did not apply it to any specific use or purpose. He merely said, "Into thy hands I commit my spirit"—my all is given up to the Father. When he ascended up on high all those earthly life-rights were in the Father's hands, were in bank, so to speak. But it is one thing to have something in bank and another thing to appropriate money to others. Our Lord deposited his merit in the heavenly bank, so to speak, and it was there for him when he ascended up on high to make appropriation of it.

What appropriation did he make? He did not appropriate his entire merit to one individual and as soon as that individual was through using it, appropriate the whole to another individual; but all this merit of his, in every particular and in the widest scope it could possibly cover, was left in the hands of God, and he did not appropriate it all at one time, but merely drew against it. As we would say if we were speaking financially; he drew many drafts against that deposit; he imputed a share of that merit to each one who would believe in him and turn from sin and make a consecration such as he has made, and would seek to walk in his steps to the end of the journey.

So, then, our Lord's merit was not merely for believers living at the time of his death, but for us who are now living and for all consecrated believers of the obedient class, and for all of their interests. But while it was all put into God's hands for that purpose and left there as security for all that class, nevertheless it went out or was individually applied as each one needed it. At that time there was only a small number of disciples, about five hundred brethren and the merit, or imputation of merit, to cover their Adamic sin and render them acceptable as sacrifices, was granted instantaneously, and as a result the holy Spirit came upon all those in that waiting attitude at Pentecost. The Lord has since been appropriating his merit to all those who come to the Father by him; this merit is applied to no others, and it flows from that same source and fountain of grace. It is not only sufficient to apply for all the sins, imperfections and blemishes of the past, but is sufficient for all the imperfections and blemishes as long as we remain in the flesh, because it has not been given wholly at any time, but remains as a continual fountain of supply, from which we may daily draw.

WHAT THE CHURCH SHARES WITH CHRIST

Briefly summed up, the church is called, by special invitation, to a "high calling"; a high station—now to suffer with Christ, that she may in due time reign with him. This suffering with Christ is not suffering for sin we may commit, for he never suffered in any such sense. If we suffer with him, our suffering must be along the line of experiencing injustice and in laying down our lives in the service of righteousness. His sufferings were sacrificial sufferings, hence if we share in his sufferings, our sufferings must be sacrificial.

We share with him in the begetting of the holy Spirit and we share with him in his resurrection, if, as the Apostle says, we are faithful in suffering with him, faithful in the matter of participating in his death; for, "if we be dead with him, we shall also live with him: if we suffer with him, we shall also reign with him."

Looking at the matter from the standpoint of the Scriptures we shall see that they sometimes speak of Christ and the church under the figure of one great Priest, Jesus the Head and the church his body, his consecrated self-sacrificing members, and the "great company," the antitypical house of Levi, the servants of the Priest. Sometimes the Scriptures speak of us as the under-priesthood, and Christ Jesus as representing the Head of this priesthood. In all these figures the thought is that in some sense we share with our Lord in his work. As the Apostle expresses it, "we are one loaf," all members or participants in that one loaf. The breaking of that one loaf, which

was accomplished in our Lord Jesus primarily, is continuing in those who are accepted as members of him, continuing in those who keep their hearts with all diligence.

In the matter of sin atonement, "we were children of wrath even as others," and therefore we had nothing wherewith we could procure the redemption either of ourselves or of anybody else. Hence we were wholly dependent upon God's provision in Christ Jesus our Lord, "who gave himself a ransom for all" —a ransom-price. We, therefore, have none of this ransom merit in us; but when he gives us a share of this, or imputes it to us, and then, by virtue of our consecration and his becoming our Advocate, the Father receives us as members of his body, we thus become members of the Ransomer, because his work of ransoming is not completed. He has indeed given the ransom-price, but he has not yet applied this price for all. We had nothing whatever to do with the matter at the time the price was laid down, but we become identified with him before that price is applied to the world. We have, therefore, that much share in the ransoming-work, because the word "ransom" takes the thought not only of the work that Jesus did in the past, but also of the whole procedure down to the very end of the Millennial age. To ransom means not only to purchase, but to receive or to recover the thing that is purchased. We have nothing to do with the payment of the price that secures the ransom, but we have something to do—and are counted in with him—in the work of recovering that which was bought with his merit.

It will take all of the Millennial age to recover mankind in the full sense of the word, to ransom them or to bring them back; as we read, "I will ransom them from the power of the grave." The ransom-price for that purpose was paid nearly 1,900 years ago, but they are not yet ransomed from the grave and will not be until the awakening in the Millennium. Then, as they gradually come out of sin and death conditions, the full intent and purpose of that ransoming will be in progress of accomplishment, and since the church is to be associated therefore the church, in that sense of the word, will be identified with the ransoming work, or the work of deliverance.

As represented in the "sin-offering," the merit originally proceeded from the great High Priest, who is Jesus, and that merit is conferred upon the church, his body, not apart from himself, but as members of himself. He does not treat us as separate from himself. He is simply adding to himself these members, and as soon as we become justified through his merit and accepted of the Father as members of his body, we are members of the great High Priest who has a great work to do; and when the merit that has been imputed to us, and to every spirit-begotten member of the household of faith, shall be available for disposal the second time, all the members of his Body will have participation in the application of his sacrifice, in the sprinkling of the New Covenant.

Our Lord's present invitation is to drink with him his "cup," to partake of it. This is the blood of the New Covenant, his blood, "shed for many for the remission of sins," of which we are all to drink, and it takes the entire Gospel age to find the proper number of those who are thus invited in harmony with the Father's plan, and who are willing to drink of this cup, to be baptized into his death.

THE HEAVEN-PROVIDED BREAD

MATTHEW 14:13-21; 15:29-39.—MAY 29

GOLDEN TEXT:—"*I am the bread of life.*"—John 6:35.

The Gospels give us two distinctly different miracles of feeding the multitude in the wilderness places. On one occasion the number fed was five thousand and in the other four thousand. In the one case it was a lad who provided five small barley cakes and two fishes; in the other the disciples themselves had seven loaves and a few fishes. In one instance twelve baskets full of fragments were gathered after the repast; in the other seven baskets full. St. Matthew's Gospel records both of the miracles. In each instance there was a seeming necessity for the miracle, and the necessity prompted our Lord's compassion and the use of the divine power. It will be noticed that in these instances the Master used for the benefit of others the special powers communicated to him at the time of his baptism through the descent of the holy Spirit; but we recall that Jesus refused to use this same power selfishly for his own comfort, even when he hungered after having spent forty days in the wilderness at the outstart of his work, studying the Scriptures to know the mind of the Lord, how he should suffer and become the Mediator of the New Covenant.

Not all, even of those who associated with our Lord, understood, appreciated, believed in his wonderful miracles. Where there is a desire to disbelieve there is also a possibility. Indeed, the Scriptures are evidently quite true in their assurances that faith is a difficult matter at the present time; and that for this very reason it is specially appreciated of the Lord in those who profess to be his followers. The Scriptures intimate that faith is a gift of God, while at the same time it is a matter of our own exercise. It is for God to set forth the facts and bring them to our attention. It is for us to be able to appreciate those facts and to exercise the corresponding faith. As the Scriptures declare, "All men have not faith"; "Without faith it is not possible to please God."

God has not made faith equally possible to all, in that he has not given mankind the same opportunities for exercising faith by not giving all the same degree of knowledge upon which to base faith. And even amongst those who have the necessary knowledge, faith must depend considerably upon the structure of the brain. Some people have scarcely anything of faith; others with a different structure of brain, are inclined to believe too much—to be credulous and easily hoaxed.

While God declares that none can be of his church now being called unless they have faith, including the necessary knowledge as a basis for it, yet he does not say that those who have not the knowledge and have not the faith, will on that account, be turned over to demons for eternal torture. On the contrary such already suffer a measure of deprivation of joy and of blessing. Failure on their part to exercise faith should not bring upon them any additional disadvantages. God has decreed that faith shall "come by hearing and hearing by the Word of God"; that none can believe except they hear, and that none but the believing will have part in the church's salvation now being effected. But he has equally decreed and arranged for the great mass of mankind who have never had the sufficiency of knowledge and of faith, that all may yet come to a salvable condition. Indeed, God has specially made the way of faith in this age a "narrow" one, that thereby he may select a very special class. But these selected or elected ones, as the Scriptures show, are to be the royal priests of the next age, who will enlighten and instruct all the families of the earth. Then "all the blind eyes shall be opened and the deaf ears shall be unstopped." (Isa. 35:5) Then everything in the divine arrangement connected with mankind will be openly revealed, plain to be understood; as the Scriptures say of that time—then the way-faring man, though simple, need not err as respects the way of righteousness. Let us, however, rejoice if we are amongst the blessed, the favored ones of the present time to whom the things of God are not obscure—of those whose hearts are so in tune with the Infinite One that the things of faith revealed to us in the Scriptures do not seem unreasonable.

Approached from the Bible standpoint, these miracles are most rational, but not from any other standpoint. The power of God, which produces, in the recently discovered "miracle-wheat," as much as two hundred and fifty grains from one kernel, is surely sufficient to produce many times as much if the necessity occurred. Are we not surrounded by miracles continually? Out of the same ground and growing side by side we get blue, red, white, yellow and purple flowers from seeds which we could not tell apart; similarly with animal life—the oats which constitute the breakfast of so many humans, help to produce human heads and faces and hands and feet, hair and nails for black and white and yellow races. Similar oats fed to horses, mules and donkeys sustain very different organisms of very different shapes and qualities. The same oats fed to birds and chickens produce feathers, claws, etc. Are not these miracles which we do not understand?

If the wisest and most skillful man in the world cannot produce a flea nor the very smallest germinating grain, how great must be the Creator who formed all things and who gave to man all that he possesses! How can we limit the powers of such a Creator when once we have recognized him? He that made the eyes, can he not see? He that made the arm, has he no strength? He that made the human brain and stamped it what it is, has he not infinitely greater wisdom and power? This, then, is the lesson to us of the loaves and fishes.

It is the lesson of divine power; a lesson also that Jesus of Nazareth was the Son of God, through whom that divine power was exercised. This lesson leads us onward to the thought that this same Jesus is appointed of the Father to be the Savior of the World. Thus far merely the church, the elect, his bride, has been selected, along lines of faith. Shortly the new dispensation will usher in the reign of knowledge and glorious opportunities for the opening of the eyes of all to see, to know, to appreciate, things divine and to come, if they will, into the condition in which they may enjoy "the gift of God, eternal life, through Jesus Christ our Lord."

ST. PETER CRIED "LORD, SAVE ME"

MATTHEW 14:22-36.—JUNE 5.

GOLDEN TEXT:—*"Then they that were in the ship came and worshiped him, saying, Of a truth thou art the Son of God."*

Respecting its heroes the Bible, unlike any other religious book, tells the naked truth. Today's study emphasizes both the strength and the weakness of St. Peter's natural disposition. We identify the character here pictured as the same which was displayed on other occasions—noble and courageous, but rather forward and boastful. Not a single weakness of any of the Bible characters seems to be smoothed down or cut away in the narrative. It was this same St. Peter who, after hearing Jesus tell of his approaching death, took the Master to task for it, upbraiding him for speaking after this manner and assuring him that he did not tell the truth, and that the disciple knew more than his Master; that the latter was either ignorant or else wilfully misrepresenting the future. No wonder the Master rebuked him, as in this matter being an adversary.

The same courageous man afterward drew his sword and smote the servant of the High Priest in his Master's defense. Yet with all this it was only a few hours later when he denied him entirely with oaths and cursing. Nevertheless, the Master loved him; with his peculiar combination of weakness and strength he had, withal, a noble, faithful heart, even while he boastfully declared, "Though all men forsake thee, yet will not I." Our study shows us St. Peter with the other disciples in a fishing-boat on a boisterous sea. Jesus had declined to go with them in the boat, withdrawing himself to the mountain for a season of prayer. The boat had not yet reached her destination, when the disciples saw the Master walking upon the water and drawing near. At first they were all affrighted; then reassurance came from his word, and finally St. Peter asked the Lord's permission that he might walk to him on the water. This permission was granted, and we cannot doubt that, had the Apostle maintained his faith, he would have reached the Lord in safety, for the same power that had exercised itself in him and in the other disciples for the healing of sick and the casting out of demons was absolutely able to keep him from sinking into the water.

"O THOU OF LITTLE FAITH"

But while St. Peter's faith was stronger than that of the others and stronger than ours today; in that he even attempted to walk on the water, nevertheless it was not strong enough. As his eye caught a glimpse of the boisterousness of the sea his faith began to fail and he began to sink. The Master, however, caught him, saying, "O thou of little faith, wherefore didst thou doubt"! The lesson of the occasion being ended, the wind ceased. All the disciples then offered the Lord their worship, realizing afresh that he was the Son of God in power; that even the winds and the waves obeyed him.

"A hand that is not ours upstays our steps,
A voice that is not ours commands the waves;
Commands the waves, and whispers in our ear,
O, thou of little faith, why didst thou doubt?"

All are sinners. "There is none righteous; no, not one." Some do not realize the extent of their imperfections. Nevertheless it is safe to say that all sane people recognize themselves as imperfect and hence as unworthy the recognition of the great Creator. They cannot commend themselves to him as being worthy of his favor and life eternal. It is when this conviction of unworthiness becomes deep-seated; when the realization is keen that "the wage of sin is death," that the heart is most likely to realize the value of life eternal and to cry unto the Lord for deliverance from darkness, from sin's bondage and from its death sentence. To all such the Savior stands ready to lend a helping hand, as in St. Peter's case. He will not reproach such for their sins if they have repented of them and turned to righteousness. Rather, he will say, "Why did you not come sooner? I was quite willing to aid you as soon as you cried."

THREATS OF TORTURE FAILED TO CONVERT THE WORLD

Our forefathers used to think that they should picture before the sinner's mind an everlasting torture at the hands of devils. It seemed to them that such pictures would be more successful in drawing men from sin to righteousness than the Scripture penalty which declares that the wages of sin is death, "everlasting destruction." (2 Thess. 1:9) But they overdid the matter. Their message failed to convert the world. It merely tortured the saintly, the loving, the Godlike. Men reasoned that there was probably some mistake about it, as it is contrary to all human experiences that life could persist in such untellable torture. Now, however, with the aid of the modern Bible, superior translations, marginal references, etc., the people of God are learning more and more that God's Word is true and that it should not be twisted—that when it says death it does not mean life in torture.

Indeed, some have told us that to their minds the utter blotting out of existence which God has ordained to be the fate of those who refuse his every opportunity and offer of salvation is more of a terror to them than life in any condition would be. One reason that it has greater terrors undoubtedly is that it is more rational, and thinking people can and do receive it more earnestly and give it more weight. It is from everlasting destruction that the Savior stands ready to deliver every member of Adam's race from the death penalty—from the tomb and all the imperfections of mind and body which are parts of death. Jesus' death at Calvary was of sufficient value to cancel the sins of the first man and of all those who share the death penalty with him. Without Christ's death there would be no resurrection, no future life.

A little while and the faithful ones shall come forth in the "first resurrection" to be Christ's joint-heirs. Then will come the general uplift of mankind, including the awakening of those of the whole world from the sleep of death. Our Lord's help of Peter corresponds to that greater help of the whole world. It also illustrates how those who have already become the children of God would be in danger of sinning again, were it not for our Lord's helping hand.

SOME INTERESTING QUESTIONS

THE RANSOM WORK

Question.—Were the physical sufferings of our Lord Jesus requisite to the ransoming of humanity?

The ransom, or corresponding price which our Lord Jesus gave, consisted in his being the perfect man with all the rights of Adam and in these being surrendered or given up to death regardless of whether his death would be an easy or a painful one. The Scriptures say that "it pleased the Father to bruise him," not indicating by this, however, that our Heavenly Father took pleasure in the sufferings of his Son, but that this was his pleasure so far as his plan of salvation, etc., were concerned. He put severe tests upon this one who would be the Redeemer of mankind, not only to develop him as the beginning of a new creation (Heb. 2:10) and to prove his character, but also to manifest to us and to angels and to all creatures the wonderful obedience of the Lord Jesus and his worthiness of the high exaltation to the divine nature and all the glorious offices to be accorded him. Hence the Father provided that he must be "led as a lamb to the slaughter," and he also provided, in the Jewish law, that the extreme curse of that Law should be a death penalty on the tree. "Cursed is every one that hangeth on a tree."

These provisions, we understand, were not of divine necessity, but of divine wisdom and expediency. It was necessary that Christ should suffer that he might enter into his glory—before he could be the qualified High Priest, and ultimately accomplish the work of Mediator between God and the world of mankind; hence his sufferings were permitted for the testing, the proving of himself. And so with the sufferings that come to the Body of Christ, the church. They are for our own development. The Father deals with us as with sons. He lovingly chastises and corrects us that he may thereby fit and prepare us and demonstrate our worthiness of the glorious reward which he has arranged for us with our Lord, and under him.

We get the right view of the entire matter, we believe, when we see that the death of Jesus was not the ransom; that it did not accomplish the ransom-work, but simply furnished the ransom-price; and that the ransoming with that price is a matter that is done in the "Most Holy"—in heaven. To explain: He ascended up on high, having to his credit the price or value sufficient to ransom the whole world, but none of it yet applied for any one. He has appropriated the merit of that ransom-price to the church, imputing this merit to them during this Gospel age, to cover their Adamic sins and to make good, to compensate for, the imperfection of their mortal bodies, thus enabling them to present sacrifices which God can and will accept through the merit of their Advocate.

But that ransom-price, so far as the world is concerned, is still in reservation and will be given on behalf of them, as represented by the "sprinkling of the blood" at the end of the Day of Atonement, shortly now, in the beginning of the Millennial age, to seal the New Covenant and to put into operation all the glorious provisions which God has made for the world.

We believe it to be a very important matter to keep distinctly separate the work which Jesus did and the value of that

in God's sight as an asset, something to his credit on the heavenly account and something which he now applies to us, and by and by will give in perpetuity to mankind as their ransom-price.

OUTWARD POLISH VS. INWARD GRACE

Question.—What constitutes the difference between the outward polish and politeness of some natural men and that polish and politeness which properly belongs to the new creature, developed in the fruits and graces of the holy Spirit?

Answer.—The qualities of meekness, gentleness, patience, etc., are qualities that belonged to the first man when he was created in the image and likeness of God. They are, therefore, human qualities that may be cultivated to a certain extent by any human being, and should be striven for by all. But, as a matter of fact, as a result of the fall, selfishness and general meanness have depraved the appetites and ways of all mankind to so great an extent that, as the Scriptures say, there is none righteous, perfect, no, not one; "from the crown of the head to the sole of the foot," all are imperfect. Hence no natural man would have these glorious traits of character largely and fully developed, though there certainly is a difference between the development of some and that of others.

We see, however, that aside from these natural graces, some worldly people have assumed something of the various graces of the Spirit. In their business methods they attempt to be gentle, and properly so. It is considered a part of the proper conduct of colleges, and especially ladies' seminaries, to instruct the young in politeness, in what to say and what not to say; in how to say things and how not to say things; and all of this brings an outward smoothness to these persons in their general deportment. In such cases, however, the smoothness is cultivated because of the idea that this constitutes "good breeding"; that this is what any lady or gentleman should do or say; and thus it may be a mere veneer, not really affecting the sentiments of the heart. The person may be outwardly very calm and smooth and pleasant, and yet at heart feel very sour and envious and mean.

Those who are merely outward observers might not be able to ascertain whether that man or woman were actuated by the proper spirit or not. They might not be able to know whether these changes were the "fruits of the spirit" or fruits of good education, but anyone knowing well the private life of such persons would be sure to ascertain the facts, because, as the old expression has it, "Murder will out"; and these persons, while they might preserve a smooth outward demeanor, would occasionally, in private at least, demonstrate that they were not in sympathy with the outward demeanor, but that it was merely a veneer, and to that extent hypocrisy. Perhaps a measure of hypocrisy in that sense would be advisable for some people; it might be better for them to put on a little veneer if they cannot have the genuine article; better that they should appear smooth rather than appear rough; it would at least help the world along a little for them to be as smooth as they are able in their general dealings.

The merchant who, after pulling down large stocks of goods and telling a customer that it is no trouble at all to show goods, that he is just pleased at having the opportunity to do so, and that there is no obligation whatever in the matter, and showing the very essence of politeness, but who, after the lady is gone out of the store, stamps his foot and complains, announces thus to all in his company, that his politeness is merely assumed as a necessity in the business. He does this either for his own sake, if he is the proprietor of the store, or for the sake of his situation, if he is an employee.

With the Christian these graces are developed from within. Whatever he may have been naturally, smooth or rough, the new creature cultivates and approves these graces in the heart, and they reach from the heart all the way to the surface. It is the new mind that is regulating the new creature, and the new creature, instead of having smoothness merely on the outside, has it running clear through the grain from the very core.

This new creature that is thus developing may not at all times have as smooth an outward exterior as some of the old creatures who have the veneer for the sake of money or for other reasons. They may have worse natural dispositions; they may have naturally less patience, or less sympathy, or may be moved by such honesty as would lead them to avoid saying anything different from what they would feel, anything different from what would be their sentiments; and their sentiments, not having yet reached the right point, sometimes impel them to say the wrong thing. These, of course, should learn to govern the outward man even before all their sentiments have come into fullest sympathy with the Spirit of the Lord. They should recognize the proprieties of outward conduct, and speedily get in line with these proprieties, and as rapidly as possible bring every sentiment into full accord with the Spirit of the Lord that they may become more and more kind and loving and helpful to others and thus "show forth the praises of him who has called them out of darkness into his marvelous light."

THE SAME VAIL UNTAKEN AWAY

Question.—Please explain this text: "And not as Moses, which put a vail over his face that the children of Israel could not steadfastly look to the end of that which is abolished; but their minds were blinded, for until this day remaineth the same vail untaken away in the reading of the Old Testament, which vail is done away in Christ."—2 Cor. 3:13, 14.

Answer.—It was the intention that the Law Covenant should not be perpetual, because of the imperfections connected therewith. It has not yet been abolished, however, in the sense of being totally set aside. It is still operating and is still a condemnation upon those who are under it. But "to those who are in Christ Jesus," there is now no further condemnation; it is abolished so far as they are concerned.

The thought, then, would be that the Apostle is here speaking of the Law Covenant being abolished in the sense that it is condemned or that its passing away is arranged for. "Christ has become the end of the Law for righteousness to every one that believeth," not to every one who has given merely an intellectual assent, but to all who believe in the Scriptural sense—to all those who become his followers, all those who so thoroughly believe his message as to accept the wonderful provisions he has offered; for it may properly be said that no one is fully a believer who does not accept God's offer of glory, honor and immortality—a proposition so wonderful that any one whose faith truly grasps it would sacrifice every other thing imaginable that he might avail himself of its offer.

If, therefore, some obey partially, the inference is that they believe only partially; but if they believe fully, then all the arrangements are made for them whereby they may make their "calling and election sure"; hence the frequent statements that "all things" are for believers—those who believe in the proper, full, thorough sense. So "Christ is the end of the law" to all these, and the arrangement is that all the world shall yet have the opportunity of coming to a full knowledge and full belief, during the Millennial age. The whole Jewish nation will be granted an opportunity of transfer from the Law Covenant, under Moses, to the New [Law] Covenant, under the glorified Christ, in his Mediatorial kingdom.

SIGNIFICANCE OF THE UNDER-PRIESTS

Question.—In the appointment of the Aaronic priesthood, Aaron was the High Priest and his sons were associate priests. Is the fact that his sons were associated with him specially typical?

Answer.—Evidently the type was intended to teach that these under-priests were the members, or body, of the High Priest, because that was the form in which the matter was expressed. He was to "make atonement for himself and his house." Now, what is the thought in this word "himself"? How would we most clearly express it? What relationship except that of a wife would more nearly represent one's self? The sons of Aaron, then, would represent him in a special manner, as though they were his body. A father is represented in his son in a particular sense. The type of the High Priest in his office would thus be maintained through successive generations. The sons were not, as sons, typical, but sons were in type the best representation of the body of the priest that could be made, and hence were representative of us, who are the body of Christ.

Question.—Are there any antitypical priests doing a priestly work at this time?

Answer.—To our understanding the picture of the "priest" is an individual picture. It is not a work which priests are in a collective sense to do, but here the one priest is to do the work. In other words, the under-priests are merely recognized as representatives of the priest, the same as we are representatives of Christ. In that sense of the word it might be said that there is only one priest, the officiating priest, the one who does the particular work; but in another sense there is an under-priesthood—in the sense that we have a separate personality, as individuals, yet acting in conjunction with our Lord as his members.

While recognizing the Scripture, "ye are a royal priesthood," let us lay stress on the Apostle's words which declare of our Lord, "if he were on earth he could not be a priest, seeing that there are priests who offer according to the Law." The Apostle then proceeds to prove that our Lord was a Priest after the order of Melchizedec, and that this Melchizedec priesthood was acknowledged of God with an oath, and that Aaron and his priesthood were never acknowledged thus. But respecting this man the Lord said, "I have sworn with an oath, Thou art a Priest forever after the order of Melchizedec."

Melchizedec was, of course, only the one priest, and that one priest, therefore, represented all our Lord's members, and since the great work of the antitypical Priest is in the future, and is not the present work, we see that this is the reason why Aaron

is not so particularly referred to in the type of the Great Priest. The Great Priest will really do his great work during the Millennial age, and what is done in the present time is merely a preparatory work, preparing himself for work.

First, the Lord Jesus, in the three and one-half years of his ministry, proved himself worthy to be the Priest, and during the 1800 years since he is proving us worthy to be his members, and by the time he shall have completed his work of proving us all worthy, with himself, for this great and honorable position of Prophet, Priest, Mediator, King, Judge of the world, he will at the same time have to his credit certain merit which he can apply for the world and on account of which he can perform a priestly office for mankind. The priestly office, as before stated, is more that of the future than of the present. The present time is the sacrificing time, the time for making a covenant with the Lord by sacrifice.

We agree, of course, that none of us is doing the sacrificing. The high priest smote the bullock and killed it, and the high priest, likewise, smote the goat and killed it. Then came the presentation; as, for instance, when the Apostle says, "Present your bodies a living sacrifice, holy, acceptable unto God," etc., he is not here saying, Perform the work of a priest upon your body, but offer yourself as a sacrifice to the Lord; he may accept you; he may sacrifice you, and he may perform a service upon you which will prepare you for a share with himself, as a member of his body, in the glorious work of the future, in the work of blessing all the families of the earth, in the work of ushering in the Times of Restoration which God has spoken by the mouth of all his holy prophets since the world began.

THE MEMORIAL CELEBRATION

On Friday evening, April 22d, approximately 360 celebrated our dear Redeemer's Memorial Supper in Brooklyn Tabernacle. The occasion was a very solemn and impressive one. It was shown that the eating of the bread pictured the appropriation of our Lord's human rights, by which we were justified and by which our justification or righteousness in God's sight is maintained, notwithstanding the imperfections which are ours through heredity. It was also shown that the blood represented primarily our Lord's earthly life rights appropriated to us, justifying us to life.

Then the second and larger view of the matter was shown in the light of the Apostle's words—that all of the faithful, all of the royal priesthood, all of the members of the one body of Christ, join with their Lord in becoming the one loaf and join with him also in the breaking of that loaf, that it may be the bread of restitution to the world of mankind. It was also shown in the light of the Apostle's words, that in becoming members of the body of Christ we become sharers with our Lord in his cup of suffering, in his sacrifice of earthly life. It was further shown that in the divine purpose this early life, which we surrender forever, goes under the New Covenant to Israel, Judah and all the families of the earth, while we are granted spiritual life.

"The cup of blessing which we bless, is it not the communion (fellowship-sharing) of the blood of Christ? The bread which we break, is it not the communion (in his sufferings) of the body of Christ? For we being many are one bread and one body; for we are all partakers (sharers) of that one bread."—1 Cor. 10:16, 17.

As a fresh glimpse was thus taken at the significance of the "deep things of God," the hearts of all were stirred to their depth. How wonderful it seems that we should be called to such an intimate association with our Lord and Redeemer, both in the sufferings of this present time and in the glories that shall follow, called to be "dead with him, that we might live with him."

Almost all present partook of the Memorial emblems. The service was closed with prayer, followed by a hymn, after which all went out quietly, without the usual greetings, striving to carry, so far as possible, the precious thoughts of the occasion.

Reports thus far received are that the celebration has been very general and the numbers participating very encouraging. Altogether the general interests of the harvest work seem to be deepening and broadening. We deeply appreciate the privilege of serving the Lord of the harvest in whatever way he may indicate. Let us all continue to do with our might what our hands find to do, and thus show forth more and more the praises of him who has called us out of darkness into his marvelous light. Let us resolve to keep our hearts with increasing diligence, recognizing that out of them are the issues of life.

Below are some reports of the numbers participating in the Memorial celebration in the more prominent congregations which have thus far reported attendances of twenty and above:—

Newark, O.; Elwood, Ind.; McLoud, Okla.; Bethlehem, Pa.; Kalamazoo, Mich., 20. Auburn, Ind.; Norfolk, Va.; Shawnee, Okla.; Abilene, Kan., 21. Rockford, Ill.; Lime Sink, Ga.; Muncie, Ind.; Houston, Tex. (colored); Tacoma, Wash., 22. Colorado Springs, Colo., 23. Jacksonville, Fla.; Jackson, Mich., 24. Hamilton, Ont.; Cromwell, Conn.; Winnipeg, Man.; York, Pa.; Moore, Pa.; Port Huron, Mich.; Cohoes, N. Y.; Reading, Pa., 26. Butler, Pa.; Everett, Wash.; Harrisburg, Pa., 27. Dundee, Scot.; Tiffin, O.; New Brunswick, N. J., 28. Kewanee, Ill., 29. Ashland, Ore.; Tampa, Fla., 30. Leicester, Eng.; New Brighton, Pa., 32. Johnstown, Pa., 33. New Liskeard, Ont., 34. Grand Rapids, Mich.; St. Petersburg, Fla.; Allentown, Pa., 35. Port Limon, Costa Rica, 36. Milwaukee, Wis., 37. Schenectady, N. Y., 38. Stockholm, Sweden, 40. Atlanta, Ga., 41. Hayne, N. C., 41. Omaha, Neb., 42. Bristol, Eng.; Lynn, Mass., 43. Denver, Colo.; Spokane, Wash.; Richmond, Va.; Worcester, Mass.; Youngstown, O.; Roseland, Ill., 44. Altoona, Pa.; Kingston, Jamaica; Camberwell, Jamaica, 45. Houston, Tex. (white); Portland, Ore., 46. Bridgetown, Barbadoes, 47. Springfield, Mass., 50. Baltimore, Md., 51. St. Joseph, Mo.; Binghamton, N. Y., 52. Newark, N. J., 53. Louisville, Ky.; Toledo, O., 54. Lancaster, Pa., 56. Kansas City, Mo., 57. Detroit, Mich., 59. Cincinnati, O., 65. Dayton, O., 67. Indianapolis, Ind.; San Antonio, Tex., 68. Columbus, O., 76. Toronto, Ont., 84. St. Louis, Mo., 96. Seattle, Wash., 103. Orebro, 107. Washington, D. C., 112. St. Paul and Minneapolis, Minn., 115. Providence, R. I., 105. Philadelphia, Pa., 150. Chicago, Ill., 275. Boston, Mass., 260. Glasgow, 308. Allegheny, Pa., 330. Brooklyn, N. Y., 360.

SOME INTERESTING LETTERS

DEAR BROTHER:—

On Sunday morning thirty sisters and fourteen brothers symbolized their consecration into Christ's death by water immersion, and on Friday evening following partook of the Memorial Supper here in Glasgow; 287 in the Berkeley Hall, and 18 in their homes. As the time draws so near when the last of these Suppers will be partaken of by us, and when we shall "drink the wine anew" with our dear Lord in his kingdom, we feel solemnized; but at the same time we are enabled by the Lord's grace to lift up our heads and rejoice, knowing that the time of our deliverance draweth nigh.

While we were partaking of the supper, we called to mind that several of our number had already passed beyond the vail since the last occasion. We remembered also many of our dear brothers and sisters who have emigrated from Scotland during the past year, and we prayed that the Lord would keep them faithful and continue to use them in his glorious service. We remembered also that a few of our number have ceased to meet with us because they differ, and we are praying that the Lord may open their eyes.

We are looking forward with glad anticipation to the near visit of our beloved Pastor, and are preparing to distribute 100,000 of the PEOPLES PULPIT issue, from door to door, in order to advertise the public meeting which (D. V.) he will address here on May 17.

Requesting your prayers on our behalf, as we also pray for you, I am,

Yours in our One Hope, JOHN EDGAR.—Scotland.

DEAR BRETHREN:—

Our hearts were made glad as once again we celebrated the death of Christ, our Paschal Lamb, and our privilege of participation in the body and in the death of The Christ, assurances of our future union with our living Head. The rarity of the occasion made it more precious. We considered that, at most, there are four remaining, and then we shall drink the product of the vine new in our Father's kingdom. Forty-seven participated.

Yours in Christ, A.T. JOHNSON—Barbadoes.

BROTHER RUSSELL'S FOREIGN TOUR

[LETTER DELAYED EN ROUTE]

TO THE FAMILY OF GOD AT BROOKLYN BETHEL AND SCATTERED ABROAD EVERYWHERE:—

When the announcement of our proposed tour of Great Britain, and, incidentally, to Palestine, was published, some of the friends inferred that it signified that there was something further to be brought out respecting the Great Pyramid and its teachings. Others thought that our purpose was some special effort to reach the Jews in connection with the return of divine favor to them and their land. However, we set these speculations at rest at once by stating that we went in the interest of the newspapers which are publishing our sermons—that the interest in the sermons might thereby be increased and the interest in the good tidings deepened. But our special object, as stated, was to visit and encourage and strengthen the Bible Students, especially of Great Britain. Our hope is that all of these objects will be accomplished—that the Lord will so supervise and direct and order our goings that his name may have praise and that his people may have refreshment and blessing.

Upon seeing the announcement a number of friends in different parts of the country advised us of their desire to make the journey at the same time, if we were willing. We assured them that all had the same opportunity, and that we would be glad of their company, if the Lord's providences seemed to open the way for them. Thus it happened that our company leaving New York numbered twenty-one, seventeen in addition to our own party, which consisted of Brother Driscoll, representative of the Press Association; Brother L. W. Jones, who served us as stenographer on the Atlantic, and Brother Rutherford, who served as stenographer on the Mediterranean, and who will visit the friends in Denmark, Sweden and Norway while we are in Great Britain and who will follow us in Great Britain, reaching home about a month or so later than we.

The friends who accompanied us were Brother and Sister Davault, of Illinois; Brother and Sister Ward and son, of Maryland; Brother and Sister Owens, and Sisters Cobb and Noble, of New York; Sisters Frost, Paschal and Houston, of Texas; Brother Pierson, of Connecticut; Brothers Wilson and Young, of Oklahoma; Sister Jackson, of Canada; Brother Koetitz, of Germany, the latter joining our party in Switzerland, where, and subsequently, he served as our interpreter. We had the pleasure also of Sister Rutherford's company as far as Paris.

As our vessel left her dock at New York upwards of one hundred and fifty of the New York church waved us good-bye and sang for us several of the precious Hymns of Dawn. The incident was very impressive for us, as well as for others, and surely served to tighten the bonds of Christian love which unite all of our hearts. The upturned faces of the friends evidenced their love and zeal, their fellowship with the Master and with us. Our hearts were made glad by this manifestation of Christian fellowship, and we assure them all that not only they who were at the shore were remembered in our prayers, but all of the dear ones everywhere, for we well knew that our itinerary having been published in THE WATCH TOWER, prayers would be ascending for us and for God's blessing upon our journey—from many hearts, from many lands.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds,
Is like to that above."

Our journey was uneventful to Cherbourg, except that we had a little fog part of the way and a little rough weather. However, God graciously preserved us from any serious illness and we landed happy and well, a day later than anticipated, spending the night on the boat instead of in Paris. However, Paris had few attractions for us. Here, and to the end of our journey, we were rendered valuable assistance by the Tourist Agency of T. Cook & Son, through whom our tickets were purchased.

At Berne we met some of the French and German friends, to whom we spoke of the gracious things of the divine plan. We noted the Covenant of Grace, under which the church is being developed as the body of Christ, the spiritual seed of Abraham, and Israel's Law Covenant, and also the New Covenant which will succeed it in due time for the blessing of Israel and through Israel all the families of the earth. After speaking to the friends for nearly four hours, and we trust proving of some assistance to them and comfort and joy in the Lord, we departed for Zurich, where we had a very pleasant season of fellowship with about sixty or more of German-Swiss friends, to whom we spoke for about two hours. We departed from them with many remembrances of their loving attention and kind words, which we understood through the interpreter, but read still more particularly in their eyes and general deportment.

OUR VISIT TO THE PYRAMID

On Wednesday we hastened through beautiful Italy to Naples and on board our ship. We had a delightful season of rest and refreshment on the sea before reaching Alexandria and then Cairo. The chief interest of the latter place centered in the Pyramid. Since we visited it eighteen years ago several of the casing stones have been found at the base of the Pyramid by the removal of the rubbish which had covered them for centuries. Inside the Pyramid there was also a change. The Brothers Edgar, of Scotland, visited the Pyramid last year to go over the measurements of its passageways, and incidentally they had the downward passage cleared of the rubbish which had accumulated in its mouth, entirely hiding it. The downward passage from its juncture with the ascending passage is now closed with an iron gate for the safety of those who enter the Pyramid. By the kindness of Dr. Edgar, who introduced us to an Arab Sheik (Judah Fide) of the vicinity, we were privileged to have the gate opened and through it to enter the subterranean chamber.

We went all over the structure again—not, however, with the view of taking measurements, for these, we believe, have already been taken more accurately than instruments then at our command would permit. We merely reviewed this Great Witness to the Lord of hosts and recalled to mind its testimony, which we have already presented to our readers in the last chapter of the third volume of STUDIES IN THE SCRIPTURES. We again noted with admiration the exactness of the construction of this wonderful "pillar in the land of Egypt." In many places immense stones are so neatly joined together as to make it difficult to find the joint. The quarry from which these large lime-stones were evidently taken has been located to the southeast of the city of Cairo near the old city and citadel. But as for the immense red granite blocks used for the King's chamber and above it, no such stones are found within hundreds of miles—up the Nile.

There was nothing else of special interest to us in that vicinity, except a trip a little further south in the vicinity of ancient Memphis, the ancient capital of Egypt, the ruins of which have been partially uncovered. There we were in the vicinity of the city of On, from which Joseph got his wife, and near the place of his severe trial, testing and exaltation. We called to mind the fact of his being a type of the sufferings of Christ and the coming exaltation of Head and members in the kingdom of the Father.

Embarking at Alexandria again, our thoughts preceded us to Jaffa, ancient Joppa, and to Jerusalem. But arriving at Jaffa we met with a great disappointment. The wind of the night before caused great swells of the sea toward the shore, which made it perilous for the launching of the landing boats for the passengers. The rockiness of the shore also added to the danger. The strength of the waves seemed likely to dash the boats against the rocks regardless of the skill of the boatmen, and the Jaffa boatmen are noted as being amongst the most skillful in the world. Arriving before noon we waited and waited, but no boats ventured out. The signals from the shore indicated that the Government would not permit the risk of life in landing the passengers. The captain of our vessel stated that he could not possibly delay his sailing for the next port beyond 6 p. m., and there were no signs that the weather would improve in the interim.

Of course, this caused considerable disappointment, as we had earnestly desired, and surely expected, that we would celebrate the Lord's Memorial supper in the Holy City in which the Master first broke the bread and drank the cup and gave to his disciples. As we thought the matter over, we concluded that the Lord was giving us a test of faith, and particularly a test of obedience. Would we murmur or complain if he should hinder us from landing, or would we be content with whatever we should see and realize as his guiding hand? Would we learn the lesson which he would teach us? We passed the word around amongst our company of nineteen, increased to twenty by Brother Hall, of the Oriental Commerce Company, who met us and greatly assisted in our journey at the suggestion of some of our mutual friends at London who

had written him respecting us. We all went to the Lord in prayer, telling him that while indeed we would be disappointed, we nevertheless would be submissive and neither murmur nor complain whatever might be the decision of divine providence, but if it pleased the Master to permit us to land we would accept this as a special mark of divine interposition and favor and render thanks accordingly. You will be glad to learn that about 5 o'clock the captain received a signal from shore that if he would come a little nearer the boats would come to us. Thus at 6:10 p. m. we were safely on the boats and half an hour later safely ashore. We all gave the Lord more earnest thanks and appreciated the more our privileges by reason of this little test of submissiveness, we are sure.

OUR VISIT TO JERUSALEM AND VICINITY

We spent the night at Jaffa and took the early morning train for Jerusalem, where we arrived at noon in the midst of a rain and hail storm, declared to be very unusual for the season. But the storm not only settled the dust, but gave us pleasant, cool weather for our visit to the Holy City and surroundings. Brother and Sister Thompson, colporteurs, met us here. For the past two years they have been living in Australia, later visiting some of the cities of India and Egypt. They came to Jerusalem to colporteur and in time to meet us. They will remain there for some time as representatives of the Society to scatter seeds of truth and to water seeds already planted and in general to help forward the cause of the harvest work of the Great Reaper, whom we all love to serve.

Of course, we visited "the Jews' wailing-place" and sympathized with the poor people who there were reading the Book of Jeremiah and the Book of Lamentations and "waiting for the consolation of Israel." We rejoiced to know from the divine Word that their expectations will be more than fully realized shortly now. How glad we felt for them! We visited the place of Pilate's Judgment Hall, where our Master was tried and saw some of the very pavement where the Roman soldiers whiled away the time in playing games, the marks for the games being clearly legible in the cement pavement recently uncovered. We noted the Mohammedan Mosque which covers the site of the Temple, but we were not permitted to enter it, because the time was one of special religious fervor among the Mohammedans, also because of the fact that not long since a fanatic had done injury to a visitor.

A little "baksheesh" gained us admission to some of the native homes, which consist usually of one or two rooms. We were surprised at the entire cleanliness of the inside, the more so because the streets are in a very filthy condition. A journey to Bethlehem, the place of our Savior's birth, was also in order and proved of interest; also a visit to the Dead Sea and to the fords of the Jordan River, where John baptized Jesus, and then to the city of Jericho. On our journey we saw the Brook Cherith, where the Prophet Elijah hid himself for a considerable portion of the three and a half years in which the drought and famine prevailed in the land of Israel. The brook for a considerable distance passes between the high walls of the mountains, in which there are various cliffs and caves occupied by hermits, and at one point there is a Monastery of considerable size under the control of the Greek Catholic church. On this trip we remembered our Lord's parable respecting the good Samaritan and the man who on this road fell among thieves. We had frequently read with astonishment the statement that the Samaritan took out two pence and paid it to the inn-keeper for the care of the wounded man until he would come again. The sum seemed ridiculously small, but when we remember that two pence at that time represented two days' wages, and further when we noticed the character of the inns, that they are ordinary in the extreme, we comprehended the situation.

Our experience on the evening of the Memorial supper was most peculiar. The "upper room," which tradition indicates is the one which Jesus and his Apostles used for the celebration of the Memorial supper, is under the control of Mohammedans. When the time came for us to occupy the room, we were first advised that no chairs could be brought in and that no table could be had, but we were promised rugs for the floor that we might recline after the manner of Jesus and the Apostles, for it would appear that the majority use no tables, but merely lie down upon the floor with their heads toward the center and rest there upon one arm while feeding themselves with the other from a central dish. Later word reached us that we must be very quiet and not indulge in any singing. These restrictions excited our suspicions that there must be a reason for all of this. Nevertheless, at the appointed hour we went to the place.

OUR OBSERVANCE OF THE MEMORIAL

Our coming attracted the attention of some of the Mohammedans, who rushed wildly hither and thither, gesticulating and objecting, not to us, but to our guide, who had arranged for the use of the room. Seeing the excitement that was being caused, we thought best to indicate the peaceableness of our intentions by quietly withdrawing. We realized that if the fanatical Mohammedans had shouted that the holy place of Mohammed was being desecrated by the Christian dogs, hundreds of deluded people would rush out upon us from every direction and without the intervention of a miracle would injure or kill some or all of us.

We learned later that the room is owned by about fifty Moslems and only two or three had agreed to rent it to us, and that the objection to our presence was raised by others who had an interest in the property and the right to forbid our use of it. Explanations were made that the room had been used by various religious denominations for the commemoration of the Lord's supper, but that difficulties had arisen and all had been forbidden further use of it years ago. To have given us the use of it now, they claimed, would have opened up afresh the controversy which had already been settled, forbidding the use of the room for such purposes.

The evening was showery, but we determined, nevertheless, to go to the Garden of Gethsemane, where our Master and the Apostles were on that memorable night nearly nineteen centuries ago—the garden of our Master's agony and bloody sweat. By unanimous vote the company desired to partake of the Memorial emblems in that sacred spot, which perhaps was never used for such a purpose before. In a drizzling rain we considered the meaning of the bread, representing the broken body of Jesus, and secondly, as explained by the Apostle Paul, the entire church which is the body of Christ—the one loaf which we break. We considered also the cup, which primarily represents the life which our Lord poured out in behalf of us and the world, and which, secondarily, represents to us the wonderful privilege of participating in the sufferings of Christ by drinking of his cup, in becoming partakers of the afflictions of Christ. We recognized also the glory that would follow in the drinking of the cup anew in the Father's kingdom under those blessed conditions. We recounted how the loaf now being broken shall in God's Providence be the bread for the whole world of mankind.

Our hearts were very glad notwithstanding the inclemency of the weather. We offered prayer and thanks for the blessed occasion and the blessed things commemorated, remembering that the Lord's dear ones everywhere were similarly commemorating, or would commemorate, the sufferings of Christ as our Passover slain for us. In quiet tones we sung a verse and then departed with joyful, thankful hearts. The experiences of that evening will surely never fade from our memories, but always speak to us with force of the Lamb of God, who died for the sins of the world, and of our privilege of sharing with him in his sacrifice and as his members and of being glorified with him in the accomplishment of the great work secured through his death.

Our last day in Jerusalem was Sunday, April 24th. It will always be green in our memories this side the vail and doubtless beyond. We visited the Mount of Olives and then traversed the Bethany road, which Jesus and his Apostles so often passed over. We noted the brook Kedron outside the city gate and crossed it. We were especially interested in and impressed by that particular part of the Bethany road where Jesus rode upon the ass accompanied by his disciples and the multitude shouting, "Hosanna to the Son of David," also in the spot where our Master stopped the procession when he came in view of the city, and there, weeping over it, declared that Israel's house was left unto her desolate, and that they should see him no more until the day when they would gladly acclaim him their King. Twice we visited this spot and rejoiced in spirit as we thought of the fact that the time for the opening of the eyes of Israel and of all the families of the earth is now at hand. Thank God for the assurance that "then all the blind eyes shall be opened and all the deaf ears shall be unstopped"!

INTEREST IN THE TRUTH AWAKENED IN THE HOLY CITY

Mr. Hall, acting under advice and suggestions of our mutual friends at London, had engaged a large public hall and had advertised that we would speak there on Sunday afternoon. It should be remarked here that the progressive element of the population includes those of European birth and these and the American colony reside in that part of the city which is outside the wall, where everything is much more progressive than inside the wall. Our audience was composed of this progressive class, Catholics, Protestants, Jews and Mohammedans. Our hearts went out to them in sympathy as we thought how error has separated millions of honest-minded

people of every nationality and class. We rejoiced in the thought of the coming time of divine favor—"Times of refreshing from the presence of the Lord, when he shall send Jesus Christ, who before was preached, and whom the heavens must retain until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21.

We spoke for awhile along the lines of the Message of the Angel at Bethlehem, telling of "the good tidings of great joy which shall be unto all people." We reverted to the fact that all people of all religious beliefs are looking for and hoping for the coming of the Great Deliverer, and that the great deliverance and the desire of all nations is near at hand. Then we spoke more particularly to the Jews, using as our text the "Double" mentioned by the Prophets Jeremiah, Zechariah and Isaiah, explaining how the double of Israel's experiences would reach full accomplishment in 1915 and that there divine favor for the Jews would be manifested and subsequently all the gracious promises made to them would have fulfillment. We showed that the promises which belong to the church are spiritual and separate and distinct from those made to Abraham, the prophets and Israel, but that the blessings of Israel are necessarily delayed until the promises made to spiritual Israel shall reach accomplishment, and that this would be fulfilled during the time of Israel's second experience or double.

The owner of the hall is a converted Jew. He seemed wonderfully interested and astonished at the simplicity of the divine program as outlined. He is the editor of a paper published at Jerusalem and printed in the Arabic language, and has received Government permission also to publish a paper in the Hebrew language. He has been waiting for this for fourteen years. He received this permission just in time to begin the announcement of the good tidings of great joy to all people through God's New Covenant with Israel. He will at once begin the investigation of the STUDIES IN THE SCRIPTURES. His wife and another friend are deeply interested also. Another Hebrew Christian, formerly a minister, now superannuated, was present. He and his wife expressed very deep interest and full sympathy with all that they heard, and will begin reading at once along these lines. Thus with Brother and Sister Thompson at work, there is already a nucleus for the starting of a Berean Bible Class in the City of the Great King.

Other influential Jews were reported present and gave close attention. One of these, Doctor Levy, is the general manager and a very leading spirit among the Zionists of Palestine. He expressed a very keen interest in what he heard and said, "Alas, few of you Christian people hold such kind and liberal views toward the Hebrews!" He declared his intention of investigating the STUDIES IN THE SCRIPTURES, and in various ways gave evidence of his earnestness and sincerity. He suggested that he would write to some of his Jewish friends in America and invite attention to the message which he had heard. He remarked to one of his friends, "Surely the speaker of the occasion is a Prophet whom the Lord has raised up to set forth this message."

Leaving Jerusalem the next morning we remembered the words of the Psalmist, "Go about the city, mark well her bulwarks"; and again his words, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth and forever." (Psa. 125:2) We can well see that the city of Jerusalem, located as it is, in the top of the mountains, and flanked by them in every direction, would be a difficult one for an enemy to successfully attack. The mountain roads would be difficult of approach because easily defended. The suggestion of the Prophet that the Lord is as a fortress and protection to his people under every adverse influence, is a beautiful one which all can appreciate.

Returning to Jaffa we found time to visit the house of Simon the tanner by the seaside. There stood the old stone trough such as was used by tanners in working out their leather. From all appearances it may have stood there for centuries. The building is surely not the same one that Simon lived in, on the housetop of which St. Peter had the vision of the sheet let down full of all manner of four-footed creatures. Nevertheless, in all probability it is the old building repaired and, in general appearance, size, etc., its counterpart. We also visited the tomb of Dorcas; respecting its identity there seems to be comparatively little doubt.—Acts 9:36.

We were much interested in the orange groves of Jaffa, which seem thrifty and prosperous. The fruit is among the best we have ever eaten. The demand for these oranges, we understand, is chiefly from Great Britain and Egypt. Already the country is beginning to resume a prosperous condition, so graphically described in the Bible by the words, "a land flowing with milk and honey."

Mr. Hall called our attention to a new traction engine and gang plow which plows twelve furrows at one time and harrows and seeds the ground at the same time. Its capacity is forty acres per day and it can be used subsequently in connection with the reaping and the threshing of the grain. It seems astounding that this land, which at one bound emerges from the use of a crooked stick for plowing, takes up the most modern plow in the world, the cost of which is $7,500.

OUR VISIT TO THE LAND OF GOSHEN AND THE RED SEA

On our return journey the vessel stopped at Port Said, and we concluded to embrace the opportunity to have a look at the land of Goshen, and at the course which the Israelites took when they left there for the Promised Land. Our train brought us to Ismailia, formerly known as Succoth, one of the assembling points of the Israelites in their flight. The train between Ismailia and Port Abraham took us along the line of the Suez Canal, where evidently at one time the Red Sea prolonged itself into the Bitter Lakes. Undoubtedly we traversed the very ground over which the host of Israel passed in their flight from Pharaoh. Not yet content, we engaged passage across the northernmost part of the Red Sea, called the Gulf of Suez, and on the other side rode for about three hours on donkeys until we came to the springs of Moses, the traditional spot where the Israelites, thirsty, found brackish water, which Moses made sweet by thrusting a tree into it. How wonderful it seemed to have before our very eyes the corroboration of the Bible narrative! It was strengthening to our faith; we trust the record of it will be helpful to many.

By the way, we here remark that it is not at all necessary to exaggerate the miracle of the crossing of the Red Sea by the Israelites by supposing that it was at the widest part, nor is it necessary to suppose that its waters stood up like a garden wall on either side of the Israelites' pathway as they crossed. A wall is a barrier, and anything which will serve as a barricade is properly enough described as a wall. The Bible record is that God caused a strong east wind to blow, and, standing on the spot, we could imagine how the sea, where the Suez canal now is, was once an effectual barrier to the Israelites, hindering their progress, and that under divine providence the wind could very easily make bare a sandbar and provide the necessary crossing, and that a reversal of the wind would cause the return of the waters to their former place, overwhelming the Egyptians. Alas! that humanity in general is so much more disposed to discredit the Bible history and accept instead, the suggestions of the Babylonians and Egyptians. Thus far our confidence in the Bible as the inspired record of the divine plan of the ages grows stronger day by day.

As we write we are on the Mediterranean approaching Naples, and have received advice informing us that we are advertised to speak in the city of Rome May 1st in the chapel of the Y. M. C. A. If such be the divine will we shall be glad; if not, we shall be content and go on our journey seeking others who have a hearing ear, and for such opportunities as the divine providence may indicate. Of these we hope to write you later.

THE GIFTS AND CALLING TO ISRAEL

"For this cause he [Christ] is the Mediator of the New Testament [Covenant], that by means of death, for the redemption of the transgressions that were under the first Testament [Covenant], they which are called might receive the promise of eternal inheritance."—Heb. 9:15.

The Apostle, we must remember, was addressing Christian Hebrews who were in perplexity in respect to the Law Covenant. That Covenant had existed for more than sixteen centuries, and the Jews had supposed all along that under it they were to be God's favored people and accomplish all the work that was first brought to light in the Covenant made with Abraham. Many of the Hebrews, therefore, after coming into Christ, accepting him as the Redeemer, felt that somehow they must still maintain their relationship to the Law Covenant, its ordinances, etc. The Apostle, in his Epistle to the Galatians, attempted to counteract this erroneous theory, which he calls a Judaizing influence. He told them that if any of those

who were Gentiles by birth should in their mistaken zeal and earnestness become Jews by being circumcised, thus coming under the domination of the Law Covenant, they would thereby be indicating that they had forfeited their standing in Christ; and, as he pronounced it, Christ would profit them nothing.—Gal. 5:2.

In his Epistle to the Hebrews St. Paul wished the Christian Hebrew brethren to take the larger, broader, truer thought respecting the Law Covenant and everything pertaining to it—its sacrifices, its mediator, its law. He wished them to recognize it as merely a typical covenant; that it prefigured a New Covenant; that its mediator typified a better Mediator, The Christ; that its bulls and goats of sin-offering typified the better sacrifices by which the New Covenant would become operative, the better sacrifices being those of the better Mediator—Jesus the Head and the church his body.

St. Paul had already pointed out that the privileges of this Gospel age, so far as the church is concerned, are chiefly those of sacrifice—that "if we suffer with Christ, we shall reign with him; if we be dead with him, we shall live with him"; that we must seek to copy him in self-denial and self-sacrifice and be baptized into his death, if we would share his Kingly honor, his service as the great Prophet, Priest, and King of the Millennial age, to bless Israel and all the families of the earth.

In his endeavor to make this matter plain (Hebrews 9:13, 14), St. Paul points out that before the Law Covenant went into effect, it was necessary that blood should be shed; saying, "For if the blood of bulls and goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God?" Here is a contrast between the institution of the Law Dispensation, the Law Covenant, and the institution of the New Covenant. And the first effect of this better blood which is to seal the New Covenant is to cleanse our consciences from dead works. The Apostle does not here refer to it as having been for all Israel, but for those Jews who had become Christians but had been bound by the Law previously, that they might see that now the true sacrifice had come; that this was sufficient to satisfy all the claims of justice and put away from their minds all consciousness of sin, to assure them that all of their sins were thus covered and that they might now render acceptable service to the living God. "And for this same cause [that is, because his blood was sufficient to cancel all sin] he is the Mediator of the New Testament." He has not only purged us from a consciousness of sin, that we may serve God and become members of the body of Christ and accept him as our Advocate and trust in his finished work on our behalf, but he has by the same sacrifice made such an arrangement with God and with Justice as will constitute him the Mediator of the New Covenant for all Israel. The Apostle is not here saying that the New Covenant is operative now, nor that we are under this Covenant; quite to the contrary. He is speaking of the Jewish nation, as we shall see.

The remainder of the fifteenth verse (Heb. 9) declares, "By means of death for the redemption of transgressions that were under the first Testament [or Law Covenant], they which are called might receive the promise of the eternal inheritance." We are not, therefore, to consider the ones here "called" as referring to those who receive the High Calling—joint-heirship with Christ, the spiritual seed of Abraham—but we are to understand the Apostle here to mean the Jewish nation that was called—all of this Jewish nation who would come into accord with the divine arrangement. The same Apostle (Rom. 11:27) says, "For the gifts and the calling of God are not to be repented of." That is to say, God having called the Jewish nation to be his peculiar people, having made them definite promises respecting the blessing of all nations, has no thought or intention of abrogating those promises. Every covenant, every promise that God has ever made and every thing that he has ever done, he has foreknown its full import and its results, and he has done nothing hastily. Israel, therefore, is the nation which he has foreknown to be the one he will use in connection with his work of blessing all the families of the earth; as the Apostle says (Romans 11:27), "For this is my covenant with them, when I shall take away their sins."

THE BLINDNESS UPON THE JEWISH NATION IS A MYSTERY

In the 25th verse of the same chapter he informs us that the blindness upon the Jewish nation, until the fulness of the Gospel church has come in, is a mystery. God is now gathering out only a special few of the Jews and a special few from all nations to constitute the spiritual Israel, to whom appertain the highest feature of this Abrahamic Covenant or promise; and then, as soon as this Spiritual Israel, which will constitute the Prophet, Priest and King, is complete, the Deliverer—taken from Jew and Gentile—shall come forth. That will be the fulfillment of the promise that "the Deliverer shall come forth out of Zion and shall turn away ungodliness from Jacob," for this is God's covenant with them, with the seed of Jacob; as we read (Jer. 31:31), "After those days, saith the Lord, I will make a New Covenant with the House of Israel and with the House of Judah." This thought is confirmed when we consider the fact that the Gospel church were not all under the first testament or first covenant, but only the Jewish nation.

The trend of the Apostle's argument, therefore, is that Christ, the Mediator of the New Testament, becomes such by means of death for the redemption of the transgressions under the first Testament, or Law Covenant. In other words, the Jewish nation needed to be redeemed in a special manner before God could use it as his channel for blessing the other nations.

Since the Mediatorial work of the Millennial kingdom is to be accomplished through natural Israel, and since all the families of the earth are to be blessed through them, it follows that nothing can be done until Israel shall have been recovered from their present outcast condition. Then the blessing of the Lord will go forth and the Mediatorial work will be accomplished through natural Israel. We are to distinguish between the work to be done through this nation and the One who will do that work. It will be the Mediator of the New Covenant who will have the power to confer the blessings—the Great High Priest, the Great Prophet, the Great King, the Great Mediator. There could be no blessing outside of this Great One; and this Great One, as the Apostle Paul and all other Apostles clearly show, is composed of Jesus the Head and the church his body.

THE NEW COVENANT TO BE MADE WITH THE JEWS

No doubt many Jews are now faithless and unbelieving because of the long period of blindness upon them, and perhaps in their hearts are hungering after the promises. When the light of the New Dispensation shall begin to dawn upon the world; when they shall begin to see the resurrected ancient worthies as recipients of divine favor; when they shall see their brethren beginning to be blessed under the ministration of this new kingdom, then many of the Jews who are now blinded and unbelieving will manifest true faith and be obedient and turn unto the Lord. But we are not to understand that any one will become an Israelite unless he has the faith of Abraham, sincere faith, trust in God, faith that will be manifested by obedience.

Then, as the people of the various nations shall gather themselves to the Lord and seek to come into harmony with him, the way of approach will be by coming into accord with the Holy Nation—God's representative kingdom in the world—and thus they will come into harmony with the spiritual Christ, the Great Prophet, Priest and King. Eventually, by the close of the Millennial age, those who prove faithful will be turned over to God, even the Father. Such will then be fully in accord with Jehovah and fully in Covenant relationship with him.

The New Covenant is not to be made with any others than the Jews, for no others were in Covenant relationship with God. The words "New Covenant" seem, therefore, to indicate the repetition of God's favor to Israel under the better Mediator, who will bring the glorious blessings that they had expected under Moses, but failed to obtain because of the inability of Moses to make satisfaction for their sins; for the blood of bulls and goats could never actually take away their sins. The antitypes of these, the sacrifice of the Lord and the members of his body, must first be accomplished before this New Covenant with Israel could supersede the old or Law Covenant, which it then will do.

Hebrews 9:16 reads: "For where a Testament is, there must also of necessity be the death of the testator." In the case of Moses the death of the testator was represented by the slaying of the bullock and the goat. In the case of the Antitypical Moses, the death of the testator is shown in the sacrifice of our Lord and the church his body. The ability of Christ to give a testament or covenant, or to make a covenant, should also be seen. As the man Jesus he could not make this covenant. Why? Because as a man—not spirit-begotten—he could merely have given his human life for mankind and then would have had nothing left for himself; or if he had retained his earthly life he could have established only an earthly kingdom and never could have given eternal life to any one subsequently. He might have blessed them with wise laws and

regulations and improved conditions over the present time, but never could have given them life and the perfections and blessings that he will be able to give under the New Covenant.

HOW THE LORD BECAME A TESTATOR

In order to be a testator and give eternal life to the world, it was necessary that our Lord should carefully follow the plan that God had arranged: First, by his own obedience he should demonstrate his loyalty to God and receive life on the divine plane as his reward; second, that then, by taking up his human life which he did not forfeit in anywise, he should have that human life and its rights to give to Israel and through them to all mankind. He is thus a Testator. He is thus one who bequeaths something to others. He bequeaths it not while he is alive, as a gift, but he gives it as a Testator, as that with which he parts in death. So our Lord Jesus, as the Great Mediator of the New Covenant, will give to mankind the human rights and privileges to which he had a right by virtue of his perfect obedience to the divine law. He invites us, not to share those rights with the world, not to come under his Mediatorial reign and be sharers in restitution privileges, but, according to the will of God, to do something else, viz., to join with him in becoming testator, to lay down our lives and thus be sharers with him in the spirit of his great work, that we may also share with him in the actual features of that work during the Millennium.

The very first difficulty encountered is that we, unlike him, have not perfect bodies that we could give as perfect sacrifices; hence God's arrangement for those who have this sacrificing attitude of mind is that they may be dealt with by the Lord Jesus and that he may, as their Advocate, impute to them his merit, his restitution rights, to make up for, to off-set, their blemishes and imperfections, that they may offer unto God a sacrifice that would be pleasing. We see that he does not give to these who are now called, either the Mediatorial blessings of the Millennial age or the restitution conditions which that Mediatorial reign will confer. He gives to them that which will serve his purpose for them much better; viz., an imputation of his merit for past sins, to allow their sacrifice to pass the divine propitiatory satisfactorily. Even then their sacrifice would prove imperfect and unsatisfactory because of inability to carry it out to a completion, did he not continue to be their Advocate. With every blemish and imperfection that is unwillingly theirs they can go to him as their Advocate and obtain mercy and have the cleansing from all sin through the merit of his sacrifice.

THE JEWS "WILL OBTAIN MERCY THROUGH YOUR MERCY"

Thus we see the great Testament which is in Christ's blood and to which he refers, saying, "This is my blood of the New Testament." Instead of applying that blood of the New Testament to the world or to Israel, he applied it first for the church. It must all pass through the church, so to speak. "Drink ye all of it"; be ye all sharers in my cup, for unless ye are sharers in my cup, ye cannot be sharers in my life. It is his cup; and he gives us a share of it. We are not worthy to have any direct dealings with the Father, but the Father, nevertheless, had us in mind from "before the foundation of the world," as the Apostle says. (Eph. 1:4) Hence we are not to understand the Mystery—the selection of the church, the body of Christ—as being an amplification of the original divine plan, but merely the carrying out of a part of that plan not previously disclosed or revealed.

So, then, it requires all of the Gospel age for the church of Christ to drink his "cup" and be "baptized into his death." When the last member shall have drunk of this cup and shall have been baptized into his death, and shall have finished his course, then all the sufferings of the Priest, Head and body, will have been accomplished—the sufferings to which the Lord refers through the prophets as "the sufferings of Christ and the glory that shall follow." The sufferings began with the Head and have continued all the way down to all the members of the body; and as soon as these sufferings shall have been finished The Christ will be crowned with glory, honor and immortality beyond the vail.

When we drink of this cup of the New Testament—his blood or sacrificed life—we have communion [participation] in the death of Christ. (1 Cor. 10:16, 17) We are also to be participants in his special life on the divine plane (1 John 3:2), and thus sharers with him in this work of making the testament, or covenant, which will go to Israel and through Israel to the world. This is further admitted by the Apostle in Romans 11:25-28. Speaking of the time when Israel shall be recovered from their sins, when the Deliverer, The Christ, Head and body, "shall come forth out of Zion and turn away ungodliness from Jacob," when God will make his covenant with them and take away their sins, the Apostle adds, "They shall obtain mercy through your mercy."—Rom. 11:31.

This will be the mercy of God operating through Jesus and the mercy of Jesus operating through the church. So it will be God's mercy in one sense; it will be Jesus' mercy in another sense; and it will be the church's mercy in a third sense. This mercy will go to the Jews. What mercy is this? It is this New Testament. How? Through the death of the Testator, Christ the Head, and the church the body. And what will Israel get by this testament or will? The earthly life and earthly rights which The Christ laid down in sacrifice; all will go to Israel. All those rights to life eternal, and all those things lost in Adam and redeemed by Christ, will go to Israel alone—in fact, to none of them but Israelites, indeed. So during the Millennial age it will be necessary for all mankind to come to these people of God to get eternal life and to share in this testament or will of Christ—in order to become Israelites indeed, that they may thus be heirs of this will, which gives eternal human life and all the earthly rights which Jesus had and sacrificed, and which he imputed to us, and allowed us to join in sacrificing together with him.

PRAYING FOR ONE ANOTHER

"If any man see his brother sin a sin which is not unto death, he shall ask and he shall give him life for them that sin not unto death. There is a sin unto death. I do not say that he shall pray for it."—1 John 5:16.

Here the Apostle wishes us to understand that if we see a brother who is overtaken in a fault and getting into difficulty which may lead to coldness and estrangement from the Lord, we should pray for such a one; we should ask the Lord's blessing upon him; we should, as a member of the body, do all in our power for his assistance. If in the human body one hand becomes wounded or bruised, the other goes to its relief to allay the suffering and restore the member. It would care for and express sympathy for the wounded hand. So we, as members of the body of Christ, are privileged to pray for one another; to pray for all those who we have reason to believe are fellow-members in the body.

This is different from praying for the world—asking God to accept and beget of his Spirit those who are not in the proper condition. We are satisfied that God has accepted the one class and that in going away from him they are doing violence to the principles of righteousness, and to their covenant and, therefore, are correspondingly going against his will. We may very properly ask guidance for them and wisdom for ourselves that we may speak and act aright. The divine intention in suggesting that we should pray for one in this attitude, might be that it would aid in developing our sympathy for the various members of the body and thus help us to scrutinize ourselves that we might be more sympathetic towards one another and have the greater care for one another's interests.

Concerning that portion of the text which says, "He shall give him life for them that sin not unto death," in what sense or to what degree the Lord permits us to be advocates one for another is not clear; but our advocacy of each other would seemingly be offered more particularly to the Head of the body than to the Father. But even if it be supposed that our advocacy of the case of a brother would be heard by the Father directly, it would still not seem to be due in any sense to worthiness on our part; but because of our standing in the body of Christ God has arranged a method by which he is pleased to exercise an interest in the various members of the Body in harmony with prayer for such members. We might then ask, What would be the result if there were no members present to pray for a disaffected brother? Would God allow him to go down into the second death because no one living in that neighborhood knew about his case? The answer is that the Lord himself is the Head of the Body and quite probably if there were no other members who would be in the attitude of intercession and sympathy, the great Head of the body would find some means of advocating the interests of the disaffected member. It could not be that the Lord would allow any member of his Body to perish simply for lack of our attention or prayers.

THOSE GIVEN OVER TO THE ADVERSARY FOR THE DESTRUCTION OF THE FLESH

We might include in this general thought the "great company" and the manner in which the Lord deals with them.

They are really out of the way so far as the high calling is concerned, but the great Advocate has endorsed their case, therefore he will not suffer them to be condemned with the world, but instead, will provide chastening experiences which will, if rightly received, be helpful to them and ultimately bring them off conquerors.

The Apostle brings before our attention, in speaking of one who had committed a serious trespass, that the church should have judged him; that he should have been brought before the church and been reproved for his course. Since the church had failed to do its duty, the Apostle, being absent in person, but present in spirit, as one of them, had judged this individual and "delivered him over to Satan for the destruction of the flesh, that his spirit might be saved in the day of the Lord Jesus." This saving of the spirit in the day of the Lord Jesus, as apparently relating to the great company, would seem to correspond with the expression in the text that the Lord would "give him life," would preserve his life. The thought then is that if he were in danger of going down into the second death the faithful prayer would lead to such a recovery of the individual as would bring him to the place where he would have the proper view of matters, and in that sense of the word would bring him back to the "life" standing, because life can be lost only by willfully and intentionally disobeying the divine arrangements. If, therefore, the person has not willingly and deliberately betrayed his trust, and gone back on the blood of the covenant wherewith he was once sanctified, there is always a possibility of recovering such a one to a proper view. If his heart is right, a proper view of the situation would be sufficient for him. The Lord will always be willing to help all such and we may reasonably suppose that he would render this aid whether we pray for it or not. If we neglect our interest in and care over the fellow-members, it is our loss; the Head would not neglect his interest and care over them; but all such as might be going in the direction of the second death would be recoverable only up to the point where their hearts go wrong.

Now we come to the latter part of the verse, "There is a sin unto death; I do not say that he should pray for it." We are to understand that this sin unto death is something that is very specific. It is a matter of willfulness and is a turning again to the beggarly elements of the world from which we were once recovered, from which we once escaped. And what are the beggarly elements of the world? Some might suppose that the beggarly elements of the world are murder, robbery, etc. We answer, Yes. Are we to expect, then, that a Christian would turn to robbery, and murder? And would this be a sign of his having lost the Lord's Spirit—not merely that he is losing it, but that he has lost it, that he is dead? We answer, Yes. And how would it manifest itself? We answer, Our Lord gives a more refined definition of murder. To be angry with a brother without just cause—to have hatred, envy, malice, strife; these are the works of the flesh and the devil. Whoever has these—that is to say, whoever is actuated by these, not merely in a moment of impulse and through some oversight in the care of his tongue, as mentioned in an illustration recently, but whoever deliberately and repeatedly manifests these as his own spirit and thought, has certainly lost the Spirit of the Lord, if he ever had it, if he had not been merely glossed over with an outward veneer of meekness, gentleness, patience, long-suffering, brotherly kindness and love. His loss of these qualities and his taking on of the vicious qualities, backbiting, slander, anger, malice, strife, etc., would indicate that he had lost the Spirit of the Lord. It would signify that he is not dying, but that he is dead.—Jude 12.

Going back to the illustration of the dog, which we used in a previous issue, we see a difference between this condition of willfulness and the one in which the New Creature might be temporarily overtaken in a fault and his "dog," so to speak, break loose and bite some one. The "dog" would get a whipping, and apologies would be made to the person injured and things made good so far as possible. The one who approves of his dog's going out and biting his brethren or neighbors has evidently lost the Spirit of Christ which he once had.

THOSE FOR WHOM WE SHOULD NOT PRAY

Now, should we pray for such? The Apostle says, "I do not say that you should agonize for these." No; it would evidently be worse than a waste of time for Christians to pray and agonize and labor for such. There are plenty of more hopeful cases. If you had some trees in your yard, and you should see one looking a little withered or sickly, you might dig around it, fertilize it, water it, etc., but if, upon examination, you found it dead down at the roots, you would say, No need to use more fertilizer for it. So with this matter of prayer and laboring with those who have lost the Spirit of Christ and have developed, instead, a vicious spirit of the Adversary; it is worse than a waste of time to have anything more to do with them.

We might ask: What would be the best evidence to one's self that he had not committed the "sin unto death?" We occasionally come across people who believe that they have committed the "sin unto death" and usually they are in a very distressed condition of mind. We cannot say to these positively that the mere fact that they are distressed in mind is a proof that they have not committed "the sin unto death" in view of the typical lesson of Esau, "that profane person who sold his birthright," and of whom we read that he sought it earnestly and with tears, but did not recover it. Similarly, in view of the case of Judas Iscariot: his penitence for having betrayed the Lord, and his return of the money and hanging himself as an evidence of his deep remorse. What, then, shall we say to such?

In our own experience with these it has generally been the case that those who thought they had committed "the sin unto death," had really done nothing of the kind, so far as our judgment goes. Our method, therefore, is to try to show them that what they did was not done willfully or intelligently against God and his will. We ask: "Did you mean to do thus and so?" After catechising them along the course that seemed to them to constitute "the sin unto death" one will usually succeed in showing them that nothing that they have done was willfully, intentionally, knowingly done, and that the fact that they regret it and that the attitude of their heart and their intention now is still in accord with the Lord, shows that the adversary is merely endeavoring to shake their faith and confidence and to turn them aside.

We consider that a good method of dealing further with such persons is to say, "Now, if you have lost the Lord's Spirit, you will be loveless towards those of his people with whom you come in contact, and if you still have his Spirit you will not be harsh and implacable, but desirous of serving them. You will be kind, gentle, long-suffering and thus manifest that you still have the Spirit of Christ. If you have the Spirit of Christ, that is a sign that you are his. If you are without this special mark of the Lord's Spirit it is an evidence that you are not one of his."

In some cases that we have known, the conditions seemed to imply that the persons had really lost the Lord's Spirit, for they confessed to special hardness of heart, no love, no sympathy, only bitter feeling. We could say but very little more to such, but merely advise them to try to take a different view of the matter and to progress to a better condition. We have suggested that perhaps they were physically impaired, or in some melancholy condition of mind, of which the Lord would not take note as being their real spirit or intention, and there we were obliged to leave it.

We have been asked if we understand Esau to be a type of the second death class or of the great company. It is probable that Esau was not a type of those that go into the second death. He is spoken of as profane—that is, not spiritual, and the Apostle seems to use him as representing the natural man. In his outward appearance of hairiness, etc., the animal man, apparently, was pictured. The Lord through the Apostle may merely have been designing to show that though the natural Jew was offered these wonderful privileges of the spiritual things he would prefer the natural things. We know that the Apostle likens the whole Jewish nation to Esau "who sold his birthright," and yet the same Apostle proceeds to tell us that this whole Jewish nation will by and by be recovered and come into special blessings under the New Covenant. We may presume that these were not worthy of the spiritual blessings, and that this is the reason they were looked upon as of the Esau class and not of the class who get the spiritual blessings. They preferred the earthly, so we believe there will be earthly blessings for them in due time. If, when the earthly blessings of the Millennium are offered to this Esau class, they will not profit by the lessons and disciplinings and come to a right spirit, they will be destroyed; but if they do respond to the Lord's providences and the chastenings of the Lord in the Millennial kingdom, they will gradually rise and lose their bestiality; their stony heart will be taken away, and instead they will receive a "heart of flesh."

So in our judgment Esau represented merely the natural man, the natural Jew, and did not represent either the "great company" or those who will go into the "second death" during this Gospel age.

"A CRUMB FROM THE CHILDREN'S TABLE"

MATTHEW 15:21-28.—JUNE 12.

GOLDEN TEXT:—*"Great is thy faith; be it unto thee even as thou wilt."*

God loves the faithful and delights to have them trust in him. His chiefest blessings are for such. By reason of various conditions connected with our birth, it is not alike easy to all to accept the divine promises and to shape life according to these, trusting that the rewards and blessings of the future will more than offset the sacrifices of the present. However, while only the faithful will attain the exceeding great and precious things of God's promises in this present age, we are glad that the Creator has still in reservation an inferior blessing for those who cannot exercise faith now, but who must be dealt with during the Millennial age more along the lines of sight. Our present study well illustrates the Lord's grace towards those who trust him.

The Canaanitish woman was a heathen woman—one not an Israelite—one with whom the Lord had not entered into covenant relationship—one of those who at that time were without God and without hope, because the Divine provision for the blessing of the Gentiles was not yet opened up to them. When our Lord sent forth his Apostles to preach the Gospel, healing all manner of diseases and casting out devils, he instructed them to pass by all who were not Jews—Gentiles and Samaritans. His words were, "Go not into the way of the Gentiles and into any city of the Samaritans enter ye not, for I am not sent save to the lost sheep of the house of Israel." With a few exceptions our Lord's miracles were confined to the Jews. They alone were God's covenanted people. For this reason Jesus ignored the petition of the Canaanitish woman, crying, "Have mercy on me, O Lord, Son of David! My daughter is grievously vexed with a devil." And later on he explained, "I am not sent but to the lost sheep of the house of Israel," and "It is not meet to take the children's bread and cast it to the dogs."

PRAYING FOR A BITE

The term "dogs" was applied to the Gentiles by the Jews as signifying their inferiority. Our Lord merely made use of an expression common in his day, and still common in Palestine. But note the woman's faith: She replied, "Yea, Lord, yet the dogs eat of the crumbs which fall from the master's table." What perseverance, what faith, was thus manifested! How evidently she believed the Lord to be the promised Messiah, the Heir of the throne of David! As Jesus intimated, she had more faith than a majority of the Jews. Her request was granted—"O woman, great is thy faith! Be it unto thee even as thou wilt." Her daughter was healed from that hour.

There are several lessons for us in this study. However degraded we may be by nature, by heredity, by environment; however outcast from God's favor, we may still know of the divine compassion. The message is, "God is love." If he chose first of all to manifest his favor towards Abraham's children, it did not signify that he had no love or care for the remainder of mankind; merely that the divine purpose must flow out to mankind through divinely-appointed channels and in God's due time. We may be sure that when we get to the standpoint of perfect knowledge in the hereafter we shall see wisdom in every feature of the divine program. For instance, from the human standpoint it seems strange that God has permitted a reign of sin and death in the world for 6000 years, when he has the full power to speak the word and to overthrow the forces of evil and to inaugurate gracious influences of blessing for the deliverance of mankind from the power of sin and Satan, ignorance and superstition; to give light for darkness; knowledge of God for ignorance and blindness. Studying the divine plan of the ages, we find the lesson to be that God will first select a church class and subsequently use the elect church as channels of blessing toward the world of mankind.

A little while, and the permission of sin and the trials and difficulties of the present life shall have served to chisel and polish the "very elect." A little while, and they shall be transformed to the glorious likeness of their Redeemer beyond the veil. And then a little while, and the blessings long-promised to the world in general will be dispensed. The children of God will first be fed from this table, and then not merely crumbs will fall for the remainder of the race, but rich and bountiful provision, exceedingly and absolutely more than we could have asked or thought.

AFFLICTED OF THE DEVIL

It is a great and important truth that many human beings are more or less completely obsessed by evil spirits—demons—not the spirits of human beings, but the fallen angels, as the Scriptures declare. Many battle for years against these influences of demons and, because not rightly informed of the Bible teaching on the subject, they come more and more under the occult influences with danger of entirely losing their reason. It was probably some such affliction as this which affected the daughter of the Canaanites. She seemed to realize that there was only the one quarter from which she could get help. Hence her importunity, when she recognized the Lord.

In another sense of the word all sin and sickness may be said to be afflictions of the devil, because all are either directly, or through heredity, Satan's work. Thus our Lord declared that Satan had murdered our race by his falsehood to mother Eve—"He was a murderer from the beginning and abode not in the truth." Through his lie our race has gone down into sickness, mental, moral and physical, and is going down rapidly to the tomb. Thank God for the great Deliverer; thank God also, for his great day of deliverance, the Millennial age, now nigh at hand!

THE FIRE OF THE DAY OF THE LORD

"The earth . . . and the works therein shall be burned up."—2 Pet. 3:10.

If this text were the only one bearing upon the subject of the fire of this Day of the Lord we would conclude that it should be considered as literal; but it is not the only Scripture. Many other Scriptures which refer to this same fire show clearly that it is a symbolic fire of destruction that is coming. We can see that fire is very properly a symbol of destruction and is so used throughout the Scriptures—the lake of fire, for instance, "which is the second death." (Rev. 20:14) We find that many Scriptures refer to the coming time of trouble. Some refer to it as a whirlwind of trouble; others as a tempest and flood—a flood shall sweep away the hiding places; mountains shall be removed and carried into the midst of the sea, etc.—as though there would be great earthquakes and sinking of the earth and flooding of the whole world. Yet other Scriptures speak of it as a burning fire. Manifestly it cannot be all three of these in a literal sense. Then there are other Scriptures which show that these expressions are used in a symbolic sense; for instance (Zephaniah 3:8, 9), "Wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." This seems to be a literal pouring out of something and a consuming of the earth with literal fire. But that it is not literal fire is proven by the very next sentence, which declares, "Then will I turn unto the people a pure language (message) that they may all call upon the name of the Lord, to serve him with one consent." Evidently the people would not remain if the earth is to be consumed with literal fire. But if, as the Scriptures show, the fire be symbolic, it is plain that people will still be here after the trouble. Then the Lord will, according to his promise, turn to them the pure message.

THE BABEL OF VOICES IN CHRISTENDOM

At the present time the message that the people receive is represented in many creeds, probably hundreds in all; hence the message is a very indistinct one and the Scriptures represent it as "Babel," or confusion. One tongue or voice cries that the message of the Lord is free grace; another tongue or voice says it is election; a third says that only a few will get salvation; while another declares salvation will be universal; a fifth informs us that election is with water, and that without the water no one will be saved. So a variety of voices is heard, and the poor world is not able to determine which is the truth. As a matter of fact they all have so much error that they condemn themselves in the minds of all reasonable people who have not been born in prejudice and steeped in error. When the Lord will turn this pure message to the people. Babylon will no longer be. She will have come to her end. The voice of the Lord will be known through the glorified church, "And the Spirit and the bride shall say, 'Come'! And whosoever will may come and drink of the water of life freely!" (Rev. 22:17) The bride class are now on probation that it may be determined which will eventually be of that class. When the marriage of the Lamb shall have taken place, it will be the work of the "Spirit and the Bride to say 'Come' . . . and whosoever will may take of the water of life freely."

This will be after the "burning" time is over; hence it proves that the fire refers to a time of trouble—a time of destruction against iniquity. The Lord's anger will burn against all kinds of injustice and iniquity. Wrong doing, and wrong-doers will then be punished.

The Apostle's statement respecting the church implies that this judgment, or testing, or fiery trial will begin with the church and extend to the world. If it "begin first with us" what will the end be to those who make no pretense of following the Gospel message? The Apostle again states that the "fire of that day shall try every man's work of what sort it is." (1 Cor. 3:13) This we understand to refer especially to the Church. Every one in the church is to be tried; his work is to be tried. However, in great measure it will be a trying time for all the world as well; all iniquity and injustice will be exposed, reprobated and destroyed. We see increasing instances of this of late—in the number of fire insurance presidents, for instance, who have been exposed. Fiery trials came upon them as the result of exposures etc. Some of these men were undoubtedly hastened to the tomb, "burned" to death, we might say, by fiery trials. And a great deal of burning, heart-burning, and headaches and prostration are caused today by various exposures of one kind or another as the time advances. No doubt that Day will bring forth further developments and trouble until the prophecies respecting it shall have been completely fulfilled—until the picture of utter destruction of everything evil, both root and branch, is carried out.—Mal. 4:1.

THE NEW MIND VS. THE MIND OF THE FLESH

"To be carnally minded is death; but to be spiritually minded is life and peace."—Rom. 8:6.

There is a distinction between the new mind and the new will which we all must recognize. The new will is the determination of the new mind. There must be some mind there in order to have a will, in order to reach a determination, and there must be knowledge upon which a will can be intelligently exercised. We are "born in sin and shapen in iniquity" (Psa. 51:5); we have this natural tendency to begin with. Our minds, at first conformed to earthly things, generally take the earthly view of matters, the selfish view. Then the Lord, through his providences, brings certain propositions to our attention and sets before us that there is another way, "a more excellent way;" that God is now holding out a special prize to those who will live contrary to the flesh and according to his will.

When this proposition reaches the individual, our Lord says that he should "sit down and count the cost." He should not rashly say, "Yes, yes"; but he should deliberate as to what this means—the cost in self-denials and the giving up of earthly preferences. After having counted the cost, and after having made the consecration his will or determination should be so set as not to allow it either to favor the flesh or to be guided by the flesh. He should resolve that henceforth whatever is God's will shall be his will, whether he understand all about that will or not. He must, however, see the outlines of the divine will and something of the advantages accruing, before he can form the decision. This is the class which the Father accepts and begets of his holy Spirit.

The new mind may sometimes be misled by false reasoning of the flesh. Our natural minds have their preferences, ambitions, aims and desires and they sometimes argue about certain things and say "God never intended that that should be given up; God would not expect you to do anything so unreasonable as that!" And so, perhaps, the new creature is deceived, and allows the flesh to have its way; but just so surely as it is a New Mind it has not intelligently nor wilfully assented to a wrong course; but, as the Apostle says, "Sin, taking occasion by the commandment, deceived me." (Rom. 7:11) So there is a continual battle on the part of the new will, the new creature, after being begotten of the holy Spirit, and he must watch lest the adversary try to make him think that which is wrong to be right, and that which is right to be wrong. These, then, are snares which the adversary places for the feet of the new creature, and he uses the flesh in connection with its ensnarement; but the new creature in his will, his intention, must remain loyal to the Lord and to righteousness. If he yield his will to unrighteousness or ignore God's will, then he has ceased to be a new creature; the new things are passed away and all things become old again. This is a condition, we understand, from which he can never be recovered.—Heb. 6:4-6.

In this connection, the Apostle James, in speaking of saving a soul from death, is evidently referring to one who is going into that careless condition where the new mind has become, as it were, stupefied, where the old mind has gotten the ascendency over it. If we see one of the Lord's people getting into such a condition, we should seek to restore him, "considering ourselves, lest we also be tempted" (Gal 6:1); and those who do recover such an one "save a soul from death." (Jas. 5:20) Thus brotherly kindness and assistance are specially commended of the Lord. A special blessing comes to all those who have an earnest desire thus to save an erring brother; a great reward is suggested for those who are successful in such an attempt.

HOW MAY WE KNOW WHEN WE ARE IN DANGER?

It might be asked how one could know when he was traveling toward that point of danger, so that he might arrest his progress. To one not blinded by the adversary, the point of deflection from harmony with God's will would be as easily detected as would the border line between two States. The only ground upon which we were granted our present standing was our renouncement of sin and our consecration to the Lord—the giving up of our wills, complete surrender to him; and thus we came into the position of having the imputation of Christ's merit. If we should go back again and our will for righteousness become dead, this, of course, would imply that another will is there. We must have a will of some kind. If our will is no longer a righteous will, then it has gone across the border line and, according to the great Apostle, such never retrace their steps. "Christ dieth no more." There can be no more imputation of Christ's merit to such. They have had their blessing and if they, as the Apostle says, "return like a dog to his vomit," the step must prove fatal.—2 Pet. 2:21, 22.

True, the new mind at first is weak, undeveloped; and so the Scriptures represent the new creature as being merely "a babe in Christ," a babe in knowledge and a babe in the development of grace. But the Scriptures tell us that just as we care for a babe—specially handle it, specially feed it, specially deal with it, and do not treat it as we would treat an adult—so the Lord proposes that he will deal with all those who are babes in Christ. "He will not suffer them to be tempted above that they are able to bear, but with every temptation will provide a way of escape." (1 Cor. 10:13) The temptations will be permitted only in proportion to their feeble strength. He will supply for them the milk of the Word, that they may grow thereby, and gives them the assurance that all things shall work together for good to them.—Rom. 8:28.

The trials at the beginning, therefore, are commensurate with the weakness of the new creatures. It is true in some instances, however, that the new creature seems to have a great deal of courage and strength at the beginning—perhaps more than is ever exhibited afterward. This, of course, is not a satisfactory condition of things. We ought to go from grace to grace, from knowledge to knowledge; after a time, we ought to be teachers, as the Apostle says, and not need to be taught again the first principles of the doctrines of Christ. God deals with us now as new creatures under the direction of the Head. He supervises all the interests of each member of the body. All things, if properly accepted, are overruled of the Lord for good to us individually.

This is one of the great lessons of faith that the Lord's people need to learn, even after they have been in the way a good while. There are some Christian people who seem to have the impression, or at least give it to others, that they did this and that or saw so and so by their own wisdom. True, we all should use all the wisdom and strength we have; but the Christian who is relying upon himself is in a very dangerous position and quite likely the Lord will find it necessary to give him a lesson. For while it is his duty to rule his life so as to walk in the right paths, yet he needs continually to exercise faith in God and in the Lord's oversight and direction of his affairs, for "the steps of a righteous man are ordered of the Lord." If, in the Father's providence, some of the circumstances connected with our earthly affairs turn in this or that direction, our hearts should look to the Lord for the lesson to be drawn therefrom, and thus be able to glorify God thereby. The Christian should never view any experience as being lucky or unlucky, but should remember that all things connected with him, if he be living close to the Lord, are ordered and directed by the Lord.—Psa. 37:23.

WHEN THE NATIONS WILL SEEK GOD

"That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."—Acts 17:27.

New Testament evidences on this subject of seeking the Lord give the thought that not very many are in the condition of heart to seek him at the present time. "The god of this world hath blinded the minds of them that believe not, lest the glorious light of the Gospel of Christ" and the faith of Jesus should shine into their hearts. (2 Cor. 4:4) Nevertheless, as the Apostle puts it, God is "not far from every one of us," and every one who will seek or feel after him, he will be pleased to bless by a manifestation of himself. In fact, this is the very object of this present Gospel age—to find, to enlighten, to bless and to gather into a special class those who "hunger and thirst after righteousness." Those who thus seek after the Lord he guides, draws, influences. He leads them to the Lord Jesus Christ, pointing to him as the necessary way by which they may approach himself and assuring them that there is no other name given whereby they can be saved (Acts 4:12), and that all who will come unto him through Christ will be accepted.

Such as do come in this way, we have proven from our own experiences and the experiences of others, as well as from the Word, are met half way by the Lord. "Draw nigh unto me, and I will draw nigh unto you." (Jas. 4:8) And as they draw nigh and continue to approach closer by God's grace, they are brought by and by to a full realization that God is willing to accept them as sacrificers, as "members of the body of Christ." If they fall into line with the divine provision and present their bodies a living sacrifice, they will be looked upon as holy, acceptable to God (Rom. 12:1); they will recognize the "high calling" to "glory and honor and immortality" with Christ. But if they fail to go on, they will thus receive the grace of God in vain.—2 Cor. 6:1.

The Apostle intimates, not only in the text under consideration, but also in his Epistle to Timothy (1 Tim. 2:4), that God wills that all men shall be saved; wills it in the sense that he will awaken them all from Adamic death and "bring them to a knowledge of the truth"; that they may be recovered entirely from all imperfections that belong to Adam's condemnation, and thus brought fully into harmony with him. Because this is his will, he has made ample provisions—not only in the arrangement by which our Lord died on behalf of all mankind, that he might be the Ransomer of all, but also in the provision that all shall have the opportunity of coming to this knowledge and of benefiting thereby.—Heb. 2:9.

In this sermon on Mars Hill, the Apostle Paul pointed out to the men at Athens that this "unknown God," this God who was unknown to them, is the great God who has divided unto men their habitation and determined their bounds; that he is the supervisor of the nations; that he determines how long and under what conditions the nations may prosper and what liberties and opportunities they may have. Then he proceeds to point out that while God has for a long time left men in ignorance and winked at many of their impertections and flagrant wrong-doings, as though he did not notice them all, nevertheless another step has now been taken in his great plan: "Now he commands all men everywhere to repent."

The Apostle further declares, I, Paul, have something to tell you about this great God and about his message—that all men everywhere should repent. Do you ask me why they should repent? I answer, for the reason that God is prepared to forgive them their sins, on this condition: He was not prepared to do this a short time ago; he was not prepared to do this until Christ died; but since Christ has died and ascended up on high and "appeared in the presence of God for us"—for believers—God is now willing to accept any who come unto him through Jesus. It is proper, therefore, that I should tell you that there is to be an opportunity of future life through him.

And, furthermore, it is proper that I should tell you also that "God has appointed a Day [the great Millennial period] in which he will judge [try] the world in righteousness." The whole world will then have a trial, a righteous trial, a fair, impartial trial, a full opportunity "to come unto the knowledge of the truth"; to come to a knowledge of right and wrong, a full opportunity to come to perfection of human life and to attain all that was lost in the fall of man. (Luke 19:10) This message should, as far as possible, be made known to all men everywhere, because every act of their lives will have a bearing upon the future; it will either uplift them to some extent out of the depths of degradation into which the world has been plunged through ignorance and superstition and bring a development of character, or it will condemn them and bring a measure of retribution, and thus make the conditions of the future more difficult than they would be if righteousness were sought.

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BROTHER RUSSELL'S EUROPEAN TOUR

[SEC. II.—ROME AND HOMEWARD BOUND]

Sunday, May 1st, was spent in Rome. We had a public service which indicated the deep interest of the comparatively few present. Possibly as many grains of wheat were found as though the meeting had been larger. "The Lord knoweth them that are his." On the whole, however, the meeting was quite a disappointment and came far from fulfilling the prophesy made respecting the large attendance—based upon what were supposed to be very liberal arrangements for a large central auditorium and very liberal advertising. The dear brother who had the matter in charge no doubt used his best judgment, but his experience in such matters was limited. We spelled our disappointment with an "H," and trusted that the Lord could and would overrule the matter according to his own wisdom. We hope to hear of further interest on the part of some present on that occasion. Our text was from Romans 1:16.

We had no appointment at Venice or Vienna, and went on to Warsaw, Russia. There we had a very enjoyable time with the class of about twenty. Brothers Rutherford and Koetitz accompanied us, and the latter served as interpreter. The very closest attention was given while we endeavored to show forth various features of present truth—especially did we emphasize the doctrine of the ransom. We especially endeavored to make clear how that Jesus gave himself sacrificially to the Father and what he laid down of earthly right was the ransom price, which, in due time, at the end of this age he will make over to justice on behalf of "the sins of all the people." We showed that this has not yet been done, that the world still "lieth in the Wicked One," and are children of wrath, and that only the church has escaped.

We pointed out that the restitution blessings which are to go to the world very shortly, are not the blessings which we seek who hope to be of the bride-class, and to attain the spirit nature, and joint-heirship with our Lord. We pointed out that the ransom-price, not yet paid over, is in the hands of justice, to our Redeemer's credit, and that during this Gospel age he imputes the merit of his sacrifice to all who become his footstep followers. To these he imputes a sufficiency of merit to cover their blemishes that thus their sacrifices may be acceptable. On the basis of this imputation the sacrifices are acceptable with the Father, as saith the Apostle (Romans 12:1), "We beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God, which is your reasonable service." We spoke to the dear friends for about four hours, had luncheon with them, and took the night train for Berlin.

At Berlin we had a similarly interesting season of fellowship with the friends of the truth. We had a social dinner together—about two hundred. Subsequently we addressed them for nearly two hours, the topic being the same as at Warsaw. Then came a social tea generally participated in, and later our evening meeting, which was well attended. Many of the friends accompanied us to the railway station, bidding us good bye as we departed for the German Branch office at Barmen.

We had an enjoyable season at Barmen for nearly two days, speaking to the dear friends for nearly seven hours in all. One service was for the public and was attended by nearly 800, many of whom manifested deep interest. The meetings of the church varied in number, as not all were able to attend all the meetings, on account of business and other obligations. Here again we emphasized the Atonement for sin, and showed the work of the Mediator between God and men during the Millennial age to be wholly based upon the meritorious sacrifice of our Redeemer, begun at Jordan and finished at Calvary. We pointed out the gracious arrangement whereby the merit of that sacrifice is imputed to us who accept the divine invitation to become heirs of God and joint-heirs with Jesus Christ to the heavenly inheritance, and in the work of blessing all the families of the earth, as the Seed of Abraham.

We endeavored to make very plain that the merit of the

atonement lay in the Redeemer's sacrifice, and that the church is honored in that she is permitted to suffer with her Lord, and that this is a condition without which she may not hope to reign with him. After a delightful season of fellowship and study together of the Word of God we parted from the dear friends, many of whom accompanied us to the station, singing us good bye from the platform.

MEMENTOS OF THE DARKER PAST

We reached Harwich the next morning, Sunday, May 8th. To our pleasant surprise a committee of the London church met us here and journeyed with us to the Metropolis, entertaining us at breakfast on the dining car, and on the journey pointed out items of interest. One of these was a place where about three centuries ago a lad of 19 years was burned to death as a heretic because of his belief in the Bible and the ministry of its teachings, as opposed to the supposed orthodoxy of his time. At another point on the same road we passed the monument erected to the memory of seventeen martyrs to their loyalty to God's Word. And in London we noted the Memorial church at Smithfield Corners which commemorates many martyrdoms for the truth's sake.

Our mental comment was that the land which had witnessed such loyalty to God's Word centuries ago must still have many inhabitants loyal to the Scriptures and quite unwilling to be satisfied with the "new theology" of our day, marked by Evolution doctrines and denial of the inspiration of the Scriptures by the "higher critics."

Although we arrived at the London Station at quite an early hour for Sunday (eight o'clock) we found nearly a hundred of the dear friends of the truth from the city and suburbs, awaiting with beaming eyes and cheering words. Amongst these was Brother Hemery, the Society's London representative; a number of London elders, and Brothers Driscoll and Jones from America. According to a preconcerted arrangement the dear friends refrained from shaking hands at this time, lest we should be wearied, but when later we ascertained how eager they had all been, and how some of them had cycled almost thirty miles in order to be there to greet us, we felt sorry that we had not broken over the restrictions made in our defense—sorry that we had not shaken hands with each one of them individually as a token of our love and our great pleasure in meeting them.

We purpose not to withhold ourselves on any future occasion of the kind, but to rely upon the grace and strength of the Lord for the occasion, and to give ourselves and the greeting friends the pleasure of such an occasion. However, we will take this opportunity to suggest to some of the friends that they must not attempt to demonstrate all their love by a handshake—that they must not squeeze too hard. The spirit is willing and the flesh is strong in many instances. The large gathering at the station to meet us seemed the more remarkable when we learned that the dear friends in the ten days previous had been most energetically engaged in advertising our meeting, which was held the night of our arrival. When we advise you that 750,000 copies of the PEOPLES PULPIT had been circulated in London by the friends in the truth, it will be realized that some of them must of necessity have been wearied with their exertions. Hence the number at the station at that hour and the zeal manifested by their presence was the more remarkable. We may be sure that such love and loyalty to the Lord and to the Truth and to us as their servant, prepared these dear active friends for more of the Lord's blessings in connection with the meeting held.

ROYAL ALBERT HALL

Three public services were held in this, the greatest Auditorium in the world, on the three Sunday evenings of our stay in Great Britain. The first one was on the evening of our arrival, May 8th. It was a grand assemblage of very intelligent people, of whom the majority apparently were men. Brother Col. Sawyer served as Chairman. Our topic was "Hereafter." As the King had died the day previous, the subject seemed remarkably appropriate. We introduced our discourse with a few words referring to the King, as follows:

"In Germany I learned of the death of your esteemed monarch, Edward VII. I realized that not only your nation, but all Christendom, had lost an unobtrusive but wise Counsellor, a power for peace and good-will amongst men. I take this opportunity to express to this great audience my sympathy, which, I assure you, is shared by the vast majority of my American countrymen. My first thought was, that out of respect for the illustrious dead, his family, and the nation this service should be postponed. But my second thought was to the contrary. Surely at no more fitting hour could we consider 'The Great Hereafter.' There is, thank God, a 'hereafter' for kings as well as for peasants—and royal mourners and a mourning nation need the message from God's Word particularly now. And, since no more representative audience will probably assemble in this capital of the empire, I have a suggestion to offer which I trust will meet with your approval. It is, that before offering prayer we show our sympathy for the royal family, in their bereavement, by standing." After a brief prayer, in which the Royal Family were remembered, the congregation joined in singing the hymn reputed to be the deceased king's favorite, "Nearer, My God, to Thee." For a few moments before we led in prayer, the congregation, with bowed heads, prayed silently. The occasion was a very impressive one.

In discussing the "Hereafter," we showed the generally accepted views of Catholics and Protestants, and then, in contrast with these, the Bible presentation, which we affirmed to be not only the hereafter of the church in glory and the steps of patient perseverance leading thereto. We pointed out that while the Bible shows, and the creeds confess, that only a little flock will be joint-heirs in the kingdom with Christ, nevertheless there is another salvation which is for the world. The world's earthly salvation we contrasted with the church's heavenly one. We showed that it will be a restitution to mental, moral and physical perfection, to be attained during the thousand years of Messiah's reign in glory, for which we pray, "Thy kingdom come, thy will be done on earth as it is in heaven." We showed the divine provision for an earthly Paradise for such restored sons of Adam as will accept the divine arrangement on their behalf, and that all others will be destroyed in the second death.

We pointed out that this was a very different outlook from the one ordinarily presented in the creeds of Christendom. While taking no more to heaven than the saintly and elect, as the Bible indicates, all the creeds consign the remainder of mankind either to centuries of torture in Purgatory, or to an eternity of torture in hell. We pointed out the unscripturalness and unreasonableness of this proposition, and showed in scriptural language that God's provision is a resurrection of the dead as the hope of both the church and the world—the church in the first resurrection to glory, honor and immortality.

We pointed out that the glorification of the elect on the spirit plane, as the spiritual "seed of Abraham," is scripturally declared for the very purpose of blessing all the families of earth—the non-elect—giving them fullest opportunity to come to the knowledge of the Lord, and of righteousness, and to avail themselves of a share of God's mercy and forgiveness for all the willing and obedient to life everlasting. We had a good hearing for nearly two hours. Custodians of the hall remarked that for an audience to sit for so long was practically unprecedented in their experience. We trust that some good was accomplished, that some were brought nearer to the Lord, some made to appreciate more fully God's love, justice, wisdom and power. The newspapers were so full of news pertaining to the deceased King, Edward VII, and the arrangements for his funeral, and to the royalty expected to attend it, that very meager remarks on the sermon appeared.

BRISTOL, MANCHESTER, OTLEY, NOTTINGHAM

We spent Monday looking about London for the Lord's answer to our prayers that we might be directed to more suitable quarters for the London Office, and to some suitable place centrally located for the regular church service. We learned much, but accomplished nothing. Places suitable seem difficult to find.

Tuesday brought us to Bristol, where there is a very interesting class of Bible Students in fellowship with us. A goodly delegation met us at the railway station, attended to our refreshment, and took us to the meeting place. The afternoon session was for the interested and we were pleasantly surprised to note how many were so deeply interested as to make arrangements to be at liberty from their business and household cares to attend the meetings. Not all, of course, were their own masters and able to control their own time, yet the will of many to be present evidently guided to the way which the Lord opened up for them. About 135 were present at the afternoon service, and 650 at the evening service, which was for the public.

At the afternoon service we endeavored to point out the importance of standing—not falling away from the Lord and the truth. We showed what were the conditions upon which the Lord accepted us as his children, inducted us into his family and to a knowledge of the truth. We showed the necessity for the spirit of love and loyalty to continue with us, in order that we might continue to have divine guidance and blessing, and that love is the principal thing. Incidentally we pointed out the relationship of the ransom-price to the world's deliverance. We showed that it was necessary for Jesus to die, "The

just for the unjust," in order that he might have the ransom-price with which to redeem the church and the world later on. God raised him from the dead a spirit being, so he might have his earthly rights to give to mankind.

We also called attention to the fact that our Lord's obtaining the ransom-price, by the sacrifice of himself, is a different matter entirely from his paying that ransom-price over to divine justice on behalf of sinners. He gave himself to be the ransom-price for the sins of the world nearly nineteen centuries ago. His giving of himself was acceptable to the Father, and what he sacrificed became the ransom-price for the whole world—quite sufficient for Adam and all his race whenever applied. We showed that he had not yet applied it for the whole world, and that hence the world is still "lying in the wicked one," still under divine condemnation, still unreconciled—waiting for God's "due time," when the ransom and its privileges will be testified to all.

We showed that the testimony respecting the value of our Lord's death as the ransom-price had already been given to us—believers, the household of faith, the church. We have received the testimony, and with the testimony God sent us an invitation to become associates with his Son, our Lord and Redeemer, in all of his great work of blessing all the families of the earth in the coming age, when in his Millennial kingdom glory he shall serve the world as its Mediator, standing between men and God. He will then satisfy divine Justice by making application of his merit for the sins of all the people. In consequence of that satisfaction, they will all be turned over to him, and his Millennial kingdom will begin. The Father will put all things under him, accepting the ransom-price as full satisfaction for the sins of all. During that thousand years the Mediator, Christ the Head and the church his body, Christ the Bridegroom and the church the bride, his joint-heir, will reign for the uplifting of mankind out of sin, degradation, death—up to perfection of mind, body and morals.

During all the time of the Mediatorial kingdom the world of mankind will not be subjected to the Father, but to the go-between, the Mediator, the great Prophet, Priest, King, Judge, of many members. At the conclusion of the Mediatorial reign, when all unwilling to make progress shall be destroyed in the second death, and all willing and obedient shall have been brought up out of sin and death conditions to perfection—then The Christ, Head and Body, will deliver up the kingdom to the Father. Thenceforth there will be no more mediation, no further mediatorial work or kingdom, because the necessity will be gone. Every man will be perfect and able to stand the test of Justice, and will be required to do so from the moment the Mediator steps aside and turns over the kingdom to God, even the Father.—1 Cor. 15:24.

We exhorted the friends to faithfulness, to loving zeal, to patient endurance, to the development of the fruits and graces of the Spirit, that they might be accounted worthy of association with the Redeemer, in his kingdom work as antitypical priests and kings unto God, as members of the antitypical Mediator between God and men. The service for the public attendance in the evening (about 600) was excellent indeed, when the general commotion incidental to the King's death and funeral is remembered; also remembering the fact that the meeting was on a week-night. Our subject was "Man's Past, Present and Future," and was dealt with after our usual manner. We remained over night, and when we took the train Wednesday morning a goodly company of the friends were on the platform. Some of them accompanied us to our next appointment. Those remaining on the platform waved their good bye, and we bade them adieu, expressing our appreciation of their loving zeal manifested in so many ways and our hopes that they might prove faithful to the end, and receive the crown of life.

THE SECRET OF THE LORD

At Manchester we were met at the station by a considerable delegation of the church and taken to dinner. Subsequently we addressed a gathered company of about 300 in their usual hall. Profound attention was given, and subsequently we were warmly greeted. We spoke from the text, "The secret of the Lord is with them that fear (reverence) him, and he will show them his covenant." (Psa. 25:14) We considered how carefully the Lord has guarded the secrets of his plan, so that at no time have they been known except to the saints, otherwise it could not be understood. We noted Israel's covenant made at Sinai and the fact that it is still in force; that it did not cease at the cross, except as St. Paul declares—it ceased so far as those Jews were concerned who became dead to the Law and married to Christ. "Christ is the end of the Law for righteousness to every one that believeth," but he is not the end of the Law to others.

The Law Covenant has dominated the Jews and will continue to do so until the great antitypical Mediator shall step forth and inaugurate for Israel the better arrangement, styled the New [Law] Covenant. It will not have a new Law, because the Law given to Israel was just, and holy, and perfect, but it will have a new Mediator more capable than Moses, and he will be able to show mercy to the people more effectively because his standing and authority as Mediator will be based upon "better sacrifices" than those which the typical Moses typically offered. But this great antitypical Mediator cannot undertake his great work until his own completion by the association of the church with himself as his "members," and this will not be completed until the "better sacrifices" are completed. We saw that this work of offering the "better sacrifices" is still in progress and that the Gospel age has been the antitypical "Day of Atonement." At its close the Mediator, Head and body, will be completed and glorified, and will inaugurate the New Covenant with Israel in harmony with the promises. The New Covenant will take over the Old Covenant and all the people that were under it, and thus alone can the Law Covenant, instituted by Moses, find fulfilment in its antitype.

Thus. St. Peter declared, "For Moses verily said unto the fathers, A Prophet shall the Lord your God raise up unto you from amongst your brethren like unto me (I am his likeness or type, forshadowing that great prophet in the small way), him shall ye hear in all things; and it shall come to pass that the soul that will not obey that Prophet shall be destroyed from amongst the people." (Acts 3:22, 23) All who will not come into line then with the great antitypical Mediator will perish in the second death, but first they must come to a knowledge of him. All the blind eyes must be opened, and all the deaf ears unstopped. The entire Gospel age has been set apart in the divine order for the raising up of this great Prophet like unto Moses—the great Mediator of the New Covenant. Jesus was raised up first, "Head over all things to the church which is his body." Subsequently the Apostles were raised up as members of his Body and since then selections have been made from people from every nation and clime. The great antitypical Mediator will soon be complete.

TYPE AND ANTITYPE

In proportion as the antitype came in the type ended, but only that proportion and no more. Thus the typical bullock of the atonement found its antitype in the "Man Christ Jesus, who gave himself a ransom for all," and the typical high-priest found an antitype in Jesus Christ, "The high-priest of our profession" or order, and the sacrifice of the bullock found its antitype in the consecration and death of Jesus. Thus also the under-priesthood finds its antitype in the consecrated church, as St. Peter declares. Thus also the Lord's goat on the day of atonement finds its antitype in the flesh of those who are now consecrated to walk in the footsteps of Jesus. As that goat went to the bullock outside the camp to be burned, so the Apostle exhorts us, "Let us go to him outside the camp bearing his reproach"—outside of human favor and esteem and fellowship, for "If we suffer with him we shall also reign with him." This last mentioned feature of the type has not yet been fully completed, hence the other features of the type incidental to the Law Covenant and its day of atonement have not yet found a fulfillment, but "not one jot or tittle shall fail." All shall be fulfilled in due time. The great Prophet, the antitype of Moses, will shortly be completed and be raised up from amongst his brethren, and then the second application of his blood will be made, "On behalf of all the people." Then, in view of that redemptive work—that payment of the ransom-price for all—the whole world will be turned over to the great Mediator, Priest and King. He will take unto himself his great mediatorial power and begin his reign for the overthrow of sin and death and for the uplifting of the willing and obedient of Adam's race.

The dear friends at Manchester had made a great distribution of Volunteer matter—about a hundred thousand copies of the PEOPLES PULPIT, besides other methods of advertising through the newspapers, etc., etc. A fine audience of very intelligent people listened with rapt attention to our presentation of the subject of "The Great Hereafter." The next day, Thursday the 12th, we bade adieu once more and went to Otley.

THEY HAD NOT MUCH ROOT IN THEMSELVES

Otley is a smaller place than we usually visit on such occasions, but the work there had a very interesting beginning. Some time ago a young man, a local elder in the Primitive Methodist church, purchased a copy of the *Plan of the Ages* at a second-hand book-stall. It deeply impressed him and he loaned it to five of his fellow-co-laborers, local preachers in the same church. All six received the truth with zeal. Violent opposition and misrepresentation came upon them in connection with their public avowal of the love of God and his divine

plan of the ages. Under the influence of that persecution one-half of them repudiated the truth much after the manner described by our Lord in the parable, Because they had not much root in themselves; when the sun of persecution arose they withered away. We were glad to meet the three who remained staunch and were glad under their arrangements to address the public, taking for our text "The Thief in Paradise, The Rich Man in Hell, and Lazarus in Abraham's Bosom." We had the close attention of a very intelligent audience. In the afternoon preceding we addressed the interested ones to the number of *about* sixty, some of whom came from the regions near. We discussed with them the glorious invitation granted to "the church of the Living God" and the call which has come to her —to be the bride of his Son, and joint-heir in his kingdom, setting before the minds of the class the glorious privilege thus afforded and the riches of grace providing the blessing. We exhorted all to faithfulness even unto death, to follow in the footsteps of Jesus; and we assured all such, in the Master's name, of the "crown of glory that fadeth not away."

Our next stop was at Nottingham. Here again we had a pleasant and profitable time of fellowship with the household of faith to the number of about ninety. Again we concluded that the uppermost thought of interest to the friends must be along the lines of our recent studies respecting the covenants and their mediators. Following the matter much as we did at the other places we endeavored to make especially clear the proper distinction between the meaning of an "Advocate" and "Mediator." A Mediator stands between two persons with a view of reconciling them and bringing them together. Thus the glorified Christ during his millennial Kingdom will stand between God and men. After satisfying justice by the application of the merit of his sacrifice finished at Calvary, the great Mediator will undertake to open the eyes of the blind world, to unstop the deaf ears, and to discipline and correct them so that they will appreciate God and his gracious arrangement on their behalf, and so come into harmony with his Millennial kingdom. It, by chastisement and rewards, will lift men up, up, up out of sin and death conditions to absolute human perfection. Then he will abdicate his office as Mediator between God and men, for there will be none who will longer need such a Mediator.

But before beginning his work of Mediator between God and men, our great Redeemer does a work for the church in accordance with the Father's arrangement. During this Gospel age he proffers himself as Advocate to all who may have the hearing ears and appreciative hearts and who may turn from sin to serve the living God to the best of their ability, and who may exercise faith in the Redeemer, and approach the Father through him. Such as thus approach God are approaching justification by their faith and by their obedience. To such God declares, "Draw nigh to me and I will draw nigh to you." (Jas. 4:8) Every step that these advance from sin toward righteousness is a step toward God, toward justification, based upon their faith in God; toward covenant relationship. To such God draws nigh in the same proportion. At first they are justified to fellowship with God, as Abraham was justified by his faith and obedience. But the call of this present time is to sonship and joint-heirship with Christ in his kingdom.

Hence the Father points these who draw nigh to him to Jesus as "The way, the truth and the life," and his message is, "No man cometh unto the Father but by me." Those desiring fellowship with God to the full, to have his blessing of eternal life, may hope to attain it only through accepting the merit of Christ's sacrifice by faith and by making a consecration of themselves to be his disciples, and to walk in his steps. Faith such as Abraham had and exercised so beautifully could not bring him nearer to God than justification to fellowship and to receive a certain blessing promised, a "better resurrection." But those who come now to God, in view of the sacrifice of Christ, may accept him as their Advocate, and through him have full presentation to the Father, and may enter fully into covenant relationship with him as sons. There is no other invitation at the present time than that of the spirit of full devotion to the Father's will; these alone are now sought.

THE IMPUTATION OF HIS MERIT

To these the appointed Advocate declares his willingness to be their Advocate—to undertake to be their spokesman with the Father, and to make good in the Father's sight for all their blemishes of the flesh, so as to enable them to offer (Mal. 3:3) a righteous sacrifice which God could accept. We pointed out that all these called to be the followers of Jesus, had, unlike their Leader, weak, imperfect and blemished bodies. They "were children of wrath even as others," but they got out of that condition by turning their hearts to God and away from sin; and by accepting his appointed way in Christ. But although there are many steps by which God may be approached quickly or slowly, nevertheless there is the one standard which must be attained before any can be accepted of the Father as members of the body of Christ. That step is full consecration even unto death. Then the Redeemer imputes such a portion of his merit to such as will make good the sinner's deficiency, and thus enable the Father to accept him as a sacrifice. This is in accord with the Apostle's words in Romans 12:1. Our sacrifices themselves are not holy and acceptable to God, but only because of our relationship to the great Advocate. Our Advocate imputes sufficient of his merit to make good our deficiency. If one is deficient 50 per cent., the Lord imputes to him that 50 per cent. If another is deficient 25 per cent., that amount is imputed to him. If another be deficient 75 per cent., that amount is imputed to him—to each according to his needs from the abundant sufficiency of him who loved us and bought us with his own blood.

Just as soon as our Redeemer makes this imputation of his merit on our behalf we are in the Father's sight justified fully and completely from all things—as much so as though we had never committed sin. It is in view of this justification that the Father accepts our sacrifice as holy and acceptable, and begets us of his holy Spirit. We exhorted the friends to remember that thus it was that they entered into covenant relationship with God, and that they could maintain that relationship only by continuing their sacrifice on the altar—laying down their lives for the brethren, and in the service of God generally, "doing good unto all men as they have opportunity, especially the household of faith." We reminded them that this covenant relationship into which the church has come is not by the covenant of the Law of Moses, nor by the New [Law] Covenant, which will take the place of the old Law Covenant with Israel, under the better Mediator, and which will operate during the Millennial age, and bring them into harmony with God, and into full covenant relationship only at the close of the Millennium.

Our covenant relationship, which we enter into at once through the assistance of our great Advocate, brings us immediately into fellowship, into sonship; and immediately makes us joint-heirs with Christ Jesus our Lord to the heavenly inheritance. Wherefore we are no longer aliens but sons. Not only does no Mediator stand between us and God, but no Mediator brought us to God. The Father himself called us and drew us, as the Scriptures declare, and himself pointed us to Jesus our Advocate. We called attention to the fact that an Advocate stands alongside of as a spokesman, and does not come between, as does the Mediator. We also drew attention to the fact that Jesus was not spoken of as our Mediator, but we are told that he is our "Advocate with the Father."

The evening session for the public was in Mechanics Hall, and was well attended; our topic was, "The Thief in Paradise, The Rich Man in Hell, and Lazarus in Abraham's Bosom." Bidding the Nottingham friends good-bye, with best wishes for their eternal welfare, and accepting their good wishes on our behalf, we went to London on Saturday, there to look further respecting the Lord's Providence for the future housing of his work.

DOES OUR LORD NOW OWN THE HUMAN RACE?

If a man were purchasing a building, had entered into negotiations for it, had signed a contract and were making arrangements to secure the money to apply it in payment for the building, it would be very appropriate, as soon as he had signed the contract, to say, This is the owner of the building. In the strict sense of the word, however, he would not be the owner until he had paid the price and all the receipts were properly given, and, instead of the contract, he had the deed. A contract is an agreement for the carrying out of a project; the deed witnesses the transaction actually accomplished.

As far as the contract was concerned, our Lord Jesus entered into it with the Father; and in view of his having given to the Father the ransom-price—"Even as the Son of Man came to give his life a ransom for many"—he already has a claim to being Lord of all, in a prospective sense, not in the actual sense, as there are millions of people on earth today of whom he is not Lord; their knees have not bowed; their tongues have not confessed. So he is not their Lord in the absolute sense, but his work is progressing, and, in view of the authority which will yet be exercised by him and of the work which he will yet do, the Father speaks of him prophetically as "Lord of all."

THE WORLD ASLEEP IN JESUS

We will here consider certain Scriptures as having a bearing upon the matter. We mention first the Scripture which says that the world "sleep in Jesus." (1 Thess. 4:14) How can they sleep in Jesus, unless Jesus owns the world? may be asked. We answer that they sleep in Jesus in exactly the same way that Abraham and all Israel sleep and all the kings and prophets are said to be asleep. Not that Jesus at the time of their death had paid a ransom-price for mankind, nor had come into the world to do so, but because, in the divine plan, God had made arrangements for the entire transaction and had guaranteed that a Redeemer would be found, that a ransom-price would be given, and that all mankind would be recovered from the tomb. Further, God himself spoke from that standpoint when he said that he was the God of Abraham and of Isaac and of Jacob, speaking as though they were really not dead at all, but merely asleep, waiting for him.

Similarly, all who believed God could speak of and think of all who were dead as merely asleep for the time and awaiting the resurrection, even though Jesus had not yet come. The same is true since Jesus came and died. It is now still more reasonable and proper for us to say that all "sleep in Jesus," because now he is identified as the one who has given himself a ransom-price for all. It is not that the price has been applied for all, but merely that he has placed in the Father's hands his sacrificed life, which is his to appropriate and which is sufficient "for the sins of the whole world." (John 3:16) It has not as yet been appropriated for the world, but merely for the church, for the price is first a satisfaction for our sins, the church's sins, and afterwards for the sins of the whole world.—1 John 2:2.

THE CHURCH ALONE REDEEMED THUS FAR

We will next consider the text, Ye were redeemed with the precious blood of Christ. (1 Pet. 1:18, 19) The reference here is to us, the Church, and does not extend beyond the church to the world. It does not imply that the world is redeemed as yet. Jesus' merit, of course, is all-sufficient for the whole world, but he has not yet appropriated it for all men.

We will consider another text, "Ye are bought with a price." (1 Cor. 6:20) This text, similarly, speaks not of the world, but of the church. It is the "Ye" class that were bought, and even they were not bought when Jesus died at Calvary. There, indeed, he committed to the Father's hands a price (Luke 23:46) sufficient for all; but it was not then appropriated for anybody—not even for us, not until his resurrection and ascension, when "he appeared in the presence of God for us." (Heb. 9:24) Then we were bought. "Ye were bought with the precious blood of Christ." His blood was made the offset so far as believers are concerned.

Another text: "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." (1 John 2:2) We answer that he was a propitiation, satisfaction, for our sins, in one sense of the word, when he died, but the satisfaction had not then been applied for our sins. When he died the merit of his death was a satisfaction-price for the sins of the whole world, also, but it was not applied for the sins of the whole world. When he ascended up on high he appeared for us, the church class, and made satisfaction for our sins. Therefore, as we believe and make consecration, our sins are remitted. His merit is additionally the satisfaction for the sins of the whole world; but he has not yet applied it for the world, hence the world is not free from the penalty of sin; it is still under condemnation. Concerning us, however, the Apostle says, "We have escaped the condemnation that is on the world." And again he says, "We were children of wrath even as others." The others, we see, are still children of wrath. Why? Because the satisfaction for their sins has not yet been made. The great Redeemer has the satisfaction price; it merely awaits the due time for application.

Notice another passage, "Christ died and rose and revived that he might be Lord both of the dead and of the living." (Rom. 14:9) The text very appropriately states the valuable transaction accomplished by our Lord. His death was a necessary feature of the redemptive work. His raising and revival were also necessary features. And further, he could not have been Lord in any other way than by the Father's proclaiming him "Lord of all," and "Let all the angels of God worship him." But while he is proclaimed to be Lord of all, it will take time to bring about the recognition of it. In harmony with this, the Apostle says, "In the fullness of time God will gather together under him (Jesus) all things in heaven and earth." But it will take the fullness of time, the fullness of the Millennial age, to accomplish this gathering together under him and making him Lord of all. So we see that prophetically and by divine appointment he already has that office, but now he waits until his enemies shall be brought under him or made his footstool, and all things shall be subjected to him.

"A RANSOM FOR ALL"

We next consider the text, "He gave himself a ransom for all, to be testified in due time." (1 Tim. 2:6) The giving of himself as the man Christ Jesus was when he presented himself at Jordan and surrendered all to the Father's will. This work of surrendering his earthly life and all his earthly rights was fully accomplished at Calvary when he cried, "It is finished." He had finished the work the Father had given him to do. He had given himself to be a "ransom for all," and his death-merit is sufficient to constitute a ransom for all, as soon as it shall be so appropriated. Thus far, we see, it has been applied only for us who believe, and the time for its application for the remainder of the world will be at the beginning of the Millennial age; but it will not reach all of the human family at the beginning.

While our Lord's merit is fully appropriated during the Gospel age for all who come unto him, it will be fully set free when the last of the consecrated ones shall have passed beyond the vail. His merit has been imputed to them for the very purpose of enabling them to be sacrificers and when it shall have been released by the death of the last of the consecrated, it will be again at his disposal for appropriation. Then the great High Priest will make the second sprinkling of the blood—not on our behalf, because we shall have no further need of it, having by that time become perfect as new creatures beyond the vail, members of his body. The second sprinkling will be on behalf of "all the people"—all who will come under the New Covenant arrangement—"to the Jew first, and also to the Gentile"; all who will desire, when they come to sufficient knowledge, under that New Covenant, to come under the merit of our Lord's ransom-price; and those who will fail to thus come, will reject the ransom-price and hence the blessings of restitution.

All these blessings will come gradually, not instantaneously, not by faith, but actually, by restitution processes. All through the Millennial age The Christ will be giving men the benefit of our Lord's ransom or "corresponding price," and the full benefit of this price will not have been given until the work of the Millennial age shall have been finished and shall have brought to perfection all who desire to be God's people, upon God's terms, as God never intended to give his blessings to any but those who desire to be in harmony with him on his terms. God never intended to do anything for those who are willingly and intentionally contrary, such as Satan.

It may be asked how the foregoing will conform with the text, "That he [Jesus], by the grace of God, should taste for every man." (Heb. 2:9) We answer that this is God's great work which he purposed in himself before the foundation of the world—that the ransoming of Adam and all his race should be accomplished through the death of Christ. Thus he tasted death for every man, whether the benefit of it was received on the Day of Pentecost, or later, during the age, or whether they will get it at the beginning of the Millennial age. It is for every man that he "tasted death," that he might give them the blessings that will come to the world of mankind down to the completion of the Millennial age, and, if obedient, to all eternity.

"He ascended up on high and led captivity captive"—or, as another translation gives it, and we think more correctly, "He ascended up on high leading forth a multitude of captives." This passage shows that he was the leader of all the captive race. We, the church, follow first: the "great company" follow next; the ancient worthies will follow soon afterward, and at the end of the Millennial age he will bring in the remainder of the race. They will all be led forth, all delivered from the power of sin and death.

THE PRICE ONE THING—THE APPLICATION OF IT ANOTHER THING

"For when we were yet without strength, in due time Christ died for the ungodly." This passage does not state that Christ made an application of his merit for the ungodly; it merely states that God arranged his plan so that it was necessary for Christ to die for the ungodly. Why did God so arrange it? He arranged it on behalf of, or in the interest of, the ungodly—not merely the Jews and those who were, as some of us may have been, desirous of harmony with God, but for all the ungodly. The merit of his death was intended by the Father to be applicable to every member of the race, the ungodly race of Adam, all of them sinners and more or less depraved and degraded and out of the way.

Now, then, the object for which the price was given is one thing and the application of it is another. The purpose of Christ's death was to redeem the world, to be the world's ransom-price, that he might be the restorer of all. But in this plan there are time and order; the work progresses step by

step. The first step was for Christ himself to secure eternal glory by his own obedience to death and to have as an asset something that he could give away—his earthly life, which he had not forfeited.

The next step was that he should ascend up on high and apply this price. He appeared as advocate for a special class of humanity. What special class? We answer, He appeared for all those from among men who should desire to come into harmony with God, who should desire to accept God's favor and to become members of the body of Christ under an invitation or programme that God had arranged. When he appeared for these he imputed the merit of his sacrifice on their behalf, and thus all this merit is absorbed, so to speak, in this one work first undertaken, this work of justifying and assisting this special class who desire to walk in Jesus' steps, desire to suffer with him that they may also share with him the heavenly glory. He does this, not by first giving them earthly restitution, but by simply imputing his merit to them.

This imputation of his merit, coming to those who have turned from sin, who are believing on the Lord Jesus Christ, and have consecrated themselves to God, covers their Adamic sin and makes up for all deficiencies of their flesh, so that they can "present their bodies living sacrifices, holy and acceptable to God, their reasonable service." (Rom. 12:1) In other words, he becomes endorser for these. They are not sufficient of themselves, but he guarantees for them that if they will faithfully perform this laying down of their lives, his merit will continue to be applied for all their imperfections. These are the royal priests, whom he in one picture represents as his bride, and in another as members of his body. These are "more than conquerors."

Then comes the secondary class, not up to this standard—a class that does not voluntarily, heartily and cheerfully lay down their lives in the desire to please the Father and do his will. These, nevertheless, are loyal at heart and are restrained from full sacrifice only through "fear of death," through fear of what it will cost them. They will be tested to the point that they will be obliged ultimately to lay down their lives, and to do so with a willing mind. They fail of coming off more than conquerors because of permitting experiences designed to test them to retard their progress in the matter of gaining the high position offered them, thus they become the second company. There is, also, a third class, those who die the "second death," who "draw back unto perdition."

By the time that these three classes shall have finished their course, all the merit that Christ imputed will be available again as at first; all will be at his disposal afresh. Then it will be applied in the sealing of the New Covenant which will be made with Israel, but which will be broad enough to include every individual of all the nations of the earth who will be willing to come under the same terms and to become the children of Abraham through faith and obedience.

"THE REDEMPTION OF THE PURCHASED POSSESSION"

In this connection let us consider the text, "In whom ye also trusted after that ye heard the Word of Truth, the Gospel of your salvation, in whom also after that ye believed ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession."—Eph. 1:14.

The holy Spirit now granted to the church is the earnest or foretaste of our inheritance. What are we to inherit? We are to "inherit all things." First of all we are to inherit the divine nature, and secondly, we are to inherit the great Abrahamic promise that through us, in union with our Lord Jesus, as members of his body, all the families of the earth shall be blessed. We speak of ourselves as being of the Lord's purchased possession, and when we are changed to receive his glory, this part of his possession will be complete and we shall be perfected with him and be under his direct control.

After this another feature of the same possession, and linked in as part of this same promise, will became operative. The precious blood will then be applied to seal the New Covenant on behalf of the sins of all the people and the work of recovering the still larger possession will progress until the close of the Millennial age, when the whole possession will have been brought into line and everything subjected to his rule and turned over to the Father.

We will also consider the passage, "For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Christ Jesus, hath abounded unto many."—Rom. 5:15.

In this text the Apostle evidently does not mean to be understood as saying that the full abundance of grace had then reached the many, because that would be an untruth. It is now 1,800 years since the Apostle's day, and the abundance of grace has not yet reached the majority of men. So we must understand him to mean that this abundance of grace that is in Christ according to the Father's plan and arrangement and purpose, is yet to reach the many. The world is yet in its sins, and Israel is yet in its sins and will not be recovered until after the Church shall have been glorified, as the Apostle says (Romans 11:27), "For this is my covenant unto them, when I shall take away their sins."

Since this grace has not yet gone to the Jews, nor to the Gentiles in general, the only way in which it has abounded is through the promise of God that the death of Christ will yet be made efficacious for all. Therefore, speaking from this prophetic standpoint, it is plain to be seen how Jesus is the Savior of the world, although he has not yet finished the work of saving the church and will not do so until the end of this age. Similarly he will not be the Savior of the world in the full sense until the end of the Millennial age. Some he will never save, because they will refuse the grace of God; and yet he is, according to the Scriptures, the Savior of all men—the Savior of the world.

He was the Savior of the world, according to the Scriptures, when he was born. The message of the angels was "Unto you is born this day in the City of David a Savior, which is Christ the Lord." He was a Savior in the prospective sense—not because of what he was then, as a babe, and not merely because of what he has yet accomplished, but because, according to God's promise, of what he will effect up to the time when he shall deliver up the kingdom to God, even the Father. "He is a Savior and a great one," "able to save unto the uttermost all that will come unto the Father through him." (Isa. 19:20; Heb. 7:25) He is now saving us in a partial sense, by hope, because we have come unto the Father through him, according to the arrangement of this Gospel age. He will yet save us in the fullest sense in the "first resurrection." The saving of the world will then begin, when he shall awaken them from death; but they will not be fully saved, will not attain full restitution nor gain eternal life, except as they shall exercise faith and obedience. He opens the door. He makes the way. He provides all the arrangements by which they may know and obey.

The whole earth is a part of the purchased possession and shall be filled with the glory of God. And if any knee will then refuse to bow and any tongue refuse to confess and any fail to accept of the favor of God, there will be nothing further for him. He will be doing "despite to the spirit of grace" and will die the "second death."—Heb. 10:29; Jude 12.

GOOD SEED FOR GOOD GROUND

MATT. 13:1-9; 18-23.—JUNE 19.

GOLDEN TEXT:—"*Wherefore, putting away all filthiness and overflowing of wickedness receive with meekness the engrafted word which is able to save your souls.*"—James 1:21—R. V.

From a boat our Lord taught a most wonderful lesson respecting the method used by the Almighty in the selection of the "little flock," whom he invites to be members with Christ Jesus in the administration of his Millennial kingdom. The kingdom message or invitation is the "seed" which is under consideration in the above parable, which, under favorable conditions, germinates and brings forth the required fruitage of character-development. Our Lord was the great Sower of this good seed of the kingdom, and after him came the Apostles. Since then he has used all of his faithful people more or less in this seed-sowing.

The fact that most of the "seed" of the divine message seems wasted is no proof that the message is not good and desirable. This parable shows that the real fault lies in the soil—in the heart. If all hearts were right the message or seed would bring forth much fruit everywhere.

WAYSIDE HEARERS

The parable states that not all of the soil is good or suitable, nevertheless, the intimation is that it is within the power of many to correct and offset the unfavorable conditions in themselves. We are not left to conjecture, for this is one of the few parables which our Lord himself interpreted—a fact which many seem not to have noticed.

The "seed" is the message of the kingdom. Many do not understand it. On such ears the message is lost, for the adversary is on the alert to take it away, symbolized by the birds

devouring the exposed "seed by the wayside." Such "wayside" hearers constitute the most numerous class in every congregation of the nominal church. They are merely formalists.

STONY GROUND HEARERS

"Stony" ground represents another class of hearers of the kingdom message. To them it sounds good; they are interested, but they lack depth of character. They make professions and for a time flourish extraordinarily, but they lack the depth necessary to a character development suitable for the Lord's use in the work of the kingdom, and when the trials and testings come they stumble. They thought they might be carried to the kingdom on "flowery beds of ease," while "others fight to win the prize and sail through bloody seas." There is no easy road to the kingdom. The Master declares to all who would be of the elect "bride," "Through much tribulation shall ye enter the kingdom."

GOOD SEED BUT THORNY GROUND

The ground which will produce thorns is rich and very suitable for the production of proper Christian character, but it is infested with thorn seed and the soil cannot successfully produce both wheat and thorns; hence, as the parable shows, the thorns choke out the wheat so that a sufficient crop is not produced. These thorns are not, as some have suggested, sensual vices and criminal appetites. Hearts in which sensuality dominates have no ear whatever for the kingdom message, and are not mentioned in the parable, which refers only to those who are no longer willing sinners, but who are walking outwardly in the way of righteousness. The Master's word is, "He that receiveth the seed among thorns is he that heareth the word, and the cares of this world and the deceitfulness of riches choke the word and he becometh unfruitful." There are many noble people represented also by this portion of the parable. There are many who, if freed from the spirit of the world, from its ambitions and wealth and influence, its love of the good things of this life, would be very fruitful in righteousness. When we look about us and see the thrift and energy of many people of civilized lands, we say to ourselves, properly, If these lives were really turned into the way of the Lord and were rid of these earthly encumbrances, what grand, noble characters they would make. However, their strength, their energy, is absorbed by worldly affairs and cares, and they do not bring forth the fruitage demanded as the necessary qualification for the higher honors of a place with Christ in his kingdom. The Master's message to such is, You cannot give your time and strength and influence to worldly matters and at the same time make your "calling and election sure" to a place with me in my kingdom. Whoever would be my disciple, let him take up his cross and follow me. Where I am there shall my disciple be.

"THAT YE BEAR MUCH FRUIT"

"Herein is my Father glorified that ye bear much fruit," said our Master. In this parable the good ground varies in its productiveness—thirty, sixty and an hundred fold. The larger the returns, the greater will be the Father's pleasure and the Savior's glory. Nor is the statement an extreme one, as some might suppose. The new "miracle wheat" sometimes produces more than two hundred grains from one. This parable seems to imply that the responsibility for the fruitfulness of the heart and life and character depends very greatly upon the individual and how he receives the message of the kingdom. Those in whom the fruits will be the most abundant will be such as grasp the invitation most intelligently and earnestly. "He that heareth the word and understandeth it" and whose heart is in a condition of loyalty to God and who frees himself from hindrances and worldly ambitions and aspirations and, like the Apostle Paul, can say, "This one thing I do," will surely gain the kingdom.

It is not sufficient that we hear the message of the kingdom; it is not sufficient that we have good hearts or good intentions in respect to it; it is additionally necessary, as the Master says, that we should understand the kingdom message; hence the need of Bible study. Intelligent people consider it very wise and proper that several years of study be devoted to preparation for the few years of earthly life. How much study, then, should be considered proper for our preparation for the eternal life and kingdom blessings? The time and effort thus consumed in character development for the kingdom are wisely spent, and the harvest of thirty, sixty or a hundredfold illustrates the degree and intensity of our earnestness. The rewards in the kingdom will also be proportionate. "As star differeth from star in glory, so shall it be in the resurrection of the dead." Varying degrees of glory in the kingdom will be manifested, yet none will be acceptable to the Father who shall not have brought forth fruitage in good measure; the "well done" will never be pronounced if not merited.

THE WHEAT AND THE TARES

MATT. 13:24-43.—JUNE 26.

GOLDEN TEXT:—*"Then shall the righteous shine forth as the sun in the Kingdom of their Father."*—V. 43.

Here we have introduced by another "kingdom" parable a great prophecy. Our study of a week ago showed various classes of hearers of the truth. Today's study ignores all except the "good ground" hearers, which shows that our Lord foreknew the history of the Gospel age. We are informed that he and his Apostles sowed none but good seed, but that after the Apostles had fallen asleep in death, the great adversary, Satan, over-sowed the wheat field with tare seed, darnel. We are told that such spite-work is not uncommon in the Orient. The "darnel" seed is very different from the wheat, but the growing stalks look very much alike, and even when headed the resemblance is close, except to the expert, until the heads ripen; then the head of the wheat becomes heavy while the darnel, being light, stands upright. Only the expert can discern the wheat from the tares while growing.

The Master gave this parable to illustrate how error would be brought into the church by Satan, and that the children produced by the error would in many respects resemble or counterfeit those produced by the truth. It was impossible for the adversary to corrupt the seed of truth which Jesus and the Apostles sowed; neither was he allowed to interfere with the sowing of it, but he was permitted to over-sow it in the field and, if possible, to choke the wheat, and in a general way to deceive the outside world respecting the true character of the wheat—the children of the kingdom.

We are to have in mind the Almighty power of God by which he could hinder Satan and prevent the accomplishment of his plans at any and all times. We are to remember that the divine plan of the ages permits many things which God does not approve, but in his Word condemns. We are to remember that the divine plan spans several ages and that only the finished work will fully display the divine wisdom, justice, love and power. We are to remember that, in the present time, God permits the wrath of demons and men to oppose his purposes, but only so far as he can and eventually will overrule these to his own glory and for the good of all in harmony with himself.

"LET BOTH GROW TOGETHER"

The parable represents the servants as asking whether or not the "tares" should be gathered out from the "wheat," and thus the enemy's work be destroyed. The answer is, No, because in so doing there would be such a commotion in the wheat field as to disturb all of the wheat—so intimately were the true and false associated—their roots intertwining in society, in the home, etc. Instead the Master declared that both should be allowed to grow together throughout the age until the harvest-time at the end of the age; then the "reapers" should be instructed concerning the gathering together and separating of the two classes. The wheat would then be gathered into the barn and the tares would be bundled for burning, to the end that none of the bad seed might affect the future crop.

At the special request of the disciples the Master interpreted this parable also. Jesus himself was the sower of the good seed of the kingdom message. Satan was the sower of the crop of seed of false doctrines and deception. The 'harvest" time will be the end of this age, just before the inauguration of the new age of Christ's Millennial kingdom. The wheat class will be those counted fit to be associated with Christ in the glory of his Millennial kingdom, and the gathering into the "barn" or garner represents the resurrection change which this wheat will experience. The Apostle explains this, saying: "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown an animal (earthly) body, it is raised a spiritual (heavenly) body." This is the resurrection of the dead—the first resurrection.—1 Cor. 15:43, 44; Rev. 20:6.

The tare class is represented as being gathered out of the kingdom (vs. 41), in the sense that the church at the present time is God's kingdom in embryo—in a state of progressive development or preparation for the glory and work of the future. All of the kingdom class are fully consecrated to God and begotten of the Spirit with a view to their becoming divine spirit beings in the resurrection. Others who are not thus spirit-begotten have no right to class themselves with the "wheat"

nor to consider themselves heirs of the kingdom. Their presence in the church of Christ is out of order. They have been permitted to commingle with the wheat for centuries, but with the end of the age the dispensational change will come, incidental to the inauguration of the millennium.

It would be a mistake to suppose that there are to be thieves and murderers of the baser sort among these offenders, but they include some whom the Apostle describes as doing the works of the flesh and the devil, namely, anger, malice, hatred, envy, strife. However, many "tares" are fine people of generous disposition, but not "new creatures" in Christ Jesus. They are blame-worthy, not because of not being spirit-begotten, but because they are in the nominal church and posing as Christians. They are offensive in this sense in the Master's sight. Nor are they entirely to be blamed for thinking themselves Christians. They have been encouraged so to think and act by preachers and teachers, many of whom, like themselves, have no knowledge of the kingdom nor of the spirit-begetting power which initiates into membership in it. The gathering of these into "bundles"—into lodges, societies, churches, sects, parties—will especially be an evidence of the "harvest" work in progress. The true are exhorted to stand fast in the liberty wherewith Christ has made them free, and that they come not into bondage to sects and parties. They are to avoid membership in "bundles," but stand in the full fellowship of all who are of the true "wheat" class.

The casting of these bundles into the furnace will mean their destruction, but we are in no sense to understand the furnace to be a literal one, nor the fire which will consume the tares to be a literal fire. The fire with which this age will end will be a great "time of trouble" foretold in the Scriptures as preceding and introducing the Millennial kingdom—"A time of trouble such as never was since there was a nation." (Daniel 12:1) In that time of trouble the delusions which now make the tares think themselves to be the true "church" will all be dissolved—they will all be reduced to their proper plane—the earthly plane—and recognize themselves as merely of the earth, earthy, and not in any sense members of the called-out, spirit-begotten, elect "church of the living God."

THE KINGDOM OF THEIR FATHER

Hearken now to the Master's words respecting the consummation of the church's hope in the end of this age. He says, "Then shall the righteous shine forth as the sun in the kingdom of their Father"! "He that hath an ear to hear let him hear." Not every one has the hearing ear, but this is the Lord's message to those who have the proper attitude of heart—to all who have the ability to understand spiritual things. Let such understand that with the close of this age the Lord's saintly ones, irrespective of the earthly church systems, will be associated with the Redeemer in the glory of his Millennial kingdom and will shine forth as the sun for the blessing and enlightenment and uplifting of the human family.

PICTURES OF THE KINGDOM

MATT. 13:31-33; 44:52.—JULY 3.

GOLDEN TEXT:—*"The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."*—Rom. 14:17.

Let us keep in memory that the Master's parables of the kingdom of Heaven relate to the class of people whom he is calling out of the world of mankind to be associated with him in his Millennial kingdom soon to be inaugurated. Let us remember that sometimes this class is spoken of as including, nominally, not merely the saintly, the wheat class, but also, to some extent, the tares, as shown in our study of last week. These different parable-pictures represent the same subject from different standpoints, just as we take a photograph of a building from the north, the south, the east and west, internally and externally.

LIKE A GRAIN OF MUSTARD SEED

As a mustard seed is very small, yet produces a large bush, so that the fowls of the air may lodge in its branches, so this illustrates how the gospel of the kingdom would, from a small beginning, attain to a considerable size. Its size would not be great among the trees, but great among bushes or herbage. Thus the message of Christ received at first only by the poor and the few of Israel, has finally grown to such important dimensions that the fowls like to gather in its branches. But let us remember that the fowls, according to our Lord's interpretation of a previous parable, represent the servants of the wicked one. So then the teaching of this parable would lead us to conclude that the church of Christ, at one time, was so unimportant in the world that it was a shame and a dishonor to belong to it, but that ultimately it would become honorable and great and the adversary's servants would have pleasure in its shade. This development the Scriptures represent as being Babylon, declaring that, as a whole, with the various branches and denominations, the nominal church of Christ is Babylonish. Hearken to the Lord's words: "She has become the hold of every foul spirit and the cage of every unclean and hateful bird." The intimation is that there is a large outward development of the Church which is not to her advantage and glory but contrariwise. Nevertheless, this is, nominally, the church of Christ. However his spirit may have been misrepresented and there may have been an improper development, ultimately the great Head of the church will bring order out of chaos and confusion and will glorify and use his "elect."

"LEAVEN HIDDEN IN THE MEAL"

The parable of the "leaven" (v. 33) illustrates the process by which, as was foretold, the church would get into the wrong condition. As a woman would take her batch of flour for baking and put leaven (yeast) in it and the result would be that the mass would become leavened, so it would be with the church of Christ; the food of the entire household would become leavened or corrupted. Every portion would become more or less vitiated with the leaven of false doctrines which would permeate the entire mass. Thus today nearly every doctrine inculcated by Jesus and his apostles has become more or less perverted or twisted by the errors of the dark ages.

TREASURE HID IN A FIELD

The desirability of obtaining joint-heirship with Christ in his Millennial kingdom, is pictured in the parable of "the treasure hidden in the field." The finder, realizing its value, desired it for himself and had such faith in it that he disposed of all of his property in order to buy that field, which he believed to contain the precious treasure. Only those who will appreciate the Gospel message will gain its glorious promises. If we love the present life with its joys and prospects, its hopes and ambitions, then we will labor for these, but if we intelligently hear and, by faith, believe the Gospel offer of this age of a share with Christ in his Millennial kingdom, then in proportion to our faith and appreciation will be our self-sacrificing zeal to attain that prize. Whoever believes the message of the kingdom will find his faith an inspiration, indeed a necessary inspiration, to the attainment of the prize, for it will cost all that he has of earthly blessings; and unless he has faith that he will find the prize, he will surely be unwilling to sacrifice all he has for it. The field belongs to God. He has put the treasure there. He offers it for sale to any willing to pay the price. The buyer is the Lord and those who accept his invitation to join with him in the sacrifice of their earthly interests that they may be sharers with him in his heavenly glories—in the work of the Millennial age, to unearth all that treasure in the blessing of the world of mankind. The hiding of the treasure is necessary; as our Lord said, "Cast not your pearls before swine"; they will not understand you, they will think you foolish, and in their disappointment may do you injury. "Hast thou faith, have it to thyself before God." Make your sacrifice of earthly things to him and he who seeth in secret will reward you openly.

THE PEARL OF GREAT VALUE

Pearls were much more in vogue in ancient times than now. Pearl buyers traded in these gems and carried them to the market, where they were highly estimated. The parable represents one of these pearl merchants as coming across the finest pearl he had ever seen. He considered it so priceless that he was quite rejoiced to sell or trade all of his other pearls and property that he might become the owner of that pearl.

This parable represents the Gospel offer of a share with Christ in his kingdom as being superior to all other propositions of the world. The honor of the world, of name and fame, position and wealth, is indeed desirable; as the Scriptures say, "A good name is rather to be chosen than great riches"; but when our eyes behold "the pearl of great price," the kingdom offer of joint-heirship with our Lord Jesus in his heavenly glory and the association with him in his work of blessing all the families of the earth, we realize that this is a priceless thing, worth more by far than all the honors and dignities and pleasures of the world. Those worthy to buy this pearl will gladly exchange all earthly things therefor—even their good name, and this will be necessary, as the Master forewarned them, saying, "They shall say all manner of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the

prophets who were before you." (Matthew 5:11, 12) He that is not willing to have the Kingdom at such a cost is not worthy of the kingdom. The Apostle has said, "Through much tribulation must we enter the kingdom" (Acts 14:22); and only those who willingly endure such tribulations for righteousness' sake—for the sake of the truth, in obedience to the Heavenly calling—are overcomers. And only to the "overcomers" has the Lord given "the exceeding great and precious promises." "To him that overcometh will I grant to sit with me in my throne."—Rev. 3:21.

THE NET GATHERED OF EVERY KIND

Another parable of the kingdom represents the gospel message as a "net." Only one kind of fish is desired, but the net gathers every kind. Not every kind will inherit the kingdom as joint-heirs with Christ Jesus, hence the end of this age will be a sifting, separating time, as represented in the parable. The desirable fish will be gathered into vessels, the remainder will be cast back into the sea as unfit for the kingdom, but not necessarily unfit for any purpose. During Christ's Millennial reign that class unfit for the kingdom will be dealt with and blessed and, if possible, made useful and fit for eternal life.

Here, as in the parable of the wheat and the tares, the furnace of fire, and the weeping and gnashing of teeth in connection therewith, symbolize the great time of trouble with which this age will end, giving place to the Millennial kingdom, the kingdom for the establishment of which upon the earth the church has been praying so unceasingly for nineteen centuries, "Thy kingdom come; thy will be done on earth, as it is done in heaven." What a kingdom that will be! It will be a kingdom entrusted to a "little flock"—"Fear not, little flock, it is your Father's good pleasure to give you the kingdom"—and it will be fully empowered to establish the rule of heaven among mankind!

Our study closes with the Lord's exhortation that all who are instructed respecting the things pertaining to the kingdom should set their affairs in order.

Lay down your rails, ye nations, near and far,
Yoke your full trains to steam's triumphal car,
Link town to town, unite in iron bands
The long-estranged and oft-embattled lands.
Peace, mild-eyed seraph; knowledge, light divine,
Shall send their messengers by every line.
Men joined in amity shall wonder long
That hate had power to lead their fathers wrong;
Or that false glory lured their hearts astray,
And made it virtuous and sublime to slay.
How grandly now these wonders of our day
Are making preparation for Christ's royal way,
And with what joyous hope our souls
Do watch the ball of progress as it rolls,
Knowing that all as yet completed or begun
Is but the dawning that precedes the sun.

JESUS DID NOT FORFEIT EARTHLY LIFE

A forfeited life is not a sacrificed life. If our Lord had forfeited his life it would not have been a sacrifice. A life that is forfeited is a life that is taken away for some just cause or reason; but his was taken without a cause. He suffered. As to how he suffered and why he suffered the Scriptures are quite distinct in telling us—"he presented himself without blemish unto God." That is to say, he purposed to do God's will; he bowed to God's will; he consecrated his whole life to the doing of God's will. To test his loyalty and obedience to the fuil, God required that he should be obedient, submissive, "unto death, even the death of the cross." His life was not taken from him, either by God or by men; as he himself declared, he could have called for divine aid, according to divine arrangement, and more than twelve legions of angels would have protected his life: "No man taketh away my life; I lay it down of myself." So, then, in this matter of Jesus' sacrifice, it was neither that man took away his life, nor that God demanded it, but God gave him the opportunity of demonstrating his loyalty. This involved a sacrifice in that it put him into the place where to do what God desired to have done, meant a giving up of all his earthly rights and privileges.

When he came to the time of his death he did not make application of his merit in advance, saying, "I do this for such a purpose and such a thing, and I apply whatever merit there is in my obedience to such a purpose." He did nothing of the kind. There was no such application made. When we speak of Christ's death as the ransom-price for the sins of the whole world; when we say that "he gave himself a ransom for all," we are taking into consideration other features of the divine arrangement by which it will be possible for the Lord Jesus to apply the merit of that sacrifice on behalf of the world of mankind as their ransom-price. This will be accomplished in its due time. (1 Tim. 2:5, 6) It was not accomplished when he died, but was to be accomplished subsequently.

After our Lord had manifested his obedience even unto death, the Father was well pleased to fulfil to him all and more than he had ever intimated or promised. Hence he raised him from the dead—not in the same condition in which he was previously—a man—but in the glorious condition of the divine nature, "far above angels, principalities and powers and every name that is named." It would have been possible for the Father to restore our Lord Jesus to the earthly nature; but that would not have been, as we understand it, in keeping with his promise that there would be a special reward for this special obedience—"the joy that was set before him."

JESUS HAD THE RIGHT TO THE EARTHLY NATURE

When our Lord Jesus, therefore, was raised from the dead by the Father on the third day, to this glorious nature which he now possesses—so much better than the earthly condition—he had a right also to the earthly nature. He would not, of course, have thought of exchanging the higher condition for the earthly condition; and especially since such a change would frustrate the entire plan of God. To explain: Suppose our Lord Jesus, having been raised from the dead to the glory of the Father, to the divine nature, had said, "Father, I greatly appreciate your kindness and favor towards me in thus highly exalting me; but now I prefer the human nature." If we could imagine his saying such a thing, we cannot see but that he would have had the right to it, as he had never forfeited his human life. He merely laid it down. He submitted himself in obedience to God; and if in his resurrection he had preferred the earthly nature, it would have been entirely proper that he have it back again. But to have taken it back would have been to undo all the work he had started out to do. He would thus have given away the heavenly nature, which was far more desirable, and respecting which he himself said, "Father, glorify me with the glory that I had with thee before the world was." He would in this way have ignored not only his own expressed preference in the matter, but also the divine plan, order and arrangement, as it was God's will that he should have this high nature and that he should also have the right to earthly life, the earthly nature, that he might bestow the earthly nature with all of rights and privileges, as the "ransom," or corresponding price, for Adam's forfeited life and all of its earthly privileges.

IMPUTING HIS MERIT NOW TO THOSE WHO COVENANT TO SACRIFICE IT

Actually our Lord has not yet ransomed all, but he gave himself, in the sense of performing the sacrifice, more than 1800 years ago. But he has not yet applied the merit as the ransom-price for all the world. What is he doing with the ransom-price all this time? The ransom-price was placed into the hands of the Father. When Jesus died he said, "Into thy hands I commit my spirit." The Lord Jesus, therefore, as the Great Messiah, has the right to all those things which he intends to bestow upon the whole world of mankind—Adam and all his race. He will give them all the opportunity of becoming people of God. What is he doing with the merit in the meantime? He is imputing it to any individual from amongst Adam's race who desires to come into full relationship with the Father, on condition that such individual follow in his footsteps and lay down his earthly life as he laid his down. To each one of this kind, who comes to him, the Lord imputes his merit at the moment he makes his consecration to sacrifice, and this imputation of the Lord's merit makes him acceptable with the Father, who begets him as a new creature. Thenceforth such are new creatures, and their earthly life is given to up as Jesus' life was given up—in sacrifice. All of these, therefore, who are now invited to come under this special arrangement through the use of the merit of Christ's death, come under the imputation of that merit, not the bestowment of it.

There is a difference between imputing the merit and bestowing it. For instance, if we hand you $100 we bestow $100 upon you, passing it directly to you. But if we endorse your note for $100 we are imputing to you $100. In the case of the church it is an imputation; there is actually no passing of the merit over. What our Lord has to give is the right to human life, the human privileges which were Adam's originally and which he lost—all that he had. That right to human life our Lord has to give away, but he is not giving it away now. He is keeping it to give to the world in due time. He is now

merely imputing to us the merit, or that which corresponds to the endorsement of our contract with the heavenly Father, if we desire to enter into such a contract.

THE WORLD WILL RETAIN THE EARTHLY LIFE-RIGHTS PURCHASED FOR THEM

Coming back to the statement made foregoing, that this merit is to be given on behalf of the world, we should qualify it and say that the merit is not to be given for the whole world, but merely, as the Scriptures outline, "for all the people." "The people," however, are not the entire world, but all who will come into covenant relationship with God during the period of the Great Mediatorial kingdom. These are the only people for whom the merit will be applied. Whoever will reject this opportunity and refuse to become one of the people, rejects all the opportunities that are to be granted and does not, therefore, receive restitution to human life. Such are not made perfect. They do not get human rights at all. They will receive an awakening from death, but this will not be restitution. This will be merely the first step from which they may, if they choose, take the further steps leading to the restitution blessings. "It will come to pass that the soul that will not obey" that Great Mediator, that Great Prophet, Priest and King, the great "Prophet like unto Moses raised up from amongst your brethren"—of which Jesus is the Head and the church of this Gospel age are his members—"the soul that will not obey that Prophet shall be destroyed from amongst the people."—Acts 3:19-21.

This is in harmony with the Scripture to the effect that "he that hath the Son hath life, and he that hath not the Son shall not see life, but the wrath of God abideth on him," continues on him; he never gets out from under the wrath of God. He had the opportunity; he was brought to a knowledge of the truth; he was brought to the place where it was his privilege to come under the arrangement of the New Covenant blessings which will be extended to all through Israel. But if he fails to make use of that opportunity and to become one of God's people, then he does not get out from under the wrath at all. He dies under the original wrath of God and without going to the end of the Millennial age—without becoming one of the restored ones.

LETTERS RE VOLUNTEER WORK

DEAR FRIENDS:—

I happened to come across one of your tracts for April, 1909, and was intensely interested in the article, "Where Are the Dead?" It set me to thinking and to reading the Bible as I never did before. Finally I got my husband to read the tract and he said he would like to hear that man preach. That was a great deal for him to say, for he has no use for churches and preachers in general. He is a good man indeed; as he often says, his life is superior to that of many church members, some of whom go to church just for style, and through habit and because their forefathers did. He says he would like to have you send your paper and he would read the sermon every Sunday, which he thinks would be better than going to church.

I am thankful to God that my husband is at last interested in the things of the future. His dear, sainted sister once said to him that he was too good not to obtain heaven and that she would pray for him constantly. What he wants and I want is the truth—not the varied opinions of men, and I know we can get it by seaching the Scriptures. He is now even reading the Bible, which he says he never did before. As for me, I have always been a regular attendant at church, being a member of the Presbyterian church, as are all of my folks. As to having the holy Spirit really within me, I know I have not. I don't think I ever grasped the fundamental truth as yet. I have always believed that our beloved dead were in heaven, but as you say they are not judged yet, and how can they be there? Please send your paper to us. I understand it is twelve cents, but if it is more I will send it to you.

Yours very truly for the truth,

MRS. C. H. FULLER,—Oregon.

DEAR SIR:—

Please send me the PEOPLES PULPIT. I have just been handed a copy of "Where Are the Dead?" I have read it and have become very much interested in your good work. Please send me a copy of the "Thief in Paradise." Find enclosed 12 cents for a year's subscription.

Yours truly, MRS. IDA ZIMMERMAN,—Missouri.

GENTLEMEN:—

A copy of the PEOPLES PULPIT was handed to me last night. I cannot tell you in writing how I enjoyed reading it. Will you kindly forward me the sermons, "Where Are the Dead?" "Thieves in Paradise," and "The Rich Man in Hell." Would also like to receive the six series of "Studies in the Scriptures," as it has not been my good fortune to receive them. Will send 12 cents in the near future for PEOPLES PULPIT. May God prosper you.

Very respectfully yours, C. LAWLER,—N. Y.

DEA SIRS:—

I found advertisement copy of PEOPLES PULPIT in our letter box. I would like to have some of the books you speak of. I will subscribe for your paper later. I should like to know if you believe Calvinism to be true. Hoping to hear from you soon, I am,

Truly yours. MRS. FRAYER,—N. J.

DEAR FRIENDS:—

I was handed one of your papers, PEOPLES PULPIT, which I prize very much for its explanations of the Scripture. Please find enclosed 12 cents for one year's subscription.

Yours very truly, THOS. H. HARRIS,—Can.

GENTLEMEN:—

Your monthly paper, bearing the name PEOPLES PULPIT, came into my hands Sunday morning. I read it through carefully, as it treated of a subject that must greatly interest all thoughtful people. I should like very much to read the subjects enclosed. Please find enclosed 12 cents to pay for subscription.

Yours sincerely, MRS. DORCAS CURNOW,—Cal.

DOCTOR EDGAR PASSED BEYOND

By cable we learn that Brother John Edgar underwent a surgical operation which has resulted in his death. We trust for him that he has passed beyond the Second Vail and is now with the Master in glory. He was a dear, humble, faithful brother, whom we greatly loved. His dear family have our sympathy, but we know that they sorrow not as others who have no such hopes as those which buoy us up. The cablegram says that he passed away peacefully, a grand witness to the truth. He fought a good fight. He kept the faith. He surely finished his work. We hope for him a crown.

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BROTHER RUSSELL'S FOREIGN TOUR REPORT

SECTION III.

Sunday morning, May 15, we met with the London friends in what is known as the "Whitefield Tabernacle." The present structure was built on the spot where the original Whitefield Tabernacle stood, and what is reputed to be Whitefield's old pulpit is there. We occupied it on the occasion mentioned and talked to the friends of the London Church. Our text was, "Gather together my saints unto me, those that have made a covenant with me by sacrifice." We emphasized the fact that we are not to be gathered to human teachers, nor into sects, and parties, and denominations. Our gathering of ourselves and our assistance to others is to be into membership in the body of Christ, the church of the living God whose names are written in heaven. Saints only are to be gathered. Others may be attracted to some extent and remain for some time in fellowship with the brethren, the truth and the Lord; but ultimately persecution or ambition, or something else, will separate from the Lord and from those in accord with him, all who are not holy, saintly, fully consecrated.

We specially emphasized that all properly drawn and called

and united to the Lord would come into this fellowship "by sacrifice." Not only would the sacrifice of Christ be the basis of their acceptance with God, but they themselves would enter into covenant relationship with God, by sacrifice. We pointed out that this covenant relationship began upon their turning from sin and seeking the Lord. We endeavored also to point out that justification to life was not obtainable until after Christ's sacrifice and ascension on high. We noted the fact that those called during this age are merely such as desire fellowship with God to the degree of being willing to forego and sacrifice earthly interests, aims, ambitions and hopes, to be with Christ partakers of heavenly things. We urged all, in the language of the Apostle, to make their calling and election sure—to "present their bodies living sacrifices, holy and acceptable to God." We had a very enjoyable session and at its close greeted many of the friends. The attendance was about one thousand, and represented not merely the City of London and suburbs, but many were present from a considerable distance, from Manchester, Bristol, Glasgow, etc.

In the afternoon, Brother John Edgar, M.D., of Glasgow, addressed the friends in the Tabernacle on the subject, "Our Oneness in Christ." We did not have the pleasure of hearing him, but through others understood that it was a very earnest and profitable discourse.

THE LATER PENTECOST

The evening session was in the world-famous "Royal Albert Hall." The attendance was estimated at six thousand. It was an exceptionally intelligent audience; far above the average in this respect, and in years and in religious appearance. We had excellent attention, our topic being, "The Later Pentecost." We endeavored to show that the times of restitution of all things will be the later Pentecost, in which God will pour out his spirit upon all flesh. But we need not detail the discourse since it is already in the hands of such as desire it, through the newspapers.

On Monday there were a number of baptisms symbolized at two different baptistries; we did not learn the number who thus symbolized. In the afternoon at the Tabernacle we had a question meeting. The attendance was about 800. The questions propounded evidenced thoughtful study on the part of the friends, and we trust that the answers were helpful to them. Many of the questions appertained to the subjects which have recently been so interesting to us,—respecting the Advocate, Mediator, ransom-price, vitalizing our justification, etc.

Our evening service beginning at 6:30 o'clock was a Love Feast—one of the most enjoyable that we have ever participated in. We gave a talk, taking for our subject a little souvenir, which we proffered to all attending the convention. Indeed, we made similar offers to all the convention gatherings during our tour, as we had already done in America, and we expect to continue the practice all the year. The souvenir is not of great intrinsic value, and yet it is priceless; it is not for sale, and is given in this manner only as a convention souvenir. It is a book-mark made of thin celluloid, cut in the shape of a heart. On the one side is a wreath of forget-me-nots, which suggests that the conventions and the subjects there discussed, and all the dear friends there met in fellowship, are long to be remembered. On the heart below the forget-me-nots is the text, "Behold, what manner of love the Father hath bestowed on us, that we should be called the Sons of God." These beautiful words should be fixed in our memories, and should have a weighty influence with us, encouraging us in our fellowship with the Father, with the Lord Jesus, and with each other. They should remind us of the exceeding great and precious promises of the Lord's Word, and of the glories in reservation for those who love him, and who attest their love by proper zeal, and thus show themselves copies of their Redeemer.

Turning the book-mark over, the inside of the heart has a grapevine in the center which spreads around the top of the heart, with larger and smaller clusters of grapes. This reminds us of our Lord's words, "I am the vine and ye are the branches —herein is my Father glorified that ye bear much fruit"—fruits of the Spirit. In the center of the heart is a medallion picture of the Lord, about the size of a finger nail. It is traditionally the oldest likeness of the Master. Some time ago an emerald stone was found in Constantinople amongst the effects of the Emperors. In it was etched an intaglio likeness of Jesus. The tradition attached to it is that it was executed in the time of Tiberius Cæsar and sent to him as a present. Whether this legend be true or not, the likeness is probably the oldest picture of our Lord in the world. Later on the intaglio was presented to the Papal collection at Rome, and what we have reproduced is from a photograph of it. We elaborate this little scrap of history, realizing that it will enhance the value of the memento in the minds of all who love the Lord, and who long to see his face, not in the flesh; but as the Apostle explains, when "changed," we shall be made like him, and see him as he is—rather than as he was.

KEEP THY HEART, DILIGENTLY

Underneath the likeness of Jesus is the text, "Keep thy heart with all diligence, for out of it are the issues of life." This text we endeavored especially to emphasize as the great lesson of our lives. We pointed out that to all who have made consecration, and whose consecration the Lord has accepted, there is a test or decision. Begotten of the holy Spirit to the spirit nature, the issues are life eternal on the spirit plane, or death eternal. To those who have given up the human nature in consecration, and whose sacrifice God has accepted through the merit of our Advocate, there is no prospect of restitution. Such have received by faith one justification to life through the merit of Jesus' sacrifice, and it is not the divine purpose to give more than one justification to life to anybody. Whoever therefore receives this justification and fails to use it to the attainment of eternal life will find, as the Apostle declares, that "there remaineth no more sacrifice for sins"; he has had his share in the one sacrifice. Hence in a very pronounced sense the issues of life are before all the spirit begotten.

Another thought is that amongst those who will attain to the eternal life to which they are begotten of the Spirit, there will be two classes—a "little flock" of Priests, and a great company of Levites. The priesthood are to have spirit life on the highest plane, the divine nature, while the other overcoming ones of the church are to attain life as spirit beings on a lower plane, like unto the angels. Hence, in this sense the spirit begotten household of faith have before them two issues of life. We exhorted all to lay aside every weight and every besetting sin, that by the grace of God we may make our calling and election sure to the highest position—to which we have been called —to membership in the body of Christ—to membership in his bride—to membership in the royal priesthood.

We sought also to impress the force of the words, "Keep thy heart with all diligence." We are not to think of God as keeping our hearts, and we are not to pray to him to do for us what he instructs us to do for ourselves. To keep our hearts means to watch carefully the loyalty of our hearts to the Lord, to his brethren, to his truth—to watch that we do not stray from our consecration vow—that we do not become selfish, vainglorious, haughty, worldly. Our position in the universe is unique. We are not of the world, but have stepped out from it, under the Lord's calling, drawing, invitation—to joint heirship with his Son.

LOYALTY TO GOD THE TEST

In our covenant with our Lord, we have agreed to give up our earthly rights and privileges and to accept heartily, cheerfully, whatever this may imply in the way of self-sacrifice and earthly losses. Our test, therefore, as new creatures is whether or not we will maintain this spirit of loyalty, and devotion, and sacrifice, faithfully, through all kinds of trials and testings. If so we will be copies of our dear Redeemer, and just such as the Father desires shall be associated with him in his kingdom of glory and the work of the future. If we fail to display our loyalty, we are failing to make our calling and election sure. Every yielding to selfish inclinations signifies a backward step, a repudiation of our covenant of sacrifice. Every victory over self, and sin, and error, signifies a step forward, a demonstration of the spirit which God will approve, a demonstration that we are of the kind who will be counted worthy to become joint-heirs with his only begotten Son, our Redeemer.

We urged therefore that every attention be given to heart-searching, heart-keeping. We reminded the friends of the words of the Apostle, "Keep yourselves in the love of God," and that we keep ourselves in God's love by keeping our hearts. We reminded them also that we ought to keep our flesh—our bodies —under or in subjection to the new mind. Nevertheless the Lord's testing of us will be along the line of heart devotion, and not along the line of our fleshly imperfections. He knows in advance that according to the flesh there is none righteous, no not one. It is the loyal heart that he is seeking, and our partial victories over the flesh are merely attestations to our Lord of our loving zeal, and of our desire to be all that he would have us be.

Following this parting exhortation, we had a love feast; the elders of the London congregation ranged themselves on either side of us. While the singing of hymns progressed, the congregation of about 1,100 filed past shaking hands with the representatives of the Society and of the London congregation. It was a blessed season of fellowship, and was evidently greatly enjoyed by all. If there were exceptions we did not note them. This feature of the service concluded the Whitsuntide London convention for 1910.

GLASGOW—DUNDEE—EDINBURGH

The night express brought us to Glasgow, Tuesday morning early—not too early, however, for our dear Glasgow friends. About thirty-five of them met us at the railway station with cordial greetings. Doctor Edgar took us off to his home, where we were greatly refreshed, not only with natural food, but by spiritual fellowship. The City Hall had been secured for both the afternoon and evening meetings. In the afternoon the congregation consisted, as you may suppose, of the interested only, the number being estimated at 375. We had close attention while we endeavored to portray what constitutes covenant-relationship with God, and how the church attains to this in this age; and how differently the world will be privileged to attain to it in the Millennium.

We saw that Adam in his original purity and perfection was recognized of God as a son, and hence in covenant-relationship with him in the same sense as are the holy angels—in the sense of having full divine fellowship and divine assurance of everlasting life on condition of continued obedience. We perceived how the fall destroyed that covenant-relationship and placed Adam and his race in the position of aliens, sinners, condemned by the divine law to death. We saw how Abel, Enoch, Abraham and others because of their faith and obedience were restored to covenant-relationship with God to the extent of having divine friendship and fellowship, but not to the extent of being restored to perfection and eternal life and sonship. At very most they could be "friends of God" and have the prospect of "a better resurrection" than the remainder of the world on this account. We hearkened to the Apostle's words to this effect, assuring us that "They had this testimony that they pleased God," but nevertheless, "that they, without us (the church) could not be made perfect"; because, God had provided some better thing for us—admitting us, through Christ, to sonship on the spirit plane.

We perceived that this manifestation of divine grace toward us was not necessarily on account of our greater saintliness, nor on account of our greater faith; but because we live in the "acceptable time." God can now accept such as sons, to glory and joint-heirship with Jesus, on the basis of his being their Advocate, and making good the imperfections of their offering, by the imputation of his own merit. Thus "we are accepted in the Beloved," and heirs to "an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for you who are kept through the power of God." On the other hand, we noted that the promises of the Old Testament to the ancient worthies are earthly promises, not heavenly, and will be realized only after the Christ, Head and body, shall have been glorified on the spirit plane.

OUR JUSTIFICATION TO LIFE

Thus we distinguished between Abraham's justification by faith to a fellowship with God, as a "friend," waiting for the completion of his justification—to life, at the hands of the Redeemer—and in contradistinction, our own complete and actual justification to life and our own begetting of the holy Spirit as sons, "new creatures," joint-heirs with our Savior. We thus perceived that we not only have a faith-fellowship with God, but also "access into this grace wherein we now stand, rejoicing in the hope of the glory of God." (Romans 5:1, 2) We rejoice in the fact that we are already sons of God without rebuke, though it doth not yet appear how great, how wonderful we shall be after our glorious "change," which will make us like our Redeemer and enable us to see him as he is, and to share his glory, in the kingdom which flesh and blood cannot inherit.

Abraham drew nigh to God by faith without an Advocate or Mediator, except prospectively. We perceived that had he had an Advocate with the Father, Jesus Christ the righteous, Abraham might indeed have been introduced at once to the Father and become a son of God on the same terms by which we enjoy our privilege of sonship, through Jesus as our Advocate.

We noted the difference between an Advocate and a Mediator —that an Advocate stands alongside of, as a representative, as a mouthpiece, as an assistant, so that those he represents may through him come at once into relationship with the Father. On the contrary, a Mediator stands between two who are at variance, until such time as he shall accomplish his work as a mediator and bring them fully into accord. We saw that this would be the work of the great Mediator, The Christ, during the Millennium. The Anointed of God, Head and body, the royal priesthood, will for a thousand years occupy the position of Mediator between God and men—between God and the world.

He will make satisfaction to divine justice by presenting his blood—the merit of his sacrifice—as a corresponding price for the sins of the whole world. This presentation will be made as soon as his elect church shall be completed and with him in glory. By virtue of that application of the merit of his own sacrifice, the whole world will be turned over to The Christ of God and "he will take to himself his great power and reign." The turning over to him of the dominion of the earth by the Father will be in acknowledgment of his having paid the ransom-price over to justice for Adam and all of his race—"for the sins of the whole world." When justice accepts of Christ's atonement "for all the people," the formal transfer of the kingdoms of this world will take place, and God will put all things in subjection, under his feet.

Then for a thousand years Christ's Mediatorial kingdom will put down all insubordination and destroy every foe of righteousness and truth that will not submit; the last enemy that will be destroyed is death. Simultaneously with the overthrow of sin and its power in mankind will come the uplifting of man mentally, morally and physically for a thousand years (up, up, up to all that was lost in Eden), the redemption price of whom was secured at Calvary by our Lord's faithful sacrifice of himself. Those who will refuse to obey that great Prophet, Priest, King, Mediator, like unto Moses, the typical mediator of the Law Covenant, will be destroyed from amongst the people in the second death.—Acts 3:19-23.

NEW COVENANT TO BE MADE WITH MEDIATOR

At the end of the Mediatorial kingdom the whole world will have reached human perfection and be quite competent to keep every requirement of the divine law. Then the world will be turned over to the Father by the Mediator, who will then step out from between God and men, and thus bring God and humanity together in covenant-relationship. Whoever of mankind will then prove his loyalty to God may enjoy the divinely provided life in fellowship and blessing forever. During the Millennium the world will not be in covenant-relationship with God except in and through the Mediator. All their blessing will come through him, and their approach to the Father and all their worship will be through him. In other words, the New Covenant with Israel will be made not with them directly, but with their Mediator, and he will stand between them and God until they are perfected by restitution, ready to be received as sons of God, in covenant-relationship with the Father, at the conclusion of the Millennium.

We contrasted for a while this delay in the world's coming into personal covenant-relationship with the Father for a thousand years, under the Mediator, with the instantaneous work which the Redeemer effects for his church, his members, not as their Mediator, but as their Advocate. He introduces us and brings us at once to the Father through the imputation of his own merit to our sacrifices. He thus makes our "sacrifices holy and acceptable to God," permitting their divine acceptance as such, and the consequent immediate begetting of the sacrificers by the holy Spirit to sonship, to covenant-relationship, as "new creatures in Christ."

The evening service was for the public, our topic being, "The Overthrow of Satan's Empire," which we treated in our usual manner. The attendance present was estimated at 3,300—certainly a very large showing for a week-night. We greatly enjoyed our Glasgow visit, and with deep appreciation of the manifestations of loyalty to the Lord and to his truth, we left the friends for our next appointment, at Dundee. Quite a number accompanied us to the railway station, and some went on with us.

SECURING AND GIVING THE RANSOM-PRICE

We had two very interesting meetings at Dundee, both quite in contrast to those of our previous visit to the same place seven years ago. The class and the interest had in the meantime grown very encouragingly. The afternoon we spent with the interested who assembled to the number of about 175. Here again the subject of the ransom seemed to be uppermost, and we had pleasure in pointing out the difference between our Lord's giving himself to be the ransom-price for all, and his subsequent work, soon to be accomplished, of applying that ransom-price "on behalf of all the people." We noted the largeness of the work of salvation, yet every part of it fitting in with every other part. We called to mind how our Lord left the heavenly glory —how he was made flesh, for our sakes became poor—how he took upon himself the human nature, in order that he might be man's Redeemer.

We noted, however, that Jesus was not the Redeemer when he was born, except in a prophetic sense, the same sense in which he was the Savior, the Advocate, the Mediator, the King, the Priest, the Judge, the Prophet. Nor was he all of these as the lad of twelve years when he discussed the Law and the Prophets with the teachers of his day in the Temple. Nor was he all of these when he reached perfect manhood at the age of thirty years—except in a prophetic sense. His actual sacrifice took place when he was thirty years of age—when at Jordan he was baptized and symbolically represented the full surrender of his all to do the Father's will, as the same had been written aforetime in the Book, the Bible—in the Law and the Prophets. There it was that the prophecy was fulfilled of him, "Lo, I come

to do thy will, O God, as it is written in the Book." All the things that you, Father, have caused to be written in the Law and in the Prophets respecting the Savior of mankind, I am here, fully consecrated to accomplish.

At that moment our Lord sacrificed himself—laid down his earthly life in the Father's hands, saying: "The cup which my Father hath poured for me, shall I not drink it." At that moment of sacrifice he represented "the bullock of the sin-offering" and its slaying by the High-priest. He became the antitypical High-priest in the moment of his self-surrender as the sacrifice. Immediately, as the High-priest, he passed into the Holy a "new creature." There he offered for three and a half years the incense of his earthly life-devotion, a sacrifice well pleasing to the Father. At the same time, according to the world's estimation, his self-surrender was a stench, as was represented in the burning of the bullock's hide, etc., "outside the camp." From that moment the disciples beheld, in his spirit of devotion, the antitype of the burning of the fat on the brazen altar in the Court.

From that same moment he was the Lamb of God slain—his life given up to the doing of the Father's will. We looked at the picture of this given in the book of Revelation. There we saw Jehovah upon his throne with a scroll in his hand, written in the inside and on the outside, and sealed with seven seals. No one had yet been found worthy to execute or even to be made acquainted with the divine purposes. In answer to the proclamation, "Who is worthy to take the scroll?" no one "in heaven or on earth was found worthy." Even our dear Redeemer in his previous condition was not entrusted with the scroll. But when he had made his consecration as the "Lamb of God," giving up and devoting his life without reserve to do the Father's will—then as a lamb freshly slain he was proclaimed worthy, "Worthy is the Lamb that was slain to receive glory, honor, dominion, might and power." Then the scroll was delivered to the Lamb.

"THE HEAVENS WERE OPENED"

We noted the correspondency to the giving of the scroll to the Lamb, in the fact that as soon as Jesus had indicated his full self-surrender to the Father's will, the holy Spirit came upon him begetting him as the great High-Priest to his great work. Then we read that as he went up out of the water, "the heavens were opened unto him"—the higher things were manifest to him, made clearer. As the *Logos* he had not been permitted to read the scroll; as the boy Jesus, and as the young man Jesus, he had not understood the deep meaning of the Scriptures. Even the angels, we are told, did not understand. The law was so written in types, in pictures, and the prophecies were so given in symbolical language and illustrations that the divine plan thus presented could not be understood by angels or men until the "due time" when God would grant the influence of his holy "Spirit which searcheth all things, yea the deep things of God." It was at this moment of our Lord's' consecration, the moment of his death as the Lamb, the moment of his begetting and anointing as the High-Priest, the moment of the heavens or higher things being opened to him—at that moment the scroll was handed to him by the Great Eternal One. Then proclamation was made, "Worthy is the Lamb!" "The lion of the Tribe of Judah hath prevailed." Although his prevailing would not be completed until Calvary, the surrender of his will was complete, and it was accepted as the sacrifice of his all, since everything else that he had was included in this surrender of his will.

We can well imagine how the only begotten of the Father, full of grace and truth, gave heed as the boy to the reading of the Law and Prophets every Sabbath in the synagogue. We can readily see how he knew the Scriptures thoroughly, and that his perfect mind enabled him to memorize the whole Bible from Genesis to Malachi speedily. How many times he must have wondered respecting the types of the law, the bullock of the sin-offering, the incense, the sprinkling of the blood, the killing of the Lord's goat and the sprinkling of its blood, the burning of the bodies of those beasts outside the camp, the entering of the Holy of holies on the Atonement Day, and the reconciliation of "all the people" to the Almighty.

How often he may have thought of the Passover night, the slain lamb, the sprinkled blood, the unleavened bread, the passing over of the first-borns, the exchange of the first borns for the tribe of Levi, representing the church of the first-borns, and the selection from these of the priests who sacrificed as the antitype of the Aaronic Priesthood! How often he must have thought of and tried to associate properly together the declaration of the Messiah's glory, and the blessing of the world through Israel, and every knee bowing and every tongue confessing and in contrast, the statement about one who would be led as a lamb to the slaughter, and as a sheep before her shearers be dumb—one whom it would please the Father to bruise, and to put to shame; not one bone of whom should be broken—one who should make his grave with the rich, and be with the wicked in his death!

These hitherto complicated and apparently contradictory presentations of the Father's plan all became luminous to our Lord when the scroll was handed to the freshly slain Lamb—to the newly consecrated Jesus. The illumination by the holy Spirit opened before his mental vision the heavenly things. Type and antitype, promise and fulfilment, began to come together and our Lord hastened away from the multitude at Jordan into a solitary place in the wilderness, that there he might deliberate upon the divine purposes as they were disclosed to him by his illumination.

STUDYING RIGHTLY TO DIVIDE TRUTHS

For forty days he was rapt in study so intently that he forgot to eat, forgot to be hungry. He had meat to eat of another kind. He was absorbed in his study of the Father's will respecting him. At the conclusion of the forty days of Bible study in the wilderness he had reached the solution of all the problems proper for him to understand respecting the divine Word. Figuratively he had read and comprehended all that was written on the outside of the scroll—all that was necessary for him to know prior to the time when he would complete his sacrifice at Calvary.

That he had not yet broken the seals, and that he had not yet comprehended all the things written on the inside of the scroll, is evident from his words to the disciples on one occasion, when he said, "Of that day and hour knoweth no man, no nor the angels of heaven, neither the Son of man, but the Father only." We thus see that there were certain features of the divine plan still kept secret or sealed from our Master up to the time that he had finished his course. But, after his resurrection, we remember his words, "All power in heaven and earth is given unto me."

It was after the forty days that the tempter came unto him. His first salutation was that of a friend intent upon rendering assistance. He greeted our Lord as a friend, because they had known each other before on the plane of glory. Now Satan sympathized with Jesus in that he was hungry, and in effect said to him, You perhaps are not aware of the great power that came upon you at the time of your baptism. You now have a divine power which makes it unnecessary for you to go hungry. You should use at once the power that you possess which will enable you in a word to "command these stones to become food."

When recently we stood at the fords of Jordan, where Jesus was baptized, we looked from there to the wilderness of Judea into which he went on that occasion, "Led of the Spirit," or rather according to the Greek, "Driven of the Spirit (his own spirit) into the wilderness." He was driven by his earnest desire to know fully and completely the will of the Father, that he might do it. As we beheld the wilderness of Judea full of stones, with practically nothing else in view, we could understand why the adversary suggested the turning of stones into bread, for there was nothing else to make bread of. We noticed that Satan took the most opportune time to make his attack upon the Savior—when the Master was weak and faint in body and mind through his long fast and study.

Under the illumination of the holy Spirit Jesus had for the first time been able to put together all the testimonies of the Scripture, and had seen what great sacrifices were implied before he should enter into his glory, and be able to give to the world the blessings of eternal life. It was at this moment that the adversary appeared and presented his temptations. But our Lord was proof against them. Satan left in disgust, convinced that further effort with the Master would be a waste of time. Thus we read, "Then Satan left him." We have no record that he ever returned to tempt him; angels of God then ministered to him.

We found in all this valuable lessons to those who are walking in the footsteps of Jesus. Their illumination of the holy Spirit could not, of course, be as great as that of Jesus, but at their consecration, their baptism into death, came their spirit begetting and, as the Apostle declares, "a measure of the spirit is granted to every man (in the church) to profit withal." The measure will be according to the degree possible through his infirmity of the flesh. But to the Master who had no infirmity, the Father gave his Spirit without measure, without limitation, fully.

We noted also how the adversary makes an attack upon all of the Lord's consecrated, seeking their weak points at their weakest moments. We noted the mistake of some in parleying with the adversary, saying: How do you do it, etc., etc., and we noted that the Master's course was the reverse; that he parleyed not; he was prompt in his refusal. He left no room for the world, the flesh or the adversary to gain an advantage over him. We noted that our success as his followers will be great-

est along the same line of promptness and decision of character and that every time we stand firm for righteousness under temptation we are demonstrating our loyalty to God in accordance with our Covenant of sacrifice. We saw that the Lord proceeded along the same line of loyalty, fulfilling his consecration even unto death, the death of the cross.

WHAT DID JESUS' DEATH EFFECT?

Here we raised the question. What did Jesus accomplish by the offering of himself, begun at Jordan and finished at Calvary? Did he purchase the world? No. Did he redeem the church? No. What did he do? He secured the price, the ransom-price, sufficient whenever applied, to effect the cancellation of the sins of the whole world, but he had not yet applied it. Neither the world nor the church was as yet released from divine condemnation, or brought into full fellowship with God. Although there were five hundred brethren, who had accepted Christ and become his followers, the Father had not yet accepted these. They had offered themselves in consecration to walk in the footsteps of Jesus, they had taken up their cross to follow him, they had been justified to fellowship with God, even as Abraham, but they had not been justified to sonship and life. Hence, they could not have earthly or restitution life. Neither could they present their bodies living sacrifices, holy and acceptable to God, because they were still sinners from the divine standpoint. No appropriation of Jesus' merit had yet been made in their case. When Jesus ascended up on high, forty days after his resurrection, he commanded representatives of these, about 120, to tarry at Jerusalem in the upper-room until they should be endued with power from on high—until the Father should recognize them—until the Father should accept the sacrifice which they had already made. But first Jesus, as their Advocate, should appear in the presence of God for them, and make such imputation of his merit to them as to cover their blemishes, and permit divine justice to accept them as "living sacrifices, holy and acceptable to God."

We remembered that it was on the fiftieth day that the holy Spirit came upon the waiting ones. That was the first intimation to them that the Redeemer had been acceptable to the Father, and that he had imputed to them his merit, and that the sacrifice which they had already made was acceptable to the Father in the Beloved One, and that they were no longer merely justified to friendship, but had come into the position of sons, into covenant relationship with the Father. Thus it is written of the Jews, "He came unto his own, but his own received him not; but to as many as received him, to them gave he power (privilege) to become sons of God, even to them that believed on his name": which were begotten not of man nor of the will of the flesh, but of God—begotten of the holy Spirit. Thus they became sons of God, members of the anointed body of the great Messiah, Prophet, Priest, Mediator, King, Judge, appointed for men, on their behalf to effect reconciliation between God and men during his Millennial reign.

Meantime the same work has been progressing throughout all these eighteen centuries. Others have been called, both from the Jews and from the Gentiles, to be the followers of Jesus, his under-priests—the church of the first-borns whose names are written in heaven. As soon as this work shall have been accomplished, the great Mediator, the antitype of Moses (Acts 3:22, 23), raised up from amongst his brethren, will be completed. Then the Mediatorial kingdom will begin the blessing, uplifting and reconciling of the world. Meantime we thank God for the fact that "we have an Advocate with the Father, Jesus Christ the righteous." Jesus as the perfect man, the fleshly seed of Abraham, might have accomplished considerable in the way of helping mankind. As one who committed no sin, whose life would have been secure to him, even though it required twelve legions of angels to protect him, he might have been a glorious earthly prince.

But even as a great ruler amongst men, he would not have been able to accomplish the divine purpose of blessing mankind with full uplifting out of sin and death conditions to life eternal. As the man Jesus he could not have accomplished restitution for the race because he would have needed his own human life and rights for himself. The man Jesus, therefore, could not have been "the seed of Abraham" mentioned in the Abrahamic Covenant, that in the seed of Abraham all of the families of the earth shall be blessed. To become this seed he must first attain to spirit being, just as the record shows he did. By virtue of his sacrifice of his earthly nature, and by virtue of God's having raised him from the dead to the heavenly plane as a reward for his obedience, he has his earthly rights to give to justice as the ransom-price for what Adam lost. The Redeemer is the "seed of Abraham" on the spirit plane, and during this Gospel age he is finding his bride and bringing her to the same spirit plane with himself as his associate and joint-heir in all the great work of the Millennium—the blessing of all the families of the earth. Thus it is written, "If ye be Christ's then are ye Abraham's seed (spiritual) and heirs according to the promise." —Gal. 3:29.

LIFE LAID DOWN, NOT PAID OVER

Do we see clearly what Jesus sacrificed, what he laid down? He gave himself, he submitted himself to whatever might be the Father's will, but he did not forfeit his earthly life by committing sin so that it should be taken from him. Neither did he barter or exchange it for the heavenly nature. He merely submitted or laid down his earthly rights, in harmony with his own words, "I have power to lay down my life and to receive it again," authority to say this, I have obtained from my Father. No man took it from him, in the sense that no man had that power, since God had promised that, "He that keepeth the Law shall live by it." Therefore, our Lord's life would have been protected had he not voluntarily submitted and laid it down.

He laid it down that he might receive it again. He laid it down in the Father's hands, saying: "Into thy hands I commit my spirit." Then Jesus' rights to earthly life, earthly protection, earthly honor and glory, earthly dominion and power all belonged to him as a new creature when he arose from the dead. He had lost and forfeited none of his earthly rights. Those earthly rights are the basis of all the blessings of God through him to Adam and all of his race. Jesus has nothing else to give away. He needs nothing else; because, in the merit of this sacrifice there is a corresponding price for the first Adam, and a sufficiency for all.

However, Jesus does not give the church his earthly nature, and earthly rights, but keeps these to give to the world during the Millennium. Indeed, our calling is a heavenly one, and we should feel somewhat disappointed if instead of the heavenly we should receive the earthly or restitution blessing. But since Jesus does not give us these restitution blessings, and since he has no other merit to give to us or to anybody, what does he do for the church? what is our hope in Christ? what is the philosophy of it?

The answer is, that this merit which shortly is to be appropriated as the ransom-price for the sins of the whole world, was already in the hands of divine justice, unappropriated, when our Lord ascended up on high, there to appear in the presence of God for us, the household of faith—to present our cause to the Father. As our Advocate he declares to the Father that we are anxious to become members of the elect church, his bride, his body. In harmony with the divine arrangement he appropriates a share of his merit to us, so that our sacrifices might be acceptable to God.

Thus, instead of giving us the restitution blessings, which are for the world, our Redeemer, our Advocate, imputes to us of his righteousness, and on the strength of it the Father reckons us holy and acceptable, and immediately accepts our sacrifices. Thenceforth we are dead as human beings and our standing in God's sight is as "new creatures." But, we have this treasure in imperfect earthen vessels, in which the new creature cannot do all that it would. It is the new creature, however, that God is testing and proving—the new creature is on trial, not the flesh. The new creature has no original sin, nor is it responsible for the original sin of the old creature, which was justified and accepted of God in sacrifice and therefore gone. The responsibility of the new creature is that it shall keep its heart in the love of God, in loyalty to him. Correspondingly, of course, it will strive to keep the body, the flesh, in harmony with the divine regulations. Its zeal and energy in controlling the flesh and bringing every thought and word and act into accord, as nearly as possible with the divine will, shows the degree of its love and zeal.

PAST SINS—DAILY TRESPASSES

The new creature needs not to apologize, nor ever to remember the weaknesses and imperfections of the flesh appertaining to the period preceding the sacrifice. By faith the new creature should remember that old things have passed away, and all things have become new, for thus the Apostle declares, "There is now, therefore, no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit." Our Advocate did a thorough work as respects the sins of our flesh: they are past and gone through the forbearance of God. (Rom. 3:25) The Father did a perfect work in reckoning us dead indeed to everything of the past, and in begetting us by the Spirit as new creatures—sons of God. It is for our faith to grasp the situation and to enjoy it.

However, as new creatures we are imperfect in that we have only the old body with its blemishes through which to serve the Lord. Because of antagonism of the legally dead flesh, "We cannot do the things which we would." What shall we do as respects our failure to come up to all the requirements of the

Lord, because of our fleshly imperfections? Shall we say to ourselves and to each other, God knows that these imperfect things of daily life are not willingly ours as new creatures, and therefore we need not confess them?

We answer that this would not be the proper course. The imputation of Christ's merit to our consecrated sacrifice merely covered the blemishes against us at that time, but did not cover blemishes future. Hence, daily we should remember before the throne of heavenly grace the imperfections and blemishes of each day and hour, and should ask divine forgiveness for these through our great Redeemer. Thus he taught us, "Pray ye, Forgive us our trespasses, as we forgive them that trespass against us." This would not relate to original sin, which could not thus be forgiven. It relates to our subsequent shortcomings, after we have become children of God through the begetting of the holy Spirit. Thus the Apostle writes, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

"FORGIVE US OUR TRESPASSES"

Our Advocate not only imputed his merit for our past sins, but he is still with the Father and has an abundance of merit. Our Advocate has merit sufficient to cover the sins of the whole world, and therefore to cover all our blemishes. Hence, when we go to the Father through him, we may realize that provision has already been made for the covering of our trespasses, but that we can obtain forgiveness only through prayer. God doubtless intended a great blessing in making this arrangement. He intended that each time we come to the throne of grace, we should earnestly repent of our imperfections, and earnestly promise him that we will strive against them in the future. He would thus encourage us to earnestly seek to fortify our characters along the line of these weaknesses, that we might become stronger and stronger in the power of the Lord and in his might, and be strengthened unto every good work.

When thus we come to the Lord to obtain mercy and to find grace to help in every time of need, and promise continued and increased zeal in fighting the good fight, it puts us on our honor, as it were, and makes us more careful respecting our future course. If perchance we fail again along the same lines, we are perchance abashed. Then comes an important testing to us. The suggestion comes that we should refrain from going to the Lord in prayer; that we should feel too much humiliated to go to him. If these suggestions be followed, the result will be alienation, coldness. The earth-born cloud will hide from us the heavenly Father's face. Even if we do not go off into greater outward sins, such a course would mean a loss of fellowship, which is very important to our growth in grace and knowledge.

"WITHOUT SPOT OR WRINKLE"

Every error, every slip, every mistake, is a spot upon our wedding garment and should be repented of and expunged. With great humility we should go to the Master that we might have such spots promptly cleansed away; as it is written, "The blood of Jesus Christ cleanseth us (new creatures) from all sin." Thus we are able to abide in his love. Those who neglect this matter may find themselves increasingly careless respecting the spotlessness of their robes, until perhaps, if they do not fall completely into the second death, they find their garments bedraggled and unfit for the wedding. The bride must be without spot or wrinkle or any such thing, and the arrangement on her behalf by her Bridegroom is ample to this end. Those, therefore, who for any reason allow the spots to accumulate, and do not have them cleansed, will have a further test and be obliged to decide to return like the sow to her wallowing in the mire of sin, and thus come under the condemnation of the second death, or else, as members of the great company, they must wash their robes and make them white in the blood of the Lamb, in the great tribulation with which this age will end.

At the public session at Gilfillan Hall, our topic was, "The Overthrow of Satan's Empire," and notwithstanding the rainy weather, nearly 700 were present. We had the closest attention. Let us hope that some good was accomplished, some ears unstopped and some eyes opened to look further and to listen more attentively for the voice of the Great Shepherd, in respect to the divine plan of the ages, concerning which he is now instructing his people.

CHAUTAUQUA LAKE CONVENTION

NINE DAYS—JULY 30—AUG. 7.

We hereby confirm previous announcements, and request all who expect to attend this convention to so advise us at once—particularly such as desire us to secure for them accommodations at cottages along the shores of Lake Chautauqua. We expect to engage the apartments outright for those who order them, paying for two days at least, in advance.

We will use the large Auditorium at Celeron, which is an amusement place of the quieter sort. However, the Auditorium is far enough from the noise to serve our purposes. We anticipate that the friends will have no particular interest in the amusements. Anyway these are less patronized in the day time and our proposition is to hold convention sessions in daylight only—9 a. m. to 5 p. m., with an intermission at noon for a plain sandwich luncheon.

Our Committee in charge of arrangements is prepared to offer per day rates which include a boat ride to and from the Auditorium, a very plain noonday luncheon at the Auditorium and breakfast, supper and lodging at a cottage, all included for the following sums, which vary according to the accommodations and meals for the nine days, namely, $9, $11, $14. Those desirous of hotel accommodations can be arranged for at from two to four dollars per day.

Those staying a shorter time than nine days may expect to pay a little more proportionately, $1.25 to $1.50 per day, all included. We have made these arrangements, believing them to be specially advantageous to all concerned. Unless we are mistaken our convention will take up nearly all the available accommodations, except at Jamestown hotels.

Our convention is held under the auspices of the "International Bible Students' Association," but excursion rates have NOT been granted in this name. There will be three general excursion rates. The first of these is the regular Chautauqua excursion on July 29. It is the cheapest excursion. It will be good to return any time within thirty days and will permit those living in New York City and vicinity, and at points east of Hornell, on the Erie Railroad, as well as all whose tickets naturally read through Buffalo, to include a visit to Niagara Falls. Those who take advantage of this special Chautauqua rate must begin their trip on Friday, July 29, excepting from points in Alabama, Georgia, Kentucky, Louisiana, Mississippi and Tennessee, from which States tickets will be sold only on July 28. These tickets are on sale at very cheap rates; usually they amount to about $2.00 more than a full single fare. Then, though you purchase these tickets to the Chautauqua Assembly Grounds, you can get off at Celeron and come direct to the Auditorium. We have made arrangements for having these tickets validated for the return journey without inconvenience.

In the interest of those who cannot attend at the beginning of the Convention, another excursion has been granted in the name of The Watch Tower Bible and Tract Society to start either August 5 or 6. The rate is not quite so cheap, however—one fare and a half. The ticket is good to return so as to reach starting point not later than August 17, and also gives option of returning via Niagara Falls, as mentioned above.

Where neither of the above rates can be secured, the following will apply: From practically all points in the United States and Canada regular summer tourist tickets are on sale daily to JAMESTOWN at fares approximately two cents per mile in each direction; or, in other words, about one fare and a half for the round trip; return limit October 31.

CONSECRATED PEOPLE OF GOD

who trust in the Redeemer's merit for their acceptance with God, are cordially invited to this convention. Let us gather with hearts full of gratitude to God and desirous of knowing and doing his will more perfectly as the days go by. Let us come expecting to receive blessings at the Lord's hand and desirous of being used of him to strengthen and comfort and assist his "brethren."

The Railroad Company has co-operated with us in issuing our Program and Information Bulletin for those desiring to attend. On the one side of it is a picture of Lake Chautauqua showing the various little cities surrounding it, the stopping-places of the little steamers. If you purpose attending the convention write us for one of these circulars. Determine as soon as possible and make your application, and, if possible, send in the money for your lodging, that everything may be prepared for your comfort in advance of your arrival. We will make no assignments of lodgings until July 15. Then we will apportion the lodgings to those ordering them and will serve their interests impartially to the best of our ability.

The spending of the evenings quietly at the cottages will give opportunity for rest and fellowship amongst the friends. If at any of the cottages there is a desire for singing in the evening or for chart-talks or whatever, the opportunity should be accepted. We trust that, as usual, the dear friends will leave an influence for good behind them. We hope that the Bible Students of this convention may long be remembered by the people on Chautauqua Lake shores as model Christians in every sense.

BRO. RUSSELL FLOODED WITH LETTERS

Brother Russell's home coming has brought to him thousands of congratulations and good wishes from friends far and near. Brother Russell appreciates greatly these evidences of the love of the brethren! He sends, in this item, his acknowledgements and thanks and good wishes. The general interest of the harvest work forbid any attempt to respond personally.

WITHOUT A PARABLE HE SPAKE NOT

JULY 10.

GOLDEN TEXT:—"*The words that I speak unto you, they are spirit, and they are life.*"—John 6:63.

"Without a parable spake he not unto the people." What the prophet had declared of him was true, "He shall open his mouth in parables and dark sayings." It is important that we remember this. Many noble Christian people have inferred that our Lord's words were all simple, and that they presented the truth in a manner easily understood by everybody. Nothing is further from the truth. If our Lord's parables and dark sayings be taken as plain, literal statements of truth, they will lead to all kinds of errors and misapprehensions. Let us remember, therefore, the Apostle's declaration, "Without a parable spake he not unto the people."

There is absolutely nothing in the words of Jesus without a deep significance. How many have stumbled over our Lord's parables by taking them to be literal statements of facts! How absurd the conclusion drawn from the parable of the rich man and Lazarus, for instance! How absurd to conclude that simply because a man was rich, fared sumptuously every day, and was garbed in fine linen, that he must suffer through all eternity! How equally absurd to interpret the poor man Lazarus, who lay at the rich man's gate, as representing, literally, poor and diseased beggars! How unreasonable to think that only such as have had an experience of this kind, with dogs to lick their sores, and hungering for the crumbs that fall from the rich man's table, would experience the joys of heaven, according to the divine program! How foolish to think of Abraham's' bosom, which could hold only two or three, as being the portion of blessing for only a handful of beggars!

Note afresh the parable of the wheat and the tares, the gathering of the former into the garner and the burning of the latter. Neither represents literal experiences. In the parable the wheat is not literal wheat, the tares are not tares. The wheat symbolizes the inheritors of the kingdom; the tares symbolize the offspring of error—children of the wicked one. The gathering into the barn of safety symbolizes the glorification of the church on the spirit plane, and precedes the shining forth of the sons of God in the glory of the Millennial kingdom, for the blessing of the groaning creation; as the Apostle declares, "The whole creation groaneth and travaileth in pain together, waiting for the manifestation of the sons of God." The whole creation is waiting for the shining forth of the sons of God in the kingdom, and their shining forth in truth and righteousness will scatter all the darkness of sin and error and awaken and revivify the world of mankind.

Eventually all the willingly obedient may enjoy the blessings of eternal life. On the other hand, the description of the burning of the tares, instead of referring to a liberal burning, has, evidently, a symbolic significance; it means the destruction of the tare class—not their destruction as individuals, but as "tares," as imitations of the "wheat" class.

How glad we are to find the key to these symbolic statements—these parables! How glad we are that by the use of this key the parabolic figures become reasonable and beautiful! What a silver lining there is to the dark cloud of trouble which is now looming up before the world! How glad God's people must be to learn that just beyond the clouds and shadows comes the glorious Millennial day!

The parable of "the sheep and the goats," taken literally, has caused confusion to many. They think of the separation of the sheep and the goats as now in progress, failing to notice the Scriptural declaration that the parable shall find its application "when the Son of man shall come in his glory and all his holy angels (messengers) with him. Then shall he sit upon the throne of his glory and before him shall be gathered all nations, and he shall separate them one from another as the shepherd divideth his sheep from the goats." We thus see that the application of the parable belongs to the Millennial age. All through that age the work of Christ and the church, his bride, seated with him upon his throne, will be a work of blessing to the world of mankind. And the manner in which those blessings will be received, will demonstrate the sheep-like or goat-like character of every individual of the human family. The sheep-like will come to the right hand position of favor, the goat-like, to the left hand position of disfavor. The conclusion of the thousand-year Judgment day will bring the expression of the Lord's favor towards the sheep-like, rewarding them with eternal life, and the expression of his disfavor towards the goat-like, destroying them in the "second death." This is symbolically represented by the statement, "Depart ye cursed into the lasting fire (a figure of destruction) prepared for Satan and his messengers (followers)." The reward of the righteous will thus be everlasting life. The "everlasting punishment" of the unrighteous will be everlasting death, for the "wages of sin is death and the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

"I THANK THEE, FATHER"

Evidently some wise and gracious purpose stands connected with the hiding or secreting at present of the divine purpose from mankind in general. While the Scriptures declare it is a mark of special favor to the Lord's people that they are made acquainted with the divine purposes, yet nowhere do they declare that all those from whom God's plans are secreted are doomed to eternal torture, or to everlasting destruction. Thus our Lord Jesus prayed: "I thank thee, Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

Had the hiding of the divine counsel from mankind signified eternal torture for those from whom it was hidden, there surely would have been no ground for thanking the heavenly Father for this act. We can thank him, however, that although many of the worldly wise are not privileged to know of his glorious plans, nevertheless those plans are sure. For the world to have known of the divine purposes in advance would doubtless have been injurious, because in their blindness they would have attempted to thwart these purposes and therefore would have gotten themselves into a worse condition of condemnation.

WORDS OF SPIRIT AND OF LIFE

Our text shows that however dark and parabolic were our Lord's teachings, nevertheless, rightly understood, his message is one that is spiritually helpful and life-giving to those who can and do understand it. It is this quality of the Lord's message which makes the religion of the Bible different from that of all the heathen. It is a message of life as well as a message of holiness. It is a message of forgiveness as well as a message of condemnation. It is a message of love as well as a message of justice. His wonderful words of life—they are charming, beautiful, forceful! We may read them over year after year and we see still more beauty in them, still deeper significance, and that in proportion to our own growth in grace, our growth in knowledge, and in the spirit of our Master.

CONFESSING THE SON OF GOD

MATT. 16:13-28.—JULY 17.

GOLDEN TEXT:—"*Thou art the Christ, the Son of the living God.*"

Our Master, wisely and with becoming modesty, hesitated to declare his own greatness. He allowed his actions to speak and to tell to his disciples that he proceeded and came forth from God, and that in the performing of miracles, and particularly in his teachings, he was the Finger of God and his mouthpiece. John the Baptist was sent to be his special forerunner. It was he that declared that Jesus was "the Lamb of God which taketh away the sin of the world." It was he that declared that the Master was so much greater than himself that he was not worthy to stoop down and loose his sandals.

But after John had borne him witness, testifying, "This is he," and had declared that he saw the holy Spirit descending upon Jesus like a dove, and that this was a sign given him whereby he might know his Messiahship, then came the time for the Master to bring the matter pointedly to the attention of his followers. John had been cast into prison and later had been beheaded. John's prophetic testimony was fulfilled, when he said of Jesus, "He must increase, but I must decrease." The mission of Jesus and his Apostles became more prominent every day, and those who had formerly talked about John were now asking respecting Jesus, whether he was a prophet sent of God, or could it be that he was the Messiah. Do the rulers indeed know whether this is the Messiah or not? Surely "no man

could do the miracles which he doeth unless God be with him" in some special manner.

"WHOM SAY YE THAT I AM"

Our Lord first inquired respecting the general opinion of the people concerning himself. He did this, not because of his own ignorance, but that he might draw out the thoughts of his disciples. They replied that some thought he was John the Baptist; others supposed he was one of the prophets. The ideas of the heathen were gradually making inroads upon the Jews. The doctrine of reincarnation, wholly unscriptural, is suggested in these answers. All the answers, of course, were wrong, for the prophets were all dead and could not reappear until the resurrection. Then our Lord pointedly put the question to his chosen followers: "Whom do ye say that I am?" The courageous St. Peter promptly answered as spokesman for the whole company, "Thou art the Christ (Messiah), the Son of the living God." This was the very answer designed to be brought forth. It was the truth, but our Lord hesitated to present it, because it would better come from the disciples themselves and then have his endorsement. His answer to St. Peter was, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

It was not that St. Peter had experienced a special vision or revelation, but such a great spiritual fact as was then under consideration, could be duly appreciated only by those who were specially favored of the Father. Indeed, it is evident that the same principle still operates, for we read, "No man can come unto me, except the Father which sent me draw him." Our primary drawing and calling is of the Father up to the time when we accept his grace in Christ and make our consecration to do his will and receive the spirit of adoption into his family as God's children; we are then put into the school of Christ to learn of him. Let us learn the lesson that the special blessings always come, not only from believing in Christ, but also from confessing him to and before others.

ST. PETER—THE ROCK—THE KEYS

According to the Greek, our Lord replied to Peter, "Thou art a stone, and upon this rock will I build my church." The rock upon which the Church is built is this confession which St. Peter made. St. Peter himself was not the rock, but he was one of the living stones built by faith upon the rock of truth. It was this same Apostle who so beautifully explained the whole matter, assuring us that all consecrated believers are "living stones" in the temple of God, whose foundation and cap-stone is Christ, in whom we are builded together through the operation of the holy Spirit.—1 Pet. 2:4-7.

The expression, "Upon this rock I will build my church and the gates of hell (hades) shall not prevail against it," is one that is much misunderstood. The gates of hell are not gates to some place of torture, nor gates to purgatory. They are, in the Greek, "gates of hades," and hades signifies a state or condition of death. The passage might well be translated, "The gates of the grave shall not prevail against it." That is to say, Christ Jesus invites the church to die with him, to share in his sacrifice, in his death, and while, apparently, the gates of hades have prevailed against the church, against God's people, for more than eighteen centuries, nevertheless, we have the assurance that they shall not forever prevail. The Master's assurance is that by his death he has become Lord of all and has the keys of death and hades. He has the right to open hades, the tomb, and to call forth all who have gone down into it. He assures us that he will do this, as he says, "All that are in their graves shall hear the voice of the Son of man and shall come forth."

Nevertheless, for all these centuries it has required faith to believe that, by dying with Christ, his followers shall yet live with him—that sharing with him in his death they shall yet share with him in his resurrection to the glory and to the honor attaching to the divine nature. So, then, our Lord's words mean that there will be a resurrection from the grave, and since the church is to be "a kind of first-fruits unto God of his creatures" (Jas. 1:18; Rev. 14:4), her resurrection means, indirectly, the uplifting of mankind, the opening of the grave to every member of the human family.

The giving of the "keys" of the kingdom to St. Peter has no reference to locks and bars of heaven over which St. Peter is the custodian. The church in the present time is the kingdom of heaven in its preparatory of embryotic state, and St. Peter was privileged to do the opening work to the Gospel church. He opened the door to the Jews at Pentecost, when, as the mouthpiece of the Lord, he proclaimed the meaning of the Pentecostal blessing and the hopes then open to every Jew coming individually into membership in Christ. He used the second "key" to open the same kingdom privileges to the Gentiles, in that when the due time came for Cornelius, the first Gentile convert, to be received, St. Peter did the work. By preaching to Cornelius the Gospel and baptizing him into Christ he threw open the door to the Gentiles, as our Lord foretold in the words of this lesson.

St. Peter's commission that whatever things he should bind on earth should be bound in heaven and what things he should loose on earth should be loosed in heaven, is the same that was given to the other Apostles. (See Matt. 18:18) It does not mean, of course, that the Lord has turned matters over to St. Peter and made him Lord of heaven and earth, nor that any or all of the Apostles were so honored. It simply means this: God purposes to use his Apostles and to so hold up their hands, in all their affairs, that the whole church may have confidence in them, and may recognize their teachings as of God. If they declared that certain of the commandments under the Jewish law were not binding upon Christians, we must know that their statements were true, and that, similarly, in heaven, the release or change is recognized. And if they bound certain doctrines and teachings, we must know that those are bound and firmly established in heaven. In other words, we must recognize the Apostles as God's inerrant mouthpieces.

The time for the proclaiming of Jesus as the Messiah did not come until after his death and resurrection. Indeed, his Messiahship properly dates from his resurrection. He desired his disciples to recognize him properly, and he explained to them about his approaching death and resurrection, but he did not wish them to proclaim this to the world until the due time. St. Peter, perhaps elated with the Lord's commendation of his previous speech, undertook now the role of teacher to the one whom he had just acknowledged as the Messiah. In this he erred. It was in sympathy that he urged that the Master should not think of any steps which would lead to death, but should think rather of prosperity and earthly favor, yet our Lord's reproof was pointed. He said: You are my adversary, Peter, when you thus speak to me. You would thus endeavor to dissuade me from doing my Father's will, to hinder me from drinking the cup which my Father has poured for me; your counsel is that common to the world and not of God.

Similarly, the followers of Jesus sometimes need to resist their friends, who thus offer counsel contrary to the divine will and Word and Providence. These should not be encouraged nor their advice followed. They need correction from their fellow-disciples, as did St. Peter.

The words of Peter furnished the Master an opportunity for calling the attention of his followers to the terms of discipleship. Not only must the Master himself suffer, but all of his followers likewise. This course was provided for every one, and whoever would flee from it would lose the eternal life hoped for. Whoever would take up his cross and follow the Master to death would thereby make sure of his share in eternal life on the heavenly plane. His disciples had already pledged their earthly lives, and for them to withhold them for worldly advantage, would mean that they would lose their souls, their lives. This is not true of the world in general, but merely of the church, called to be of the elect, royal priesthood.

He then assured them of his second coming, and that he would come in the glory of the Father and with his angels (messengers)—not again as a man—as a sacrifice. At the time of his second coming he would reward every one of his followers according to the faithfulness of each. He concluded this reference to the coming kingdom by the assurance that some of them would have an ocular demonstration of his coming power and glory before they would die. This we will consider in our next study.

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FOREIGN TOUR REPORT

SECTION IV.

At the Edinburgh railway station we were met by a delegation of friends; indeed some came to Dundee to meet us. We had a very enjoyable season. Brother John Edgar, M. D., addressed the Edinburgh friends in the forenoon on the "Ransom and Sin-Offering." We were not privileged to hear the address, but through others learned that it was both interesting and instructive. In the afternoon we addressed the interested, about 140, and endeavored to point out how the church enters into covenant relationship with God, not through the work of a mediator, but by "sacrifice." We pointed out that the world through the Millennium will have the great Media-

tor appointed of the Father, and promised through the Scriptures, and that the mediation will be based upon the New Covenant with Israel. We showed that the antitypical Mediator is the Christ, Head and body, and that of this great One, Moses was the type. As Moses mediated the typical Law Covenant, so the antitypical Moses, The Christ, will put into operation the New Covenant with Israel. The Mediator will stand between God and the world, and will for a thousand years shield the people from the requirements of absolute justice; that through him divine mercy may extend through Israel to all, for their blessing and uplifting to perfection.

We showed how this same blessing will extend to all people, nations, tongues and kindreds, in that they will be permitted to come into and become members of Israel, and thus become members of the earthly seed of Abraham, and sharers of all the blessings of Israel's New Covenant. We showed that thus, in the end of the Millennial age, all the perfect race will be "the seed of Abraham." We pointed out that when Satan will be loosed out of his prison-house, to test all of them, it will be Abraham's seed of all nations that will be tested as to worthiness or unworthiness of eternal life, and that the whole number of these is to be "as the sands of the sea-shore for multitude." We reminded our hearers that thus it was written of Abraham, "Thy seed shall be as the sands of the sea-shore for multitude." Thus eventually all the families of the earth shall be blessed through Abraham; as it is written, "I have constituted thee father of many nations."—Rom. 4:17.

"AS THE STARS OF HEAVEN"

Then we looked at the spiritual seed of Abraham, likened unto the stars of heaven. We perceived that Jesus was the first, the Captain, the Forerunner of these. We saw that he became the spiritual seed of Abraham by the sacrifice of himself, as the man Jesus. We heard the Apostle urging all of us desiring to be his joint-heirs in the kingdom, saying, "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy and acceptable unto God." (Rom 12:1) We noted the fact that only by sacrifice could any come into this spirit-begotten relationship with God as "new creatures in Christ Jesus." We turned to the Scriptures which foretold the gathering of the elect church in these words, "Gather together my saints unto me, those that have made a covenant with me by sacrifice;" "They shall be mine, saith the Lord, when I make up my jewels." Here we saw the church class, the jewel class, those being gathered now.

We noted next the harmony between the Apostle's exhortation, that we present our bodies a living sacrifice holy and acceptable to God, and the statement of the Prophet that all of these enter into covenant relationship with God through sacrifice. We noted the fact that none except sacrificers can come into this covenant relationship with God now; "Now is the acceptable time" when such sacrificers will be received by the Lord through, and under, and by the imputation of the grace of our great Advocate. The world is not accepted in this manner, but reversely: Instead of being invited to sacrifice their earthly natures, they will be given the privilege of restitution to perfection. (Acts 3:19-21) The privilege of sacrifice, therefore, is unique to this age. The church of the first-borns present their bodies living sacrifices, accepting the services of the great Advocate, whom God has appointed for this very service, and who gladly accepts the sacrificers as members of his body, his bride, his church, the "first-borns, whose names are written in heaven."

SACRIFICERS ALONE ATTAIN DIVINE NATURE

This acceptance of the sacrifice of the church is the basis of our acceptance as new creatures, spiritual and these with the Lord constitute spiritual Israel, the spiritual or heavenly seed of Abraham. We noted the fact that this spiritual seed in no sense took the place of the natural seed of Abraham. Indeed, neither Abraham, nor any for four thousand years knew anything about the divine plan in respect to a spiritual seed. All the promises made to them were earthly. Hence, as the Apostle says, the Gospel invitation to become the spiritual seed by faith was entirely a new proposition—"The mystery hidden from past ages and dispensations, but now revealed unto the saints." We saw that the entire matter of the Gospel age and its call might be viewed as an interruption in the divine plan and purpose for Israel and the world. This Gospel age, therefore, is to be seen as a parenthesis. As soon as it shall be finished, God's dealings with natural Israel will again be resumed, only on a higher and loftier plane, through the antitypical Mediator, The Christ, as taking the place of the typical Mediator, Moses. We reminded the friends that thus it is written by the Apostle in Romans 11:25-32; Acts 3:22, 23.

Israel noted its failure to attain eternal life under the Law Covenant. God acknowledged the failure, and encouraged them to look forward to the time when Messiah would take the place of Moses and institute for them an antitypical New Covenant. This New Covenant was foretold (Jeremiah 31:31), saying: "After those days, saith the Lord, I will make a New Covenant with the house of Israel and with the house of Judah." Moses prophetically foretold the great Mediator and the better work he would accomplish for the people, renewing or making new their covenant. St. Peter calls attention to his words, saying, "Moses verily said unto the fathers, A Prophet shall the Lord your God raise up unto you from amongst your brethren like unto me." I am the type on a small scale; I am the mediator of this Law Covenant, but ineffective. When the antitype shall come, the covenant shall be put upon a higher footing by means of his better sacrifice, and that will make of it really the New Law Covenant.

Hence the Israelites began to look forward to the Messiah who would thus transmute their Law Covenant, which they found to be unto death, into a New Law Covenant, which would mean to them eternal life and all the blessings they had been led to hope for. Eagerly, therefore, they watched for the Messiah, but they knew not that when he would come he would be a Spiritual Seed of Abraham, composed of many members. This was the mystery not permitted to be known to them, or to others—and even yet, made known only to the saints. They knew not that the development of this antitypical Moses would require nearly nineteen centuries for its accomplishment. How could they? The mystery was not revealed. Nevertheless this was the Lord's message to them through the last of their prophets, "Behold I send my Messenger. . . . the Messenger of the Covenant, whom ye delight in. [You have been hoping for him this long time. Hs it is, who as the Servant of the Law Covenant, will make it really effective to you in a manner that Moses could not do.] But who may abide the day of his coming, and who shall stand when he appears? For he is like fuller's soap, and like a refiner's fire. He shall sit as a refiner to purify the sons of Levi, that they may offer unto the Lord an acceptable sacrifice."—Malachi 3:1-3.

PURIFYING ANTITYPICAL LEVITES

We pointed out that our Lord came in accordance with this prophecy; that he was present with the Jews as the Reaper, and with the winnowing-fan he separated the chaff from the wheat. As the Refiner he has throughout this entire Gospel age been seeing to it that those who came unto the Father, through him, should pass through fiery trials and experiences, which would fully test their loyalty and their fitness to be associated with him in the great kingdom of glory as members of his body, as members of his bride, as members of the great antitypical Prophet, Priest, Mediator, King.

We traced the matter in St. Paul's words in Romans 11:27, where he assures us that as soon as the church, the body of Christ, is completed, God's Covenant with Israel, the New Covenant, will be instituted. Then their sins will be forgiven, their iniquities pardoned, and they as God's people will be received back into divine fellowship, through the great Mediator. We pointed out the Apostle's words—"They shall obtain mercy through your mercy;" that it is God's mercy; that it comes primarily through the Lord Jesus. Yet it is "your mercy," the church's mercy—the mercy of God and Christ through you to natural Israel and through natural Israel for the blessing of whosoever wills of all the families of the earth. Oh, the lengths and breadths, and the heights and depths of the love of God; how unsearchable are his riches, and his secrets past finding out! And yet his secrets, his plans are all glorious, generous, loving and just. Well may we rejoice, not only in the share which the church will have in the glorious plan of God, but also rejoice in the share which Israel restored to divine favor will have, and in the blessings which then will will flow to all the families of the earth.

The evening session for the public was in "Queen's Rooms." Again the weather was unfavorable, but notwithstanding there was a good attendance of about 600. We had excellent attention; our topic was, "Where are the Dead?"

On account of the King's funeral, the running of trains was disturbed and thus our purposed visit to Middlesborough was interfered with. We regretted the disappointment, yet could readily see in it the divine providence, for the day was quite needful to us in London to get caught up with some of our literary work for the press.

PREACHING FROM WHITEFIELD'S PULPIT

On Sunday morning, May 22, we again occupied the old pulpit of George Whitefield at the "Whitefield Tabernacle,"

London. About 700 of the friends were present. These included London friends and some who had come considerable distances. Our text was found in Colossians 2:6-8. We exhorted the friends to faithfulness, and reminded them that the great test of our Lord Jesus was his loyalty to the Father —to the Father's will—to the Father's way—to the Father's time—to all of the Father's arrangements. We reminded them that Jesus showed his own loyalty in that he ignored his own preference that in everything he might know and do the will of the Father who sent him. We pointed out that we needed to be rooted, grounded and built up in our Lord and Master in all these respects. We showed that the various tests permitted to come upon the church of God from time to time, from first to last, will be tests of these various qualities of heart and mind—tests of heart loyalty. Obedience to the Lord in thought as well as in word and in deed means overcoming selfish propensities or tendencies, which are ours in common with the whole world of mankind in its fallen condition. We pointed out that this involves a battle, a strife, and the battle is not against the Father, nor against the Brethren, nor against the truth, nor against the Lord, nor against the world, nor against the devil. The fight is against the old nature with its perverted tastes, appetites and will. As new creatures we are to fight the good fight of faith against our natural tendencies, and to keep ourselves in the love of God, fully submissive to his will.

In the evening the third and last of the London public meetings was held in the Royal Albert Hall. In respect to the audience, judged by its appearance, there was a steady improvement in the three Sundays—good, better, best. The numbers, however, were in the reverse ratio, 7,500, 6,000 and 5000. Considering the excitement in the city incidental to the King's death, and funeral obsequies, and the public agitation connected therewith, we think the results were remarkable.

Liberal extracts from the sermons were published in several of the large journals, and reached probably a million people. Responses to the "Peoples Pulpits" given out amounted to about a thousand, while the responses from the readers of the newspapers amounted to over four thousand, before we left for home, with heavy mails still coming in. Altogether we considered that the Lord greatly blessed the ministry of his truth in connection with the London and associated meetings. We cannot, of course, hope for many more thousands to be reached with "present truth," but we were quite content to colabor with our British friends to the extent of our ability, and to leave the results with the Chief Reaper. We doubt not he will bless his message of grace and truth to all who are in condition of heart-readiness for it.

On Monday, May 23, we visited Luton, and had a very enjoyable afternoon with the friends of the truth there to the number of about 50, discussing with them the terms of the high calling, the value of it, the conditions upon which we are accepted of God in Christ, as members of his body, and granted covenant relationship as "new creatures in Christ." We pointed out that this condition must be maintained by patient perseverance in well doing and watching unto prayer; and that failure to develop the fruits and graces of the Spirit, and to become "copies of God's dear Son," would mean the loss of everything. Thus God's message of grace once accepted must be considered either a message "of life unto life or of death unto death." In the evening we had a public service which was well attended by a very intelligent class of people to the number of about 650. Our topic was, "Man's Past, Present and Future in the Light of the Bible." We discussed it after the usual manner. Many gave close attention and evidenced considerable interest. May the Lord bless the interests of his cause there!

OUR FAREWELL AT LONDON

We spent Tuesday, the 24th, in further search for suitable quarters for the London church and the Society's Offices, with apparent success, but nothing definite.

As per appointment we met with the London church in the afternoon. At our invitation the congregation took tea with us, as our guests, dividing the number among various tearooms in the vicinity. Subsequently we regathered at the Whitefield Tabernacle. There we gave the friends a family talk, telling them of our appreciation of their efforts in connection with the meetings recently concluded; telling them also what we knew of the results, and expressing our hopes for the future—that some others might be found, and that at all events the activities of the church had surely drawn all of its members still more closely together in love and unity of the spirit and in the bonds of peace.

After an address of about an hour, as we were closing the session, one of the elders of the congregation remarked that while all of them recognized Brother Russell as a Pastor, and indeed voted for him every year, when they subscribed for THE WATCH TOWER, nevertheless he thought it would be both wise and proper to nominate him and elect him in a formal manner as Pastor of the London Assembly. The matter was seconded, and when the vote was put, by Brother Hemery, it was unanimously carried. We thanked the congregation for this another evidence of their love and confidence, and assured them that we always had their interests close to our heart, and doubted if we could do more for them as Pastor than we had already previously done, but that in any event they might be sure that they would continue to have our love and prayers and best endeavors. We knew not whether the Lord would now permit us to see them twice a year or not, but would leave that to his providential guidance of the interests of his work. At our request the elders and deacons met with us at the Society's Offices from ten to eleven p. m., during which time we came more closely into touch with the various meetings of the London church, and their leaders. Our session closed with prayer for the Lord's blessing upon his work everywhere, and particularly in the metropolis of Great Britain.

LIVERPOOL—BELFAST—DUBLIN

Although the truth had been established in Liverpool for some years, it never seemed to properly flourish until quite recently. The cause of this was apparently an attempt to run the meetings on the lines of "mission work," rather than as Bible Study classes. Considerable progress has been made within the past two years, until now the class averages about sixty, well informed, consecrated, and, so far as we could judge, "Sound in the faith." At the afternoon session about 110 were present, and we had the closest attention while we endeavored to set forth some features of "the mystery, hidden from past ages and dispensations"—Christ in you [the church] the hope of glory, and you, the church, in Christ, as members, heirs of glory.

We endeavored to make clear the fact that the entire church of the first-borns includes the "little flock," the "royal priesthood," and also the "great company," who will be their companions on the spirit plane in the kingdom work. All of these, we showed, belonged to "the church of the first-born," and were typified in Israel's first-borns who were passed over, or spared "in that night," when the first-borns of the Egyptians were slain. We showed that the night preceding the day of their deliverance from Egypt typified this Gospel age, which precedes the Millennial day of deliverance. All people of God will be fully delivered from the power of sin and death, and from the power of Satan, and from all of his malevolent hosts in the coming Millennial day. But now, in advance, the first-borns are passed over and spared. The antitype of those first-borns of Israel, or the church of the first-borns, have all been begotten of the holy Spirit to spirit nature and sonship during this Gospel age.

ALL FIRST-BORNS ARE ANTITYPICAL LEVITES

As God caused the first-borns of Israel to be exchanged for the one tribe of Levi, so thereafter all Levites represented "the household of faith"—the spirit begotten ones of this age. We showed that these in the antitype divided into two classes—a "little flock" of priests, the "royal priesthood" under Jesus, and a "great company," who will eventually come up out of great tribulation, washing their robes and making them white in the blood of the Lamb. The latter will be the associates of the church in the heavenly kingdom, though without the crown and seat of honor in the throne. They will be "before the throne" and have palm branches of victory. We saw these also in Psalm 45, where the bride of Christ is pictured as being brought in before the King in raiment of fine needle-work and gold, and then following her into his presence "the virgins her companions." We saw the same class pictured in Revelation 19. At the fall of Babylon they will be fully set free from the timidity which has restrained them, and be glad to acclaim the bride, and to say, "Let us be glad and rejoice, and give glory to God, because the marriage of the Lamb has come and his bride hath made herself ready." More than this, they will hear eventually an invitation that they may participate in the glorious celebration or nuptial feast or "marriage supper." Again we saw these represented in Rebecca and her damsels, or maids, who accompanied her, when she went to become the bride of Isaac.

We noted that those received of God during this Gospel age are "all called in the one hope of their calling," all drawn in one manner; the terms for each and all are the same, namely, "If any man will be my disciple, let him deny himself, take up his cross and follow me." Let him present his body a living sacrifice, holy and acceptable to God. Thus all now called and received of the Lord enter into covenant relationship with the Father by sacrifice, to follow the example of the

dear Redeemer. To each and every one of these covenanters by sacrifice Jesus as their Advocate first of all appropriated a sufficiency of his merit to cover their blemishes.

The difference between those who will constitute the great mass of the household of faith and the "little flock" of the "royal priesthood" will be that the latter will manifest more zeal, more of the spirit of the Head in their faithfulness to lay down their lives in the service of the Lord, the truth and the brethren. All must prove loyal in the end, else they will not be in either class, but die the second death. We are not to esteem the "great company" ignoble and traitorous toward the Lord and his cause, for none such will be acceptable for eternal life on any plane. They have the same love for truth and righteousness and for the brethren as the "little flock," the "royal priesthood" have, but in less degree; they show less zeal. Hence "through fear of death they are all their lifetime subject to bondage;" for fear of the cost, they hold back their sacrifice until too late. Finally the test will come to determine whether or not they will repudiate the Lord, the truth, and the brethren. Such as will be unwilling to repudiate their earthly rights will be unworthy of further covenant sonship under any condition. But such as will, when put to the test, prove loyal, will be counted as companions, servants of the bride, and be her associates in the work of the kingdom.

NOT JUSTIFIED BY THE PHILOSOPHY

We urged the friends, however, to remember that many of us were justified and in fellowship with God, and had presented our bodies living sacrifices, had received an imputation of Christ's merit, and our sacrifices had been accepted of the Father and the holy Spirit of adoption had been imparted, before we understood much of anything concerning the philosophy of the Atonement or the significance of the ransom, or anything about its application. Not only was this true of us, but it has been true of all Christians during this Gospel age for centuries. We exhorted, therefore, that none consider the mere knowledge of the ransom and the philosophy of the atonement as the all-important matter. Rather we should recognize that our trust in Christ, and our consecration to do the Father's will and our faithfulness in so doing, even unto death, constitute the terms of our acceptableness and the basis of our hope of joint-heirship with out Lord in his kingdom.

We are now granted special light from the Word of God on the philosophy of the atonement, as an offset to the vain philosophies of human tradition, which are springing up around us—Theosophy, Christian Science, Evolution, etc. Were it not for this God-given Light in the harvest time, many of us might have fallen away from the Lord and his gracious arrangements entirely. Our knowledge of the ransom is to be esteemed a special and very great blessing of the Lord to his people during this harvest time. But, while we are to esteem the knowledge of the ransom a special mark of divine favor and guidance and blessing in connection with the truth, we should not think of making that knowledge a test of brotherhood or fellowship. For aught we know, some of the Lord's people today may be as fully in God's fellowship, as fully in covenant relationship with him, without an appreciation of this philosophy, as were some of our forefathers.

Likewise, let us beware of how the adversary might seek to ensnare us and to mislead us in the study in respect to the great company. If he could get us sufficiently interested in this, or in any similar question, so as to make of it a point of dispute in the church and to cause a division amongst the brethren and the stumbling of some, we may be sure that it would be pleasing to our adversary in proportion as it would be injurious to God's people. If, therefore, some say to us that they cannot see the "great company" as we do—that it is a spirit class, spirit-begotten, etc.—we answer, "Very well, you cannot be blamed for what you do not see! If later the Lord shall grant you a still further opening of your eyes of understanding that will be a cause for still further rejoicing, but now rejoice in what you can see."

In any case, let us remember that no one was "called" to be of the "great company" class. Let us remember that we were called in the one hope of our calling, namely, to the Bride class. Let us seek to make our calling and election sure. Let us know assuredly that we shall never advance our interests as new creatures by contentions and divisions amongst the body-members of Christ, the "little flock," self-sacrificing priests. Doubtless there are many points similar to this which the adversary has endeavored to make stones of stumbling and rocks of offence for the separating of the Lord's people. "We are not ignorant of his devices," and to be forewarned is to be forearmed against them. It is ours to preserve the unity of the spirit in the bonds of peace.

Let us be thankful for whatever things God in his providence has revealed to us; and "let us all mind the same thing," as the Apostle urges, and be knit together in love and make increase of the body. Those whom the adversary is turning aside from the harvest work to dispute over who found the jewels of truth and who showed them most to others are not wise, neither can they be happy. The harvest work is great, the laborers are few, the Master has consented that we may serve! What a privilege is ours! How we should rejoice in the opportunity afforded us for manifesting to our Lord and to our Redeemer our love and our zeal for him, for the truth, for the brethren who are in the light of the truth, and for still others who are yet in Babylon and darkness!

HARVEST WORK BY PRINTING MACHINERY

We called attention to the fact that the harvest work for a time was confined almost exclusively to the brethren, but that latterly the Lord is opening up other channels. For instance, he is using the newspapers in all parts of the world, as his agencies for carrying the message of glad tidings to all who are still in darkness, but who are really at heart, and through consecration, his people. To us this indicates that the supply of consecrated harvesters is not sufficiently large, or that the Lord's people, blessed with a knowledge of "present truth," are not as zealous as they should be. For one of these reasons, doubtless, God is using unconsecrated talents and channels, rather than allow the harvest time to go by—rather than allow any of the brethren to be without the necessary light and assistance. We urged more love, more zeal, more of the spirit of self-sacrifice and devotion to the Lord, and to our precious privileges as co-laborers with him.

The evening service at Liverpool was extremely well attended for a week-night meeting, the number being estimated at 1,600. Had the large hall been more centrally located doubtless many more would have been present. The attention was excellent, the faces earnest and intelligent. Our topic was "Man's Past, Present and Future." The results are with the Lord. The literature at the door was taken with great avidity.

The dear friends to the number of about sixty sang to us from the pier, and waved to us goodbye, as we journeyed by the night boat to Belfast, Ireland. Our recollections of our visit are very precious and stimulating.

At Belfast about a dozen awaited our arrival. We were most hospitably entertained and enjoyed the meetings there. In the afternoon we met with the little class of about twenty, and spoke to them along the same lines as at our other stops, showing the difference between God's dealings with the church during this age, introduced into covenant relationship to the Father by the great Advocate, and his dealings with Israel and the world during the thousand years of the great Mediatorial kingdom and his ultimate acceptance of all the perfected and worthy of humanity to be his sons in full covenant relationship for eternity.

In the evening we addressed about 400 very intelligent-appearing people of reverent and Christian demeanor, the majority of whom were men. Our topic was "The Thief in Paradise; the Rich Man in Hell; Lazarus in Abraham's Bosom." We had a most earnest and attentive hearing, and, knowing that an opportunity for questions would surely be desired, we opened the way. Fully one half of the audience remained, for the questions were good ones, well to the point, and indicated earnestness and thoughtfulness respecting the subject discussed. The Lord blessed us in the answers to these questions by refreshing our memory with the appropriate Scriptures, which seemed to be convincing to the hearers.

The next morning we took the train for Dublin, accompanied by several of the brethren. At Dublin we were welcomed by as many of the friends there as could be spared from their business engagements—about eight. Soon we were with them in the little hall. About thirty were present. Again we rehearsed the precious things of the divine plan, especially the terms and conditions of our high calling to joint-heirship with our Redeemer in his kingdom. Subsequently many of our number took tea together at a restaurant. From thence we went to the public service at the Ancient Concert Rooms, where an audience of about 400 assembled. Our topic was, "Man's Past, Present and Future in the Light of the Bible." Many evidently were quite deeply interested. We trust that some hearts were touched with a greater appreciation of the "love divine, all love excelling," and that to these the Father's character was to some degree cleared of the aspersion cast upon it by the creeds of the dark ages.

After the meeting closed an opportunity was granted for

questions. The secretary of the Y. M. C. A., who was present at our meeting a year ago, was present this time also, and with more questions, and with about half a dozen ministerial looking associates. They all gave precedence, however, to a Dublin rector widely known as a man of ability, we were told, and also a College Professor, and also a religious disputer. He plied us with a number of questions, which we were very glad to answer. The force of our answers lay in their Scripturalness, and indeed, so far as possible, we answered in Scripture language. The questions continued for about an hour, and the entire service for about three hours. We considered that the Truth had vindication, and that the eyes of some were more widely opened. We thanked the Lord for the ministry of his Word, and thus closed our last discourse on British soil.

The next day, Saturday, we left for Liverpool, reaching our homeward-bound steamer in ample time. About thirty of the friends got passes to come aboard the vessel, but about ten others failed to get them and waved us goodbye from the landing. As our vessel steamed seaward, the company of about fifty joined in singing, "Blest be the Tie that Binds," and "God be with you till we meet again"—a happy and inspiring conclusion to our European visit!

HOME, SWEET HOME

SECTION V.

Our homeward journey was uneventful. It afforded opportunity for literary work in conjunction with Brother Jones, our faithful stenographer. Such of you as desired have already through the newspapers a report of our sermon for the Sunday we were on the Atlantic.

Arriving at the pier early Friday morning, June 3d, we were warmly greeted, especially by the Bethel family. (We learn that the date of our arrival was measurably kept secret from others.) Our attention was drawn to a schooner yacht, "The Angel." As soon as possible we were taken on board of her. In a brief and neat speech the vessel was presented to us and the papers handed over. We replied briefly, expressing our appreciation of the gift and accepting it as Trustee for the Peoples Pulpit Association. We expressed a hope that the vessel might be used and blessed of the Lord in connection with the service of the truth in New York Harbor. There is room on the deck for an audience of about one hundred and, in stormy weather, the cabin will accommodate about seventy. The vessel is fitted with sails and also with gasoline engines and an electric light plant. Her outfitting was not quite complete at the time of presentation. It is hoped that she will be ready for service soon. The endeavor will be to use her for the preaching of the Gospel in various languages to the sailors from all parts of the world, to whom also literature will be freely supplied. The different evenings of the week will be divided amongst the various nationalities of the port, "The Angel" lying at some suitable dock convenient for those of the nationality to be addressed. Pray for the Lord's blessing upon this service of Truth.

We were glad to get back to "Bethel" and to the Tabernacle. Prior to our arrival the New York congregation arranged to give us a reception on Saturday evening, June 4, at the Tabernacle. The house was well filled. The congregation included some from surrounding cities. We had a happy time together. We rehearsed some of our foreign experiences. Next we showed that the evidences on every hand indicated that the harvest work is nearly completed, but that, nevertheless, more remains for willing reapers to do. In conclusion we shook hands with the friends and they were careful not to demonstrate all of their good wishes by pressure of the hand.

On the Sunday following, June 5, we had a grand public service at the Brooklyn Academy of Music. The attendance was estimated at 2,800. Several hundred more waited in vain in the corridors, hoping for a chance to get a seat. Other hundreds were turned away, but received literature. As our topic was "Jerusalem," quite a number of Jews attended. Indeed, a great amount of interest seems to be stirring amongst the Hebrews. They are surprised to have kind words from Christians, and especially surprised that we should proclaim the ultimate realization of their hopes as to Messiah's kingdom and channel of blessing for the world. Reports of our discourse were published in prominent Jewish papers and went all over the world. One thing which seemed to astonish the Jews was the fact that we made such particular reference to the writings of their prophets. Many Jews have become Higher Critics and lost all their faith in the Bible. One of these, a prominent newspaper man, called at our study to inquire our motive for kind words to his people. We told him that it was not because we appreciated the Jews as better or nobler than the remainder of mankind, but our loyalty to God's Word, which we believe, makes us proclaim its testimonies. We recited to him some of the prophecies showing the restoration blessings soon to come to his people. We pointed out to him that we were not endeavoring nor expecting to make Christians of the Jews; that to our understanding the Bible teaches that God has an earthly blessing in reservation for the seed of Abraham—not a heavenly one—although a few have accepted Christ and been begotten of the holy Spirit to the spiritual inheritance. We pointed out that God's blessings mentioned to Israel from Genesis to Malachi are all earthly and they are shortly to begin to be fulfilled. Upon leaving the study the gentleman said that he had entered it an agnostic, but that he left it contrariwise, a believer in the inspiration of the Bible.

MOUNT TABOR'S PARABOLIC VISION

MATTHEW 17:1-8; 14:20.—JULY 24.

GOLDEN TEXT:—*"This is my beloved Son, in whom I am well pleased; hear ye him."*

Concluding our last study, our Lord, six days afterward, took Peter, James and John, three of his favorites among the disciples, into a high mountain. There he was transfigured before them; that is to say, his appearance changed, his face shone like the sun, his garments were white like the light. Then the vision grew and Moses and Elijah appeared to be holding conversation with the transfigured Jesus. The impulsive St. Peter, anxious to serve, inquired whether or not it was the Master's will that they build three tabernacles, one for him, one for Moses and one for Elijah, on the top of the mountain. One of the evangelists says, "He knew not what he said." Another account shows that the three disciples were for a time overwhelmed by something like drowsiness but later became fully awake.

It was on this occasion that they heard a voice from the heavens, saying, "This is my beloved Son in whom I am well pleased, hear ye him." It required our Lord's kind words and touch to relieve the Apostles of their fright, and looking up they saw no one but Jesus. His transfiguration had vanished, and it was the Master, just as before. If, momentarily, they thought that Jesus had entered into glory, they now perceived that they were mistaken. Another account tells us that as they were coming down the mountain side Jesus charged them that they should not tell the vision to any one until after his resurrection from the dead. He thus explained to them that the whole matter was a vision, an apparition. This was a fulfillment of what he had told them in his last words of our lesson of a week ago, "There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." These three disciples had been standing in his presence at the time those words were uttered, and now they had seen the Son of man in his kingdom glory—in vision. The reality of that vision has not yet come to pass, although it is surely nigh, even at the door.

St. Peter himself declares that they accepted the vision as a corroboration of our Lord's assurance of his coming kingdom. In his Epistle he says, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus, but were eye witnesses of his majesty (his kingdom), when we were with him in the holy mount." (2 Peter 1:16, 18) Yet the Apostle proceeds to tell us that this vision, helpful as it was at the time, became secondary as he came to a better understanding of the prophecy which more particularly describes our Lord's second coming and kingdom. He says, "We have a more sure word of prophecy [a more sure evidence than the vision] to which we do well to take heed as unto a lamp that shines in a dark place until the day dawn"—until the Millennial morning dawn.—2 Peter 1:19.

Before leaving the story of the transfiguration, which symbolized our Lord's kingdom glory, we note his gracious words to the affrighted disciples, "Arise, and be not afraid." On several occasions he thus addressed them. It would appear that by nature many of us have a consciousness of our own

imperfections and a realization of our unworthiness of divine favor, and fears are likely to grasp us and torture us. This is because we do not know our heavenly Father. The more we learn of him the more does the love of God cast out fear from our hearts, and assure us that he who created us is sympathetic towards all who are striving for righteousness. He is a great God, not a little one. True, he will not give his greatest blessings to any except those who come into harmony with him, but, on the other hand, he is not a demon that he should be feared as such. He takes no pleasure in the suffering of his creatures and will not permit that any should suffer eternally, therefore his provision that all shall have, through Christ, an opportunity for regaining perfection and eternal life, and whosoever will not avail himself of this great privilege must die the second death—annihilation.

While Jesus and the three favored Apostles were in the mount of transfiguration, supposed to have been Mount Tabor, at the foot of the mountain was a man whose son was a lunatic, whom he had brought that the Lord might expel the demon. The Apostles had already been out, as the Lord's representatives, in various parts of the country of Palestine, curing the sick and expelling demons in his name, so they assayed to cast out this demon, but could not. The Revised Version speaks of the sufferer as an epileptic. Indeed, all higher criticism disputes that there is such a thing as obsession by evil spirits. It is a common saying today among the Higher Critics that what our Lord and the Apostles mistook for demon possession was merely insanity, epilepsy, etc. Of course, the word disease is broad enough to cover any kind of ailment, whether it be a direct affection from the adversary, or an indirect one through heredity. In either case there is loss of ease, dis-ease, discomfort. We, however, have more confidence in the wisdom of the Lord and his chosen Apostles and mouthpieces than we have in all the doctors of theology and doctors of medicine in the whole earth. We therefore accept this narrative just as it reads, that Jesus rebuked the "devil" and cast him out of the boy, who was thus cured.

The disciples who had been unsuccessful in casting out this demon, called the Master away from the hearing of the multitude and asked him why they had failed when they attempted to cast out the demon. He replied, Because of your little faith. Another account says that he stated, "This kind cometh not out except by fasting and prayer." In other words, the lesson to the Apostles was that their greatest power would result from their living very near to God, living lives of self-denial and prayer. Of course, fasting to be seen of men is not here inculcated, nor do we suggest that the works of penance on the part of disciples would make them more efficient in the understanding of the Lord's mystery; rather the thought is, the nearer one lives to God the more of the divine power may be exercised by and through him.

It is perhaps difficult for us to understand our Lord's reference to their having little faith, for they surely exercised considerable faith in making an attempt to cast out the demon. Faith, to be successful, must be backed by spiritual power, and our Lord assures us that even with a small amount of faith we would be able to remove a mountain and nothing would be impossible. We are not to suppose that our Lord meant that his followers should try to remove mountains as a diversion, nor as a proof of their faith, for by so doing they would be seriously interfering with the interests of others who would be more convenienced by having the mountain remain. This they would have no right to do. We assume, therefore, that the thought must be that if in the fulfillment of the divine command it should be necessary to have a mountain removed, and if the commission had been given to one of the Lord's followers to remove the mountain, and if he could exercise the faith to obey the command, the result would correspond to the faith exercised. All that the majority of us could do would be to exercise as much faith as possible and ask the Lord for more, and also seek to cultivate a greater degree of faith.

FORGIVING AND BEING FORGIVEN

MATTHEW 18:21-35.—JULY 31.

"If ye forgive men their trespasses, your heavenly Father will also forgive you."—Matthew 6:14.

St. Peter's query, "Lord, how often shall my brother sin against me and I forgive him; until seven times?" is a query that comes to many. It is a question that at some time and in some manner or form is quite sure to come to all the followers of Christ. Imperfect ourselves and surrounded by others who are imperfect, we continually have need to exercise mercy, benevolence, forgiveness. There is something in the human mind which naturally appreciates justice and takes special note of injustice done toward us. It is also remarkable how many people take a delight in meting out justice to an offender against the law. It is this spirit which has been noted in mobs. Men and women and children work themselves into a very frenzy, as advocates of justice, in expressions against a guilty wretch who escapes the clutches of the law and a just penalty, and insist upon taking vengeance into their own hands. It would appear that many of those who participate in mobs have at times been guilty of nearly or quite as great crimes as those which they reprehend in another and would punish. It would appear that there is a craving in the fallen flesh to do violence to another, or to see violence done, if only there could be an excuse for it on the score of justice. Alas, poor creatures, how wrong such a condition of heart, how reprehensible in the sight of God! And yet those who thus wrongfully give loose rein to their passions, quiet their own consciences, at least, by concluding that they are viewing the matter like God, loving justice and hating iniquity.

It is true that justice is the foundation of divine government—that God is just; but it is also true that God is loving and kind, and that he accepts to himself the very name of love, for "God is love." Such should learn that to be in the divine likeness is to govern one's self and one's course by the rules of justice, but to measure the course of others by the rule of love and sympathy, generosity and forgiveness.

In answer to St. Peter's question, our Lord said that we should forgive a brother not only seven times, but seventy times seven. What a breadth of generosity is here suggested! How it tells us of the loving mercy and forgiveness of him with whom we have to do! But let us remember another statement of this same matter, where it is implied that before the forgiveness is granted, it is to be at least desired, if not sought. "If thy brother trespass against thee seven times in a day and seven times a day shall say, 'I repent'; thou shalt forgive him"—or to the extent of seventy times seven. We must even assume that the Lord meant that in our hearts we should already forgive the brother his trespasses, even though we might wisely wait to express our forgiveness until his attitude manifested some desire for it. The disciples of Christ are to be continually in the attitude of generosity and filled with the spirit of forgiveness as is the heavenly Father—ready and waiting to be gracious, and under proper conditions, to manifest that readiness.

To illustrate this matter the Master spoke a parable. He said, "The kingdom of heaven is like unto a certain King which would take account of his servants" (v. 23). But, as we understand him, he meant that the church at the present time is the embryotic kingdom and is being dealt with by the Lord after the manner of the illustration in this parable. It is not therefore an illustration of God's dealing with the world. He is not dealing with the world at all. He is not calling them his servants in any sense of the word—only believers, consecrated ones, occupy this favorable position of divine relationship and only these are meant in the parable. Furthermore, the parable does not even consider the church on the score of original sin. It is not the thought that original sin may be cancelled on account of prayer. The penalty for original sin needed to be satisfied, not by the prayer of the sinners, but by the precious blood of Christ. But after having our sins forgiven through turning from sin and faith in Christ, and through consecration to the Lord and begetting of the holy spirit, then we are his servants, and the parable relates to those only.

The first servant mentioned in the parable had been very derelict as a servant of God. As a follower of Christ he had come far short. The time of reckoning came. He realized it and besought divine favor and mercy, promising to do all he could to make up for the deficiencies. He was heard; the sentence upon him was stayed. But when he went forth to find a fellow-servant who owed him a trifling sum and would have no mercy upon him, his master was very angry and declared that he, too, must be harshly dealt with and receive no mercy, because he had shown none to his fellow-servant. His Lord's words were, "Shouldest not thou also have had compassion (mercy) upon thy fellow-servant even as I had mercy on thee?" And he "delivered him to the tormentors until he should pay all that was due." The amount due

would not include any part of the penalty of original sin, but merely the penalty for the shortcomings of the transgressor as respects his covenant relationship, as a servant who was also a debtor from the time he became a servant.

The Lord's words concluding the parable are, "So shall also my heavenly Father do unto you, if ye from your hearts forgive not every one his brother his trespasses." In another text our Lord inculcates the same thought in different words, saying: "If ye forgive men their trespasses your heavenly Father will also forgive you."

The purpose and object of our heavenly Father in thus dealing with us seems not clear to all. It is not that he wishes to retaliate. It is not that he would say to us, "If you are mean towards others I will be mean towards you." Rather the lesson is this, "I am kind to the unthankful; I have been very gracious to you in the forgiveness of your original sin and in accepting your consecration to be my servant and in bringing you into my family, but I have called you into this position for a special purpose and you will not be fit nor be prepared for the service I desire for you unless you learn the lesson of forgiveness and generosity; hence, for your sake I make the rule that I will be no more generous to you and your imperfections than you are generous toward your brethren in their imperfections. I do this in order to teach you a great lesson which cannot be so well learned in any other way. What I am seeking in you as my servant is perfection in my character-likeness.

You are too inclined to look at the justice of my character and to copy it and to deal severely with others who are your debtors. I wish to make clear to you that the grandest elements of my character are illustrated from the standpoint of my love and sympathy, my kindness and forbearance. Because I desire you to progress in this character-likeness and so come to the position where I can use you in my service more abundantly, therefore I rule that you must be forgiving and gracious one toward another even as I have already been gracious toward you, and even as I propose yet further to be gracious to you, if you will abide in harmony with my spirit of love and seek to walk in my way. I am ready to forgive the loving and generous who are seeking to copy my character; I am ready to be kind and generous and forgiving to the greatest degree."

THE MEMORIAL—HOW MANY CELEBRATED

The number reported to have participated in the Memorial Supper this year amounts to 9,664. We confess some disappointment of this, for it is only 419 more than is reported for 1909. At first we were disposed to think that many had neglected to send the post-card with particulars, as requested. But we afterward concluded that quite probably all in full harmony with THE WATCH TOWER presentations of the truth responded. Anyway we are glad to note that there are "more than 7,000 who have not bowed the knee to Baal."

We would not be misunderstood. It is not our thought that all who are the Lord's people, that all who have been begotten of the holy Spirit, have already come to a knowledge of the present truth to the extent of fully appreciating it. Daily we are finding these—or rather the Lord is finding them. Indeed, never since the harvest began has the outlook for the spread of the truth throughout Christendom been so grand and so hope-inspiring as now. Thousands are getting their eyes of understanding opened and making rapid progress towards the light. Nor do we think that these thousands on the way are to take the crowns of those who held the truth for a time without proper appreciation. On the contrary, it is our understanding that the majority of those who will constitute the "great company," losing the crowns and getting instead palm branches, have been in Babylon and under divine inspection for years as to their worthiness of greater light.

We are free to confess, however, a measure of disappointment in connection with this matter. Our list of nearly 30,000 TOWER subscribers should represent twice that number of deeply interested readers—60,000. And we would expect that every one of these would have been anxious to celebrate the Memorial of the Redeemer's sacrifice and his own consecration to participate in the same.

We are not forgetting that the standard lifted in these columns is a very high one; that not many could be expected to leave all and take up the cross and follow in the Master's footsteps; not many could be expected to present their bodies living sacrifices, holy and acceptable to God; not many could be expected to appreciate the privilege of being members of the one loaf, the one body now being broken; not many could be expected to rejoice in the privilege of sharing in "his cup." We surely were disappointed in that there were not more than reported.

THE SINS BORNE BY THE SCAPE-GOAT

"The Scape-Goat shall be presented alive before the Lord to make an atonement with him."—Lev. 16:10.

Not fully may we comprehend the method by which the accounts of Justice are kept, but apparently murder, the taking of life, is one of the most serious of crimes from the Divine standpoint, whether this be murder in the actual sense, or only the hatred of another, which the Lord denominates to be murder of the heart. He declares that "precious in his sight is the death of his saints." This means that he takes special note of their death. Throughout the period preceding our Lord's first advent righteous blood was shed, from Abel down to Zachariah.

So far as Cain is concerned, he was guilty of his brother's death, guilty of his brother's blood; others who slew righteous people whom God approved were held guilty of their death; and those who slew Jesus were held guilty of the blood of Christ. God's proposition is that through the merit of Christ, he purposes a general forgiveness of all Adamic sin; but there is a measure of sin which is beyond anything that could properly be considered as resulting from Adamic weakness, and for which there is a measure of responsibility.

THE CRYING OF JUSTICE FOR VENGEANCE

According to the Scriptures the blood of Abel "cried" from the ground to the Lord. The merit of the death of Christ, which will ultimately be applied as the redemption-price for the sins of the world, would apparently not cover such transgression to the full. It would cover such portion as belonged to Adamic weakness or heredity, but a certain portion would be uncovered. We may presume, therefore, that a certain amount of obligation would continue to attach to those individuals who committed the murders, and that more or less retribution will be due them on account of their wrong-doing and misdeeds. But apparently the Lord has purposed that, since some needed to suffer, he would allow a certain liquidation of this murder account, as we may call it, to be visited upon the Jews in the end of the Jewish age. Since they would, at the close of their age, have a great time of trouble anyway, he purposed to allow this added suffering to come upon them, even upon many that were innocent.

It would seem that he permitted this punishment of innocent ones to offset in a measure the account of justice against those who had committed special murders, etc., and in this light we would understand the statement, "At the hands of this generation will I require all the righteous blood which was shed on the earth from the days of righteous Abel down to the days of Zacharias, the son of Barachias, whom ye slew between the temple and the altar." (Matt. 23:35) This was the "wrath to the uttermost" which came upon Jerusalem and that seems to have squared up the account so far as the past was concerned. A new beginning was made there, just as a new dispensation began. The antitypical priesthood and the antitypical Levites then came on the scene, and throughout this Gospel age also the Lord has taken cognizance of the death of all his consecrated people. If anyone is guilty of the death of one of the Lord's saintly, consecrated ones, he brings himself under a special obligation and responsibility. There seems to be a special charge of justice against whoever is culpable, or responsible for the death or persecution of his saints. There is a suggestion along this line (Rev. 6:9, 10), where the souls of those who were beheaded for the witness of Jesus and the testimony of the Word of God are said to cry out, "How long! How long! oh Lord, dost thou not judge and avenge our blood on them that dwell on the earth." This seems to symbolically picture, not the crying of any individual, for these individuals were dead and had no knowledge, no appreciation of the things at all—"the dead know not any thing"—but it was justice that cried, as in Abel's case, after he was dead. They had nothing to do with the crying of their blood. It was the voice of Justice.

That there has been quite a large class of this kind all through this Gospel Age of more than 1,800 years, will be freely admitted by all. Many suffered for the cause of

righteousness, for the name's sake of the Lord; and apparently the Lord purposes that in the end of this age he will do as he did in the end of the Jewish age—have a summing up or accounting, as it were, and a satisfaction of justice. This is not the satisfaction of Justice which Jesus will accomplish with the merit of his own blood, satisfying all claims that would come under the head of Adamic condemnation and weakness, but a satisfaction of Justice as respects these special trespasses against "the body of Christ, which is the church"—"Whosoever shall offend one of the least of these, my little ones, it were better that a millstone were hanged about his neck and he were drowned in the depths of the sea."

THE KIND OF ATONEMENT THE GREAT COMPANY WILL EFFECT

In the end of this age, there will be a class, which we term the great company, which must needs die, because it was their covenant that they would do so. It is on this condition that they received the begetting of the holy Spirit. Hence, if God will complete this work of grace in them by giving them a spirit nature, the death of the flesh must take place. There is no alternative, no escape from it; and since they have failed to carry out the sacrifice in the full sense, failed to go forward with the zeal and alacrity that would be required of such as would be footstep followers of him, they are disassociated from the little flock class; but instead of being cast into the second death, they are allowed to complete their death. And since their death is not applied, as is the death of the members of the body of Christ—in the sacrificial sense, as it was originally proposed that it should be—the arrangement seems to be that these will go into death in a kind of substitutionary way, as an offset to some of the trespasses of those who did violence to the members of the body of Christ throughout the age. And thus the accounts of Justice will be in part squared by these and to a certain extent, therefore, there will be a corresponding release granted, we may say, to those who have committed murder in the past.

For instance, the words of the angel to Daniel (Dan. 12:2) imply that when Nero will come forth in the resurrection he will come forth to shame and lasting contempt. All will know about the details of the man's life; it will be an open book to the whole world. People will say, "That is Nero! There he is!" It will be a terrible ordeal to be thus looked upon as the murderer of his own mother and the murderer of hundreds of God's saints; and his shame and contempt will continue until he shall have risen out of that condition of degradation and shall have shown by a reformation of character that he is a thoroughly changed man. But there will be a certain great responsibility against Nero because of the death of all those saints of the Lord; this we might think would almost preclude any possibility of his having mercy from God. If the death of one saint would bring a punishment, the death of many saints would, we think, properly bring much punishment. We may suppose, therefore, that he will have a great deal of shame and contempt; but nevertheless, the merit of Christ's death will apply to Nero as well as to the remainder of mankind.

Possibly many people have lived in the world who had minds and hearts no better than Nero's, but who did not have the same opportunity for manifestation of this wicked propensity. Perhaps there were many they would have liked to kill, but since they were not emperors, they would themselves have been amenable to the law and to punishment, and were thereby deterred. We are, therefore, not competent to judge how particularly responsible Nero was for all his course or how much more guilty he was than some others of the race.

The suffering and death of the great company is, we have seen, necessary, and the application of this suffering and death in a substitutionary manner for the special transgressions against the "body of Christ" seems to be a particular provision on the Lord's part. In this way the "souls under the altar" and their blood cry for vengeance; and in this way the vengeance will be met. The cry of justice will be satisfied in connection with the death of these innocent persons of the great company class in the time of trouble. The death of Nero's victims will be recompensed, we may suppose, by those who may suffer innocently. The accounts of justice, in this respect, will be satisfied.

FROM THE EDGAR FAMILY

Glasgow, June, 1910.

BELOVED BROTHERS AND SISTERS IN CHRIST:—It is with feelings of deep gratitude to you that we write to thank you for your many comforting messages, tokens and letters of love and sympathy with us in our great trial. We not only thank you all warmly but also desire to praise and thank our Heavenly Father for the precious bonds of love in which all the members of the body are bound one to the other, and which in a time of mutual sorrow like this we are enabled the more highly to appreciate. Your prayers on our behalf are answered—God has sustained us all by His grace.

Though our hearts are sore because we miss the loved one's presence in the flesh, yet we have a deep joy in the assurance that he has entered into that presence where there is fulness of joy and pleasures for evermore. Throughout his brief illness our dear one was blessed with the confident hope that he was so soon to see his blessed Lord face to face, and he urged us, if we loved him, to rejoice because he was going to the Father.

The night before he died he requested his love to be sent to all the churches, not only in this country, but elsewhere, and to each member of the church, "without one exception."

He spent his last remnants of strength in exhorting, counselling, and comforting us all. If the Lord will, we hope to give you more details of his last hours, but would now repeat the main thought he impressed upon us with his dying breath: "Daily renew your covenant of sacrifice to the Lord, and daily seek to fulfil it. God will strengthen you daily not only to will to do, but to do this one thing—sacrifice daily your all to the Lord." "What a glorious day is this to me!" he said, while his eyes shone like stars of blue, "so soon to see my Lord face to face, and our dear God! So soon to enter into my reward!"

Dear Brothers and Sisters, Our earnest prayer for you and ourselves is that the memory of his sacrifice, so joyfully consummated on 9th June, 1910, may be blessed of God to us all in encouraging us to press on in the race, delighting to do, daily, the Father's will.

With much love in the Lord.

Yours in our Glorious Hope, THE EDGAR FAMILY.

ITEMS TO BE REMEMBERED

THE LAW RE DISTRIBUTION OF PEOPLES PULPIT

We must be law-abiding regardless of whether we consider the laws just or unjust, wise or unwise. In many cities there are laws against the distribution of handbills, etc., because, thrown away, they litter the streets. This law should not, however, be construed to include PEOPLES PULPIT, which is a regular monthly religious newspaper and entitled to any respect and privilege accorded secular journals. However, if interfered with, after doing all in our power to secure just rights from officials, and being refused, it is generally wise to challenge their interpretations of the law by a suit in court. In some cities there is a law hindering the placing of any matter in private mail boxes unless the same bear the address of the box-owner. The janitor acting for the box-owner may be willing to place these for you, but otherwise, they would best be folded to a proper size and have the address written upon them on the spot, before putting into the box.

SMALL CONVENTIONS NOT ADVERTISED

The newspaper syndicate handling Brother Russell's sermons advise that it would be unwise for him to attend any small local conventions that are advertised as such. They may be conventions in the sense that they would be gatherings of the friends, but may not be advertised to the public as such, because they would appear too insignificant. The only public advertising sanctioned on such occasions would be Brother Russell's one public address. Please remember, therefore, that it would be necessary to cancel any of Brother Russell's appointments not in line with this suggestion. The general interests of the work demand it.

THE GLORY OF THE CHURCH TO BE PERPETUAL

It is our thought that the divine nature, the divine plane, has been promised only to the Anointed One, and when the Anointed One shall be complete it will be impossible to add to his members. To suppose additions would be as unreasonable in our judgment, as to think that after a man had grown up and become a king he should develop another foot. When

the body of Christ shall be complete—when the "elect" number shall be full—we understand there will be no additions to it, just as there will be no deficiency in that Body when it shall be glorified. This nature of glory, honor and immortality of the kingdom plane seems to appertain only to the Father, to the Son and to the "bride, the Lamb's wife." We know of nothing in the Scriptures nor in analogy that would imply that it could be shared by any others at any time; but of course what God has not clearly revealed we may not know of a certainty. We may be sure of one thing, however, and that is that Christ will always be "Head over the church which is his body"; that he will always be Head over all things.

Another thing we may be quite sure of is that the church thus honored by the Father as members of The Christ will have still other glories; as the Apostle declares, "that in the ages to come, God might show the exceeding riches of his grace in his kindness toward us through Christ" (Eph. 2:6, 7), implying not only that the glory of Christ is to be perpetual, but that the glory of the church is also to be perpetual—not confined to the Millennial age.

DOES THE DEGREE OF SUFFERING DETERMINE THE DEGREE OF REWARD?

We agree that our Lord's statement respecting John the Baptist, "He that is least in the kingdom of heaven is greater than he" (Luke 7:28), applies to the entire class of ancient worthies; and further, that it refers not merely to the earthly status of the Gospel church as being superior, but marks the church as a superior class in the future.

This question might arise: In view of the statement of the Apostle James, "Take, my brethren, the prophets, as an example of suffering affliction and of patience" (Jas. 5:10), and in view also of our Lord's words referring to the suffering of the church, "So persecuted they the prophets which were before you," and also of the detailed statement of these sufferings of the ancient worthies furnished us by the Apostle Paul (Hebrews 11), what should we say as to the degree of their sufferings in comparison with those of the church and the reward that would justly be due them as compared with the reward of the church?

THE GOSPEL AGE THE "ACCEPTABLE DAY" FOR SACRIFICES

We answer that if the Lord intends to reward his people in proportion to their suffering, some of us seemingly will get a very small reward. We have neither been stoned to death, nor sawn asunder, nor have we wandered in sheepskins and goatskins; nor have we been without any place to lay our head. We might say, however, that some of our sufferings may be of a different kind from theirs: It is possible to endure figurative scorching or stoning, and to have our names cast out as evil, etc. But on the whole we cannot say that, so far as merit is concerned in the matter of suffering, there is any advantage that the church can claim over the ancient worthies even among those of our number who, in the early church, were burned as torches by Nero. It would seem that we must make allowance for divine "election"; that it pleased God to call us with this high calling. During the Millennial age even some may perhaps become as loyal to the principles of righteousness as any of the ancient worthies or any of the church, and yet not be rewarded with either their distinction or ours. We are favored, we believe, only in that we live at this particular time of blessing—"the acceptable day of the Lord"—in which the Lord is ready and willing to accept our sacrifices; and this acceptable day could not begin until our Lord Jesus had made his sacrifice and opened up "the new and living way," whereby we might follow in his steps.

John the Baptist had a very honorable work to perform, but that work was to be accomplished before our Lord's death and before the opening of this "acceptable day." Therefore he could not be of the Gospel age church and did not come under our "high calling"—joint-heirship with our Lord in the kingdom of heaven.

ATTENDING NOMINAL CHURCH SERVICES

We infer that our suggestion relative to attendance at nominal church services was not fully grasped by some of our readers. We had no thought to encourage membership in any human institution. We had no thought to encourage in any manner these institutions. We merely wished to suggest that some dear friends, in our judgment, incline to go to an extreme in that they fear to set foot inside nominal church edifices. Our thought is that these should be recognized as gathering places of those who profess some knowledge of and some love for our Savior—the world's Savior. While we cannot agree with all that they stipulate in their creeds, we can sympathize with them in the sense that we realize how they got into the darkness and bondage they are in, because we were once in the same ourselves. We have reason to believe that some of them are as honest as were we.

Our suggstion is that while the first duty of the Lord's people who are in the light is to "forget not the assembling of themselves together"; while it is their duty to "build one another up in the most holy faith" and to "grow in grace" themselves; while, therefore, it is their duty to attend to their own spiritual nourishment by Scripture study, etc., nevertheless there may be times when nothing more important or more pressing or more opportune would present than a visit to some prayermeeting or other meeting of Christian friends of the nominal systems. Our suggestion was not so much that nominal churches should be attended, but rather that none of us should feel afraid to attend one if favorable opportunity offered, peradventure we might there find some truth-hungry, and some good might be accomplished. These remarks are specially applicable to such as have husbands or wives who would desire their company occasionally, and be willing in return to accompany them to Bible Students meetings.

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MEMBERS OF CHRIST'S HOUSEHOLD

The church of Christ is an aggregation of individuals which may be viewed from different standpoints. In the "Divine Plan of the Ages" we show on a chart the Gospel age and its various united elements. Above the line of consecration are two classes, representing the great company and the little flock. Below the line of consecration there is another class shown, the justified, who do not go on to complete their justification by consecration. Under the line or plane of justification is shown another class—hangers-on, denominated hypocrites. In the further development of the chart we show these last two classes—the justified, who do not go on to consecration, and the "tares" or hypocrites—both as falling away in this day of trouble, called the time of the harvest, being separated from the spiritual classes, the little flock and the great company.

However, during the Gospel age, the "wheat" and the "tares" grow together, and together they represent the kingdom of God, as the Lord Jesus shows in the parable. (Matthew 13) In other words, God speaks of the church as a whole, including in the appellation the baser adherents as well as the fully consecrated.

This is shown again in Revelation, where the Lord addresses the Laodicean church, "Be zealous, therefore, and repent. Behold, I stand at the door and knock." (Rev. 3:19, 20) He thus indicates that from his viewpoint, which is all wisdom, he discerns in his church what we may perhaps partially discern, but could not definitely determine and would not be allowed to specify. He sees, he determines, which are the fully consecrated, and which are not fully consecrated. We could ascertain that condition only by inquiry of the individual, and even then if he chose to misrepresent his position and to claim that he is a consecrated believer, we should not be in a position to judge him or decide against his expression, except his fruitage betray his words; as the Lord says, "By their fruits shall ye know them"—not merely by their professions, but by their fruits. But aside from any fruits that would be injurious, we are to accept the profession of all who claim to be believers and consecrated. Hence, if there is an election in the church, in which only the consecrated would be invited to participate—and if there are any whose outward conduct is moral and who make profession of being consecrated—it would not be within our province to sit in judgment upon them and condemn them and say that they are not of the church. Rather we should be obligated to accept their vote the same as any other.

THOSE WHO CONSTITUTE THE CHURCH OF THE PRESENT TIME

In a complimentary sense all believers in Christ, who are approaching the Lord and who have turned from the world and have professed to have fellowship with God's consecrated people

and who are giving indications of progress in that direction, and to whom the Lord is drawing near, may be considered probationary members of the church. So the Lord says unto these, "Draw nigh unto me, and I will draw nigh unto you." (Jas. 4:8) If they come together, then, with the Lord's people, the result may be their full consecration to the Lord and their begetting of the holy Spirit, thereby constituting them new creatures in Christ. If they fail to go on, they fail to obtain full justification and the seal of sonship and covenant relationship with the Lord. Such will eventually be discarded entirely. The harvest and the sifting process—the winnowing of the "chaff" from the "wheat"—will blow these away, as the Lord represented in the parable, and they will no longer even pretend to be of the true church. The line of demarcation, before the close of the harvest time, will become so distinct that it will leave no question as to who are and who are not of the church.

Coming down, then, more particularly to the difference between "the more than conquerors," the "Little Flock," and the conquerors, the "great company," we recognize both of these as being of the church of Christ, both as being represented in the original and preliminary type of the church, viz., the Passover. On that night of passing over, which typified this Gospel age and the passing over of "the church of the first-borns," we find that all the first-born of Israel were passed over, and that subsequently the Lord exchanged these first-borns for the tribe of Levi, including not only the first-born of every family of that tribe, but all the Levites; and so all of the Levite class are passed over. And the types further show us that both the little flock, the royal priesthood, and the great company, the antitypical Levites, are "the household of faith," both constituting the "church of the first-born, which are written in heaven" (Hebrews 12:23); and, if not blotted out, their names will continue there, and they will have part in the heavenly inheritance.

THE ANTITYPICAL TWELVE TRIBES OF ISRAEL

The share of each of the above classes in the heavenly inheritance is shown in Revelation 7, where, first, the little flock is spoken of as constituting Israel—the twelve tribes of Israel. Those of the Jewish nation who maintained their relationship with God were not broken off from that position, but instead, were transferred from natural Israel and became the nucleus of spiritual Israel. Inasmuch as this left many of the designated number yet to be provided for, God arranged, as had been shown through the prophets would be done, that the deficiency should be supplied from amongst the Gentiles. So, then, the work of this Gospel age has been to fill up those twelve tribes with Gentiles to take the places of the Jews who were broken off from that special place or plane of privilege. And we, if we make our calling and election sure, shall be of these twelve tribes, though we may not know to which tribe we shall be assigned.

To illustrate: A man enlisted here in New York for military service might be sent to one or another of the different regiments to be filled up from time to time; so with us. The Lord in his providence fills up these tribes of Israel, the whole number being stipulated to be 12,000 for each tribe, or 144,000 altogether. It might make no particular difference to us to which tribe we belong, and yet there is a bare possibility that since our Lord is "the Lion of the Tribe of Judah," there may be some special gradation suggested in this tribe; so this royal priesthood may be divided into twelve different classes.

There is no revelation on this subject, and it behooves us "not to be wise above that which is written"; but since these tribes had different standings, as shown in the prophecies made respecting them, so there is seemingly quite a possibility that there will be twelve different stations or ranks among the saints.

THE GREAT COMPANY

Aside from the special class of overcomers, the "more than conquerors," as the Apostle calls them, those who voluntarily and willingly lay down their lives, presenting their bodies living sacrifices, and carrying out that consecration to sacrifice—aside from these, there is a large number of consecrated people of God. We do not know their number, which has not been predestinated, as is shown in Revelation—"Whose number no man knoweth." All are called to the priesthood; all consecrate to be priests, but failing to make their calling and election sure as priests, many of these fall back into this great company class, who not only made a consecration, but were begotten of the holy Spirit, and are, therefore, the Lord's, his children on the spirit plane. These are such as did not draw back in the sense in which the Apostle speaks when he says, "If any man draw back, my soul shall have no pleasure in him." We understand the Apostle here to mean a drawing back unto perdition—the words, "draw back," signifying to do despite to all the favors of God, to lose all relationship with the Lord, to turn back to wallowing in the mire of sin and to take pleasure in the works of flesh and devil—anger, malice, hatred, envy, strife.

This great company, however, while failing to go forward voluntarily and gladly to perform their sacrifices, as they had covenanted to do, will not be cast away, because they are still at heart faithful to the Lord; but they will be dealt with in a special manner by the great Redeemer, the Head of the church. His dealing with them will be, as Scripturally shown, to send them away "into the wilderness," into a great "time of trouble," where they will have special and severe testings, which will demonstrate their character definitely; and where they must give up their lives. Either they will renounce the things of the Lord and forsake him, or they will desire to be faithful to the Lord and to hold fast to him. If they thus hold fast they will be counted of that great company of whom the Revelator says (Rev. 7), "After this I beheld and, lo, a great company out of all nations and peoples and kindreds and tongues, stood before the throne. And the angel said unto me, Who are these? And I said unto him, Sir, thou knowest; and he said, These are they which have come up out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve him day and night in his temple"; and palm branches were given unto them.

Here we see a wide distinction between this great company of spirit-begotten ones, ultimately overcomers, who will be "before the throne" and have palm branches, palms of victory, and who will have washed their robes and made them white during the time of trouble, and the little flock who will sit with the Lord in his throne and who, instead of bearing palm branches of victory, will have the crowns of glory; and, instead of serving in the temple, will be the temple itself. As it is written of the "more than conquerors," "I will make him a pillar in the temple of my God."—Rev. 3:12.

The differentiation, or separation, between these two classes in the "church of the first-born" is marked, as indicated by the Lord's parable of the wise and foolish virgins—a parable which, by the description, we see is applicable in the end of this age. According to this parable certain tests will come and some will be found "watching" with their lamps trimmed and burning, and will be listening to hear the Bridegroom's call, and will go forth, braving opposition and hostility and darkness of the night through which they must pass, to go with their beloved Bridegroom to his home and enter in. When the last one of these wise virgins shall have gone in, we are told that the door will be shut, by which we understand that the door of privilege to enter that class will be closed to all the rest of mankind. But we are to remember that the entire ten virgins represent the kingdom of heaven, or, in other words, the church. Hence a part of that church is shut out when the door is closed. Not merely is the world shut out, but the foolish virgins also, who, however, are not to be counted with the world, because they are "virgins." They are virgins who have been associated with the wise virgins, and for a time without any distinction being apparent, but who in the testing time are not found worthy to be of the bride class.

THOSE WHO WILL HAVE THEIR PORTION WITH THE HYPOCRITES

These foolish virgins, the parable shows us, will finally learn the way. They will get the oil and will trim their lamp. In other words, they will receive a larger measure of the holy Spirit, represented by the oil, and will have clearer enlightenment from the Word of God, represented by the lamp. They will trim their lamps and go forth then, that they, also, may enter into the marriage; but they will find that the wise virgins have all gone in and that the door is shut. Then they will stand without and knock, saying, "Lord, Lord, open unto us" (Matt. 25:11); we desire also to be of the bride class; we desire also to enter the heavenly glory. The Lord will answer them, however, and say, "I know you not." I do not recognize you. I recognize only one "bride." My bride class has already entered in, and I cannot recognize others as the bride. These shall then go away into the time of trouble to wash their soiled robes and make them white.

This time of trouble, we understand, is the great "time of trouble" that is coming upon the world. It will also be upon this great company class, which will not "be accounted worthy to escape those things coming upon the earth." The Lord admonishes us prophetically that there would be some such; and he warns us saying, "Pray that ye may be accounted worthy to escape all those things that shall come to pass and to stand before the Son of Man." (Luke 21:36) The little flock watches and escapes and will stand before the Son of Man approved and will be received as the bride of Christ. But this great company, although they are consecrated and spirit-begotten, and have never denied the Lord, have not, nevertheless, the proper zeal and spirit of self-sacrifice and will not be permitted to enter

in with the bride class, but will be thrust out and "have their portion with the hypocrites."

These are not hypocrites, however, but since the time of trouble is properly for hypocrites, they will have their portion with the hypocrites. The parable shows us nothing respecting these, but we are shown elsewhere (Rev. 7) that in that time of trouble they "will wash their robes and make them white in the blood of the Lamb." As a result they will be granted the palm branches and the place before the throne, to serve God in his temple.

"THE KING'S DAUGHTER—THE VIRGINS, HER COMPANIONS, THAT FOLLOW"

The same thought we find given us in Psalm 45, where the end of this age is pictured. There our Lord is shown as the great King in glory. The church, the little flock, is pictured as the bride, and the great company, as her virgin companions, that follow her. We are also told in that connection that the bride will have special adornment, special beauty, and will have the special place of preference. Another Scripture tells us that there is but one bride of Christ, saying, "My dove, my undefiled, is but one; she is the only one of her mother." (Cant. 6:9) Reverting to Psalm 45 again: We are told that after the bride, adorned in golden raiment and fine linen, is received by the King, the virgins, her companions, shall also be brought before the King and shall enter into the palace. This is in perfect agreement with the custom of olden times, that when a wife was taken, the father would present with the wife, a maid-servant, who would accompany her mistress and would necessarily be associated with her. Sometimes more than one maid-servant would be presented, as pictured in this Psalm. Now, if a Bridegroom were alluding to his family, while he would speak of only the one person as his wife, he would include as a part of his family or household her maid-servants. So likewise in this family of Christ. Not only is the bride to be the body of Christ, the bride of Christ, and joint-heir with him, but the virgins, her companions that follow her, will be members of his general family or household, honorable servants, but not on the plane of the bride, who will share the glory, the honor and the nature of the bridegroom.

NEITHER PRIESTS NOR LEVITES HAD INHERITANCE IN THE LAND

In the type of the priesthood, and the Levites, Aaron and his sons constituted the priesthood, and only these had to do with the offering on the Day of Atonement, and only these had special rights and privileges. Neither priests nor Levites, however, had inheritance in the land with the others. (Num. 18: 20; Deut. 18:1, 2) Thus again was shown the fact that this great company, represented by priests, will have no inheritance in the earthly promises, in the earthly possession, in the earthly restitution. Their inheritance will be on the spirit plane, separate and distinct from all the remainder of the world, which will then come into blessing under the royal priesthood and this company of Levites or instructors. In the case of the Levites, we remember that they were set apart to serve the Tabernacle. The great company are said to serve in the temple, and the priest class, the little flock, we have said before, are the temple. In other words, the great company class will be the servant-class on the spirit plane; so it was in the type. The Lord said to Aaron that he had given all the Levites to be servants of the priests in their ministry; so the two figures correspond.

Coming down then finally to the question, we see that in the present time it is not pertinent for us to attempt too closely to decide who will be of the bride class and who will be of the great company, as all are of the Ecclesia; but, as the Scriptures say, to "walk humbly," lest we ourselves should not be accounted worthy of the great prize. It is for us to trust that we may be amongst those "more than conquerors," who by zealously laying down their lives in a sacrificial manner shall be reckoned worthy to be of the royal priesthood—to "sit with him in his throne, even as he also overcame and is set down with the Father in his throne."

Considering the church, then, as those who will ultimately be accepted as of the priesthood, it consists of the bride class alone and no others; however, from another viewpoint, we may speak of the entire household of faith, including both the great company and the little flock, the real church of the first-born, as antitypical Levites. The Apostle speaks of the church in its present condition, saying, "Ye are a royal priesthood," referring, of course, to what is the ultimate aim, the ultimate hope set before us all, whether we make our "election sure" or not. Again the Apostle Paul speaks of the church and likens it to the members of the human body, saying, "The eye cannot say to the hand, I have no need of thee; neither the head to the foot, I have no need of thee"; for every member is necessary. (1 Cor. 12:21) We understand the Apostle here to be speaking of all of the consecrated, and not specially differentiating between the little flock and the great company. Indeed, we are not at present competent to form such a distinction or such a classification. That is decidedly the Lord's work during this time in which we are living, the harvest time, and he will separate those who are sacrificers from those who are not sacrificers.

"Up, then, and linger not, thou saint of God,
Fling from thy shoulders each impelling load;
Be brave and wise, shake off earth's soil and sin,
That with the Bridegroom thou mayest enter in.
O watch and pray!

"Gird on thy armor; face each weaponed foe;
Deal with the sword of heaven the deadly blow;
Forward, still forward, till the prize divine
Rewards thy zeal, and victory is thine;
Win thou the crown!"

"THE BETTER SACRIFICES"

"For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctified to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"—Heb. 9:13, 14.

Moses took the blood and sprinkled it both upon the Book of the Law and upon all the people, for the institution of the Law Covenant. And this was repeated year by year, the repetition being necessary to maintain the cleansing and their covenant relationship with God.

That a cleansing of a certain kind was accomplished is evident, because the nation which at the beginning of the Day of Atonement was counted unclean—the people being commanded to repent in sackcloth and ashes and to fast and to "eat no pleasant food"—were thus symbolically represented as being in great distress through sin and divine condemnation until the close of this day, when the High Priest came out and blessed the prostrated multitudes and they arose with a shout of joy. This institution of the Law Covenant at the hand of Moses and the repetition of it year by year by the priests of Israel, produced a cleansing effect in the sense that as a nation they were reckoned clean, as being justified for that year, which began with the Day of Atonement and would last 360 days, or until the following Day of Atonement.

But all the while the people of Israel realized that they were not actually cleansed from sin; that there was merely a covering of their sins for the year, and that this was the reason why, when the year was past, it was necessary for them to recognize again their defilement, individually and collectively, and to make use afresh of the provisions for sin-cleansing.

THE GREATER SACRIFICES THAN THOSE OF BULLS AND GOATS

The Apostle here goes on to show that the basis for that reconciliation was the sacrifice represented by the blood, and that this, being efficacious with God—a certain typical merit attaching to that typical sacrifice—it would be an easy matter for them to understand that he had now, as shown in the text, provided a better sacrifice; that a larger value attached to this greater sacrifice, and that this would be sufficient—not to typically cleanse the people and bring them back into a temporary reconciliation with God, but sufficient also to establish them fully and completely in the divine favor.

This greater arrangement, then, is that Christ had offered himself through the eternal spirit to God, and this, to all who rightly accept him, cleanses from all consciousness of sin. We realize that it is not a covering for a moment, or for a day, or for a year, but a permanent covering, through faith, of all of our sins that are past. We have the basis for this in the fact that we are drawn of the Father and invited to approach him. When we do this and believe in Christ, God approaches us and thus he recognizes our step of justification; and when we come fully to him and give him our hearts, this Great One, who has offered himself as a Better Sacrifice, appears as our Advocate, to the intent that we may be accepted of the Father as members of Christ's body—as members of the bride class. He then applies the merit of his sacrifice on our behalf to make up for our

Adamic sin and imperfection, that we may be acceptable sacrifices. Thenceforth our flesh, which is reckoned justified fully and freely through faith in Christ and consecration, is considered dead—"Ye are dead, and your life is hid with Christ in God."—Col. 3:3.

And not only is the flesh counted dead, but the new creature alone is thenceforth recognized of God. The new creature is not the old creature; it has a new standing and is not responsible for the sins that are past, because those were all canceled when the old creature was accepted as a "living sacrifice" in conjunction with the merit of the Advocate. Hence the new creature has a consciousness of absolute forgiveness of the sins of his mortal flesh reckoned dead—for "there is no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit."—Rom. 8:1.

If he should turn again to walk after the flesh he would incur condemnation as a new creature. For the new mind to turn wilfully to sin would imply that it had died, and that the old mind had come to life again. Such are "twice dead—plucked up by the roots," as the Apostle says (Jude 12); they have ceased to have any relationship with God. All who are consecrated and begotten of the holy Spirit and who are abiding in the Lord Jesus through faith, seeking to walk in his footsteps, are privileged to know that their sins are forgiven and that nothing in the past can in any sense stand against them. As the Apostle says, "Who is he that condemneth? It is Christ that died;" yea, "It is God that justifieth." (Rom. 8:34, 33) The very one who "condemned sin in the flesh" has accepted us as new creatures, has justified us and admitted us to his family as members (prospectively) of the royal priesthood.

The typical yearly cleansing of the Jews was not a faith-cleansing; it was an actual condition of things. God treated them, as a people, from that standpoint. They had privileges and favors which they would not have had, had they been Gentiles. "What advantage hath the Jew? Much every way, but chiefly because to them were committed the oracles of God" (Rom. 3:1, 2), and because of God's arrangement that if they committed a trespass the priest would offer a peace offering for them and cleanse them. All these were blessings and opportunities which they had as Jews by virtue of their covenant relationship established through Moses. But since their rejection of the Messiah that nation has had no relationship with God. They have been cut off completely from favor and "wrath has come upon this people to the uttermost."—1 Thess. 2:16.

But, God be thanked, we now see that their long period of disfavor and casting off is about ended, and they will soon be re-engrafted into the olive tree, from which, through unbelief, they were broken off (Rom. 11:17-24), and shall again share the fatness thereof, and, under the Christ glorified, will bring blessings to all the families of the earth.

PROGRESSIVE AND COMPLETED JUSTIFICATION

The Court and the Tabernacle may properly be viewed from two different standpoints, the one representing the final accomplishment of the things typified and the other representing the tentative accomplishment of those things and the progress toward their full attainment. For instance, not every one who makes the consecration to death and passes beyond the first vail of consecration into the holy or spirit-begotten condition will be a priest, and yet only the priests were allowed in the Tabernacle. Those who come into this Tabernacle now by consecration and fail to become priests will fail to keep their standing in this place. They purpose to live up to their consecration, but come short; hence they fail to maintain their standing as priests, but fall back and become Levites.

Likewise some come into the Court and essay to be antitypical Levites who do not attain to all the privileges of Levites because they do not conform their lives fully to all that is required of Levites. Such are reckoned as coming into the Court condition for a time, but, failing to go on and make consecration, lose their standing, the prospective standing of Levites. As it is only a tentative standing, originally, they must come up to certain requirements to make it sure, to make their selection as Levites firm, positive, lasting.

STEPS NECESSARY TO BECOME A LEVITE

Whoever takes the first step of belief and turns from sin and approaches the altar, and then goes on toward the laver, is certainly evidencing the fact that he desires to be one of the Levite class; but he is a member of this Levite class, as yet, only in this tentative or prospective sense. The Levites must go further than merely believing in Christ and turning from sin. Every Levite must figuratively receive the anointing oil on his ear, his thumb and the great toe of his right foot. He must make his consecration the same as that of the priests; he must be fully consecrated in order to serve. The person, therefore, who has merely turned away from sin and has in antitype received no recognition of the holy Spirit either upon his ear, thumb or toe, has not become, in the fullest sense, a Levite and if he does not go on and become a Levite in full he will not, by and by, have a right to any place in the Court condition—when the testing time shall prove that he has not gone on to make good, to accomplish, his consecration as a Levite.

What, then, is necessary to become a Levite? We answer: The same consecration is necessary to a Levite that is necessary to a priest, and those who will become Levites must make the consecration even unto death, and, if they fail to become priests, it is because they do not carry out that consecration unto death. But though losing their position as priests, if they still maintain their faith and a measure of obedience, they are counted as of the household of faith, typified by the Levites. In other words, the "great company" class is the Levite class, and no one can be of the "great company" class unless he has made a consecration; and he is counted an antitypical Levite only because of his failure to be of the priestly class, the sacrificing class. Those who never go on so far as to make a consecration, never get justification in full in the present life. Their hope will be the same as that of the remainder of the world, viz., a hope of actual justification during the Millennial age—restitution. In other words, this matter of faith-justification is merely an incidental feature connected with the consecration to death—for the selection of this special class which is now being called. To impute justification to any except these would be greatly to their disadvantage.

CHRIST'S MERIT NOT IMPUTED BEFORE CONSECRATION

To use an illustration: Suppose that Brother A had full justification accounted to him and was introduced to the Father, and suppose that Brother A then failed to maintain his justified standing; the result would be that he would fall into the second death, because he had had, in this faith-justification, all that Christ could give him; there would be nothing more to give him by and by. He could not come in with the world and get a share in the world's justification. Therefore the Lord has arranged that none shall have this complete faith-justification now except those who first turn from sin and believe in the Lord Jesus Christ and who, on the strength of that turning from sin and faith in Christ, present their bodies living sacrifices to God. God's arrangement for such is that Christ shall then step in, and that which they had been enjoying in a measure, previously, as regards relationship to God, etc., is brought to its actual fulness when Christ imputes his merit to that which they have fully consecrated to death—their earthly life, their earthly nature. He imputes his merit to them at the moment of their having presented themselves; and at that moment the Father accepts the sacrifice and seals or shows his acceptance by the impartation of the holy spirit, begetting them to the new nature. So, then, none now get justification in this full sense except those who have made the consecration and been accepted, and they can never regain the earthly rights because these were given up.

To suppose that any during this age would be justified and maintain merely justification, while others would be sanctified, would be to suppose that God had called two classes, which he has not done—"Ye are all called in the one hope of your calling" and that one hope and that one calling of the church is to membership in Christ, to be of the royal priesthood.

Those who merely believe and fail to lay down their earthly life, their earthly nature, will not get the new nature, and therefore will have all the rights of that earthly nature by and by, during the Millennial age, under the terms and conditions that God has provided for all mankind. They still belong to the human family, for whom Christ died. When the time shall come for him to make application of his merit on behalf of Israel, and all the families of the earth who become Israelites, these will be included. The only ones not included in this will be those who during this Gospel age have accepted Christ by faith and have made consecration of themselves and, having died to all earthly interests, are begotten of the holy Spirit. Everyone else will have a share in the restitution provisions of God's great plan, which will go into effect as soon as the Hight Priest shall make the second sprinkling of blood antitypically on behalf of Israel and the world.

Is it not true, then, someone may ask, that no one passes from death unto life until he has made his consecration and has his justification vitalized? Yes, we answer. No one passes "from death unto life" until he makes his consecration and until Christ imputes his merit to that consecration and the Father

accepts it. Then he passes "from death unto life." As the Apostle says, "Hereby we know that we have passed from death unto life, because we love the brethren" and he evidently is speaking of the church class exclusively.

"CALLETH THOSE THINGS WHICH BE NOT AS THOUGH THEY WERE"

And, again, someone may ask, how can we understand the following in connection with the foregoing—"God is not the God of the dead but of the living"? (Luke 20:38) Our Lord was not speaking of things as they are actually, but he was looking down prophetically to the end of the age. At the time this was said, we remember, the Lord was referring to God's statement that he was "the God of Abraham, Isaac and Jacob." (Rom. 4:17) Abraham, Isaac and Jacob were dead; they were members of Adam's condemned race and were in the tomb and Christ had not yet died; therefore, they had not been justified to life and Jehovah's words were to be understood merely in a prophetic sense—that, in view of what he intended to do, these would have life and that he was their God, for he could not speak of himself as being the God of any who would be destroyed in the second death, those who would die like a brute beast.—2 Pet. 2:12.

From the time we begin to approach God we may have proportionately a sense of relief, because we realize that he is merciful and gracious; and the Scriptures assure us that in proportion as we draw near to him, he will draw near to us. This is the attitude of all those who are approaching God, "feeling after God if haply they may find him," and who desire to know God and to do his will and to be in harmony with him. They have a measure of peace, a measure of joy, a measure of blessing. They are going in the right direction; but it is one thing to go in the right direction and another to reach the right spot; they do not reach the right spot until they have gone all the way to full faith and full obedience and the acceptance of the Lord's provision, that if they would be his disciples, followers of him, they must "take up their cross" and walk in his steps, and, as the Apostle says, present their bodies living sacrifices, holy and acceptable unto God, their reasonable service. Of this class it could be truly said, "There is, therefore, now no condemnation to them that are in Christ Jesus." (Rom. 8:1) They are in Christ Jesus in the sense of coming into his relationship of begetting of the Spirit and of being members of his body. These are walking, not after the flesh, but after the Spirit. The others who turn from sin to God, but who never make consecration, are still under the Adamic condemnation because they have never "escaped the condemnation that is on the world," for there is only one way now in which we can escape and that is through the arrangement of this Gospel age that we shall not only believe but consecrate. Thus we have the impartation of Christ's merit.

IS DEATH EXTINCTION?

The spark of animal energy which God supplied to Adam and which he in turn dispensed to his offspring and which was forfeited for him and his posterity by his act of disobedience, passes at death from the individual, as absolutely as it does from a brute beast. But the word "life" as used in a large number of instances does not stand merely for the spark of animal energy, but is a synonym for soul or being.

In God's purpose and arrangement this being has not in death become extinct, because he has provided for it a future. There is, however, no sentient being in the sense of consciousness, or knowledge, or appreciation of pain or joy, or of any other experience, but the Divine Creator who first gave being has declared that in the case of Adam and his children it is his purpose to provide a Redeemer through whom all may be restored as completely as before they came under the death sentence. The world, which does not recognize God or his power, and which has no knowledge of the promise of resurrection through the merit of Christ's redemptive work, might properly enough speak of one in death as being as extinct as a dead animal; and this is the standpoint of the agnostic; but by believers instructed of God respecting his purpose in Christ, and the resurrection of the dead, eventually, and the opportunity of eternal life to every one, this matter is to be viewed from the same standpoint that our Lord viewed it when he said, "To God all are alive"—that is, God purposes their awakening, and speaks of the present condition of Adamic death as merely a suspension of life, and not as extinction.

WAS CHRIST EXTINCT DURING THE PERIOD OF HIS DEATH?

It may be asked, Was not our Lord extinct from the time of his death until his resurrection? The Scriptures tell us that the man Christ Jesus gave himself a ransom for all—a corresponding price. Again they tell us that "Christ died for our sins," and that he "arose again on the third day." But we do not understand that the One who arose was the same in all particulars as the One who died. He was "put to death in flesh"; he was "quickened (made alive) in spirit." In his case, therefore, the matter may be viewed from these two standpoints, viz., he died in the flesh, as a man, and as a man has never come to life again, and he never intends to use again, for himself, those manhood qualities. He has been raised from the dead a Spirit—"Now the Lord is that Spirit"—and this glorious Spirit whom "God has highly exalted and given a name above every name," is the one who will ultimately bless the world; he has the authority to do this great work in due time.

This power and authority rest in the fact of his sacrifice. The manhood that he laid down, in death, relinquished, he is to give ultimately to Adam and all his race in harmony with the Apostle's statement that "as by man came death, by man will come also the resurrection of the dead," and "as all in Adam die, even so all in Christ shall be made alive," all who will come into relationship and harmony with God, through Christ, during this age or the Millennial age.

We see that the church, the body of Christ, has now the imputed merit of his sacrifice to cover all its imperfections and blemishes, enabling them to offer a sacrifice acceptable to God, holy in his sight, that we, by suffering with our Lord, might be accounted worthy to reign with him.

We see that God's arrangement was that our Lord Jesus should first sacrifice his human nature at Jordan. He was reckoned dead from that time forward, throughout the three and a half years of his ministry, as well as during the three days he was in the tomb. He was dead so far as his earthly life was concerned, for he had fully surrendered this. At the time he made his consecration God gave him the holy Spirit and the Scriptures explain that this impartation of the holy Spirit signified a begetting of the spirit to a new life; in other words, that a new life there began. That new life developed during the three and a half years; and so with us. From the time we make our consecration and receive the begettal of the holy Spirit, this new life develops and progresses, only that with our Lord the progress was much more rapid in the graces, in all knowledge and harmony with the Father and in the development of himself as a new creature and in enduring all the necessary tests and trials, because we are handicapped by the imperfections of the flesh, while he was perfect.

But as it is true with us that the new creature thrives in proportion as the old creature dies, so it was with our Lord Jesus. He was coming nearer to perfection as a new creature with every trial and every victory. He was approaching that standard which the Father would approve in the great High Priest and Head of the new creation, until, at the time of his death, his words were, "It is finished"—his sacrificing of the flesh was finished, and that life which he had consecrated to sacrifice three and one-half years before and which was reckoned as passed away at that time, actually ceased on the cross. The new creature was not brought forth in the birth of the resurrection, until the third day, but it was there in the divine sight; it was "not possible that he should be holden of death." The whole matter was in harmony with the divine plan. As he was born from the dead on the third day he must have been begotten previous to that birth, and his begetting was, as we have seen, at Jordan, when the Spirit of God was seen descending in the form of a dove.

So, then, coming to the direct question, there are two standpoints of viewing the whole matter and to ignore either would not be wise. That physically our Lord died, lost the spark of life and all conscious existence as absolutely as any others lose it, or as any brute beast ever lost it, there can be no doubt. But the important point is as respects his soul or being. He never forfeited his right to life and it was when he made a consecration of it to death that the Father gave him the new life, and this resurrection life he lived during the three and one-half years of his ministry. The new creature was counted alive from the divine standpoint, as in the type he is pictured as the great High Priest in the Holy, offering incense. Just so it is with us, his followers. We are counted as risen with him from the time we make our consecration and are begotten of the holy Spirit. We are not only dead with him, but we shall reign with him, and we are risen with him through faith in the operation of God's power. If we were to lose faith in this operation of God's power we would then be taking our place with the world, for they ignore this power. It is for us to maintain the standpoint of faith, and, while recognizing the facts as respects the real spark of life and its extinction, to recognize also the Lord's Word and to count, as does God, the things that are not yet completed as though they were accomplished.

THE CAMEL AND THE NEEDLE'S EYE

MATT. 19:13-26.—AUG. 7.

GOLDEN TEXT:—*"Jesus said, Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."*

En route toward Jerusalem the Master was met by mothers desiring to have his blessing upon their children. The Apostles, realizing the greatness of their Master and the importance of his time, forbade this and rebuked the mothers. When Jesus heard, he called them and said: "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven," and he put his hands in blessing upon their heads.

From this we are not to understand that the kingdom of Heaven will be composed of little children. This erroneous idea has gone broadcast, and such an impression respecting the kingdom has thus resulted. On the contrary, no little children can get into the kingdom. Only those who have the hearing of faith are even "called" to the kingdom and its glories. Our Lord's blessing upon little children merely signified his sympathy and love and his appreciation of the purity and innocence of childhood. Those who will be of the kingdom of God must be like little children in the sense of being simple hearted, true, honest and trustful of their heavenly Father—of such-like will be the inheritors of the kingdom.

Another account tells us of Jesus' further words to the effect that all who would be his disciples must become as little children—must be like little children in guilelessness, faith, etc. But those who will be heirs of the kingdom will all be "overcomers." Such take up their cross and follow the Lord whithersoever he leadeth. As our Lord could not have taken up his cross when he was a boy of nine, so likewise children cannot become the followers of Christ in the Scriptural sense until they have reached the age of discretion, which with some may occur much earlier than with others. We have known children of twelve years or thereabouts to give excellent evidence of faith, obedience and consecration to the Lord's will and evidence of being begotten of the holy Spirit. These, of course, but no other children, could have hope of sharing with Christ in his Millennial kingdom.

THE YOUNG NOBLEMAN'S TEST

On his journey our Lord was accosted by one who said, "Good Master, what good things shall I do that I may have eternal life?" He had the right idea, namely, that eternal life is the grand desideratum, the grand hope of all hopes before the human family. We are glad of the question, for it brought forth the inspired answer, in which everybody is interested. What is the value of the present life, except as it leads us up the passageway to eternal life? How utterly lost we should feel if assured that at death we would be blotted out forever! How little in this life would be worth consideration—how little it could do toward filling the longing of our hearts, which yearn for eternal life!

Our Lord parried the question, in order to draw out the young man and make him commit himself. "Why do you call me good?" Why do you acknowledge me as a good teacher? I am either the Messiah, as I claim, or else an impostor and far from good. Do you accept my Messiahship? If you do not, how can you call me good or acknowledge that anything could be good that does not proceed from God, the Fountain of all goodness? But answering your question; if you would enter into eternal life, keep the commandments. The young man replied, Which? The Master answered, "Thou shalt do no murder, nor commit adultery, nor steal, nor bear false witness, but honor thy father and thy mother and love thy neighbor as thyself." The young man replied, "All these things have I observed from my youth. What lack I yet?"

He was a model young man and Jesus loved him. Evidently he was keeping the Jewish law to the extent of his knowledge and ability. He thought that he was loving his neighbor as himself; but this was a mistake which the Lord disclosed to him by the following suggestion: "If thou wouldst be perfect, go sell all that thou hast and give to the poor and thou shalt have treasure in heaven" instead of on earth; sacrifice also your earthly reputation and become my follower.

Ah, how the Lord knew to put his finger on the sore spot! The young man had come to him very boastful, very sure that if any one in the world was seeking to be in harmony with the divine arrangement he was that one. He came for the Master's approval, that he might hear him say, "You are the one exception to the rule." The Lord did not say, "If you love your neighbor as you love yourself you will at least put forth an effort to make that neighbor as comfortable as you desire to be comfortable." He was content to be very rich, while some of his neighbors whom he thought he loved as he loved himself were very poor—abjectly, sorrowfully so. When Jesus discovered to him the difficulty of his situation, he grasped it at once. He saw himself as never before. It became a new test with him. Thus it is with all. A previous lesson showed us the kingdom as a great prize, a pearl of great value, a treasure, which to possess, will cost all that we have; and this lesson points out the same fact.

Let us not make the mistake made by some, and suppose that the young man who lived so honorable a life and failed to gain heaven, would be thrust down into eternal torment because he did not sacrifice his all to become the Lord's disciple. His loss of the kingdom was a sufficient penalty without suffering eternal torment in the future. Such members of the human family, under the blessed conditions of the Millennial kingdom, will doubtless make very rapid progress and will obtain eternal life on the plane of human perfection, though not worthy of the kingdom honors which belong only to the elect. And the elect are those only who are gladly sacrificing their lives and their all to gain the great prize.

PASSING THROUGH THE NEEDLE'S EYE

Our Lord commented upon the matter to his disciples and added that the rich must have great difficulty in connection with their endeavor to enter the kingdom. He said, sympathetically, rather than in a denunciatory manner, "It is easier for a camel to go through the needle's eye than for the rich to enter the kingdom of God." This astonished the disciples very greatly, for they knew that the majority of the religionists of their day belonged to the wealthy class, the scribes and the Pharisees. They replied, "Who then, can get into the kingdom, if these cannot?" Our Lord's reply was, "With men this is impossible, but not with God." Men would be inclined to say that God would find no one for the kingdom at all if he rejected the rich.

In a word, no rich man can get into the kingdom. He must give up everything to the Lord or else be barred from a place in the kingdom. The terms of acceptance are the same to the rich as to the poor. He who would have the "pearl of great price" must sell all that he has in order that he may obtain it. The rich must give up all to the Lord, and then as stewards of their riches will be held responsible for their stewardship.

The following little poem describes the needle's eye, or small gate beside the larger gate, through which the camels might pass into the walled city after sundown and without any of their burden. So the rich by unloading and becoming poor may get into the kingdom:—

THROUGH THE NEEDLE'S EYE

"Tall was my camel and laden high,
And small the gate as a needle's eye.

"The city within was very fair,
And I and my camel would enter there.

"'You must lower your load,' the porter cried
'You must throw away that bundle of pride.'

"This I did, but the load was great,
Far too wide for the narrow gate.

"'Now,' said the porter, 'to make it less.
Discard that hamper of selfishness.'

"I obeyed, though with much ado,
Yet still nor camel nor I got through.

"'Ah,' said the porter, 'your load must hold
Some little package of trust-in-gold.'

"The merest handful was all I had,
Yet, 'Throw it away,' the porter bade.

"Then lo, a marvel! the camel tall
Shrank to the size of the portal small,

"And all my riches, a vast estate,
Easily passed through the narrow gate!"

BROTHER EDGAR'S BOOK

Brother John Edgar, M. D., whose decease was mentioned in the July 1 issue and again referred to in the July 15 TOWER, a year ago, in company with his Brother Morton, visited the Great Pyramid and took measurements, photographs, etc. The result was the preparation of a book, of which we have seen a portion. It is gotten up in good style, good paper. Doubtless some of our readers will be interested in having it. We have placed orders for a quantity as soon as possible. The price will be $1.35, postage prepaid, and it can be ordered through either our Brooklyn or our London office.

THE BLOTTING OUT OF SINS

"Repent and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."—Acts 3:19.

All who have turned from sin and accepted Christ and made a full consecration of themselves to the divine will, and have been accepted of God by the begetting of the Spirit, have their sins reckoned as covered or put away from divine sight. So far as the new creature is concerned, they commit no sin; but so far as their flesh is concerned, through which alone they can at present have conscious being, they are imperfect. These imperfections of the flesh, unwillingly theirs, are figuratively said to be covered with the Wedding Robe of Christ's Righteousness, imputed to them. The church, however, hopes not to continue always in this merely imputed condition of righteousness, but to obtain eventually an actual righteousness. The Lord's Word guarantees that this shall be the church's portion by virtue of a share in the "first resurrection," "his resurrection."

When that which is sown in weakness shall have been raised in power; when that which is sown in dishonor shall have been raised in glory; when that which is sown an animal body shall have been raised a spiritual body, then, so far as the church is concerned, the blotting out of sin in the most absolute and complete sense will have been effected—but not until then. At present the church's sins are *covered*, by divine arrangement, through the great Advocate, Jesus. So, then, we see that this blotting out of the church's sins will give her precedence over all the world of mankind; and following the blotting out of her sins in the "first resurrection," will begin the restitution work for all Israel and through them for all mankind.

THE NEW COVENANT ISRAELITISH

It might be asked, Would the two texts (Romans 11:27; Acts 3:19, 20) prove that the New Covenant will not be made until the completion of the sacrifice of all the members of the body of Christ, until after the merit of Christ's sacrifice shall have been applied, at the end of the Gospel age, on behalf of the world?

It is most conclusively proved in these texts, as well as in many others, that the New Covenant cannot go into effect with the people of Israel until the end of this Gospel age. We are to remember, however, that the Lord has made a distinct provision by which all the "called" ones of this Gospel age may come into covenant relationship with him through Christ, through faith in the precious blood and consecration unto death, through justification by the merit of the great Advocate. These, however, could not maintain their covenant relationship with God were it not for their privilege of going to the Throne of heavenly grace and there receiving mercy through the intercession of their Advocate for those trespasses which are unwillingly theirs as new creatures.

This expression, New Covenant, is not used in connection with any others of mankind than the Jews, because it is not true that God will make a New Covenant with the remainder of mankind. As the Apostle suggests, the word "New" here implies a previous covenant which was counted Old, and this Old Covenant was not made with other nations or peoples than the Jews, of whom God declared that he "took them by the hand to lead them out of Egypt, which my covenant they brake." (Jer. 31:32) Hence, we should understand that all references to the New Covenant are references to God's arrangement with the Jewish people to supplant the old arrangement under Moses, under the conditions of which they are still condemned and bound. By this new, substitutionary covenant, God will shortly release the Jew from the condemnation of the Old Covenant.

It will be in an incidental way that other nations will be granted the privilege of coming under the same laws and arrangements with natural Israel in the blotting out of sin and in being restored to the divine image and thus to full harmony and fellowship and covenant relationship with God, which relationship all may maintain, if they will, throughout eternity. But we see that some of these who will thus be brought into covenant relationship and turned over to God at the end of the Millennial age will fail to maintain that relationship; and that under the testing incidental to the release of Satan at the end of the thousand years, some will manifest disloyalty and lose this standing and again fall into the condemnation of death—the "second death."

THE BLOTTING OUT OF SINS

We are not necessarily to understand the blotting out of sin to signify the blotting out of the recognition of sin. We may rather assume that through all eternity this great insurrection or rebellion—the reign of sin and death for 6,000 years upon this earth—will be a standing lesson to all of God's creatures throughout his universe. True, it is said of Israel, "Your sins and iniquities will I remember no more," but this should be understood as signifying that their sins will be remembered no more against them in a condemnatory sense. In that sense of the word, and in every evil and unsatisfactory sense, these sins will be remembered no more; but as lessons of the exceeding sinfulness of sin and of the justice of God in punishing it, and of the love of God in providing redemption from it—in this sense sin will doubtless always be remembered.

The sense, then, in which this text applies to the blotting out of sins would be this: Sin and imperfection are written in all our mortal bodies. Not only does sin put its heavy hand upon us through death—the destruction of our physical frame in general—but it specially leaves its mark upon the mind, and upon the face—the index of the character. The blotting out of sin, therefore, or the lifting of individuals out of sin, out of imperfection, out of their blemished condition, will signify their uplifting to all those glorious qualities of heart and mind and body which were father Adam's portion in the beginning, when he was in the image and likeness of God.

In the case of the church and her change in the "first resurrection" the blotting out will not be a slow and gradual process, but an instantaneous blotting out. Her change will be "in a moment, in the twinkling of an eye, at the last trump." The Apostle tells us that the change effected thus in the church will be glorious; that we shall be made like him who is the "express image of the Father's person." We shall see him as he is and share his glory.

"THE PARABLE OF THE TALENTS"

NOT MANY WISE, MIGHTY, NOBLE CALLED

It is supposable that some of the Lord's people may not be what is termed talented, in the sense of possessing large talents or many talents, but it is not supposable that any one in the body of Christ would be without some talent, some opportunity for service. This parable of the Talents implies it. (Matthew 25:14-30) Every one of these servants was called; every one of them received either one or more talents—and the parable did not apply merely to the beginning of the age, to the Apostles, etc., but evidently was intended to be applicable down to the end of the age, until the Lord should return from the "far country." As those who lived at that time did not remain until the Lord's coming, therefore the parable must include all who would become his disciples down to his second advent. Otherwise we could not be viewed as "co-workers together with God."

We cannot be servants if we have nothing wherewith to serve! we could not bring forth fruitage, either in ourselves or others, without some ability and opportunity. It therefore becomes an important matter to each to recognize the fact that he must have had given him at least one talent, and that he will be held responsible for the use of what he has.

In the case of some of the Lord's people it would seem wise to call attention to the propriety of making sure what talent they have, and to make sure that they are not trying to use one that they have not. It seems to be a general weakness or failing amongst mankind to try to do something they cannot do, and to scorn that which they are able to do. The Apostle Paul (1 Cor. 1:26) said, "Not many wise, not many mighty, not many noble are called"—not that God objects to those having many talents serving his cause, but not many of these accept his call. Those who have many talents find many ways of using them and many people in the world to desire them; and, ambitious for place and preferment, they have an abundance of opportunity to shine before men; but in the Lord's service they would not, perhaps, find so good an opportunity for the display of their talents and, therefore, they would not gain the renown that might be theirs in the earthly pursuits. They would be accounted foolish by the world should they be very energetic in serving the Lord and seeking to glorify his name. "Why do you not become rich? Why do you not live in style and hold up your head among men and get a great name, etc?" are suggestions which attract those who have many talents; therefore few of that class are disposed to accept the Lord's call; while those who realize that they never could make a name for themselves in the world, appreciate more, perhaps, the great "high calling."

However, many of these of small talents increase them by use and become quite proficient in the truth in various lines in proportion as they are faithful in the use of the talents they possess. The Truth seems to have a brightening and clarifying effect upon all minds, great and small.

One of the important lessons, then, for the Lord's people

to learn is to notice what talents the Lord has given them, whether time, or education, or special opportunities for service; and to keep them in use, that their brilliancy may increase and not become dimmed by neglect.

We can readily see that there would be, as already expressed, more difficulty with one of five talents, in making a consecration, than in the case of a one-talent man, although the man of one talent might have much cause for discouragement in feeling that his gift is insignificant and poor in proportion to what many others have. The man of five talents would have the opposite experience and be in danger of being puffed up, "heady and high minded." We might well reason that the Lord in these varying conditions would make his grace sufficient; indeed, he has promised so to do for all those who put their trust in him.

"GIVE ME NEITHER POVERTY NOR RICHES"

The man with the one talent has in some respects a better opportunity for making his "calling and election sure." However, Solomon undoubtedly was wise in requesting of the Lord, "Give me neither poverty nor riches." (Prov. 30:8) In other words, probably the two-talent man would have a natural advantage, in that he would be neither so likely to be discouraged nor to be puffed up.

These conditions are not of the Lord's making. If the Lord made a man with one talent, and make another with two talents, and another with five talents, he would in some way doubtless have equalized the matter so that the talents of one would offset those of another. But he has not given our talents in such a way. These are merely what we have by nature and what we bring to the Lord in consecration and devote to him, though they are, in another sense, all his gifts. The Lord, therefore, is not responsible for a man's having but one talent, nor for his having five, but at his consecration the Lord makes him steward over his possessions to do the best he can with them.

The force of the argument would be, then, that the man with the five talents would have more difficulty in keeping them fully employed, fully devoted and fully separated from worldly ambitions, etc., than would the man who had fewer. So if any of us were given a choice, it would, perhaps, be wise to choose the medium, because of the increase of responsibilities to those possessing more.

KEEPING OURSELVES IN THE LOVE OF GOD

This thought of the responsibility of each child of God to keep himself, is set forth in various terms throughout the Scriptures. Our Lord said, "Watch and pray, lest ye enter into temptation." Our part is to do the watching and praying; to do our very best, and then it is God's part to overrule and direct and supervise our affairs so that all things shall work together for good to us, because we have come into this proper relationship with the Father.

We recognize that this Scripture and other Scriptures are not given to the world, but are addressed only to God's people, to "the sanctified in Christ Jesus." It is these sanctified ones who are to keep themselves. The unsanctified, unholy, have not made any start toward the Lord, and are not, therefore, in a place which they should wish to keep; they are rather in an undesirable place which they should seek to abandon. But those who have accepted God's terms, and have been begotten of the holy Spirit, and have experienced an entrance into this "grace wherein we stand, rejoicing in the hope of the glory of God," are admonished that they must keep this place, must preserve themselves in this position, must "keep themselves in the love of God." If they do not thus keep themselves, do not keep their hearts with all diligence, they are not of the kind that God designs to keep; they are the kind that he designs shall fall, and for whom he has provided special snares and difficulties that they may fall—not into eternal torment, as some of us formerly thought—but fall away from the promises of God and the particular favors provided for the elect.

The Lord has not predetermined what place we shall occupy in the future, but he is allowing our course to be influenced by conditions of the present life, so that all those who choose to be in harmony with God may follow in the footsteps of Jesus There are outward manifestations by which the Lord's people may know their own standing, and to some extent may be able to know of their progress. In proportion as one realizes the Spirit of Christ developed in himself, in proportion as he sees the fruits and graces of the holy Spirit, he may know of his own progress in the love of God, and may know also that unless he keep himself in the love of God, he will not stand, will not maintain his place, but will fall; as the Apostle Peter says: "If ye do these things ye shall never fall." If we conform to the divine arrangement, if we keep ourselves in the love of God, we shall, therefore, be preserved.

All those who are thus in divine favor have the divine promise and all the divine power behind the promise, necessary to keep them. So, then, our text is in full accord with other texts bearing upon this subject. Those who are begotten of the holy Spirit have the responsibility of keeping themselves in that holy condition of heart. They may not be responsible for some of the outward circumstances that beset them, nor for the condition of others, nor for the temptations that come to them. They may not in the fullest degree be responsible for all of their own course, because of the imperfections of the "earthen vessel"; but under the Lord's providential arrangement, if they keep their hearts, "that wicked one toucheth them not," will not injure them, will not harm them. His besetments may serve to test, may be permitted of God to work out for them, if properly exercised thereby, "a far more exceeding and eternal weight of glory"; but the adversary can do them no harm, because they belong to God, and he is pledged to defend in the highest sense the best interests of all those who have given their hearts to him in full consecration.

"LET NOT YOUR HEART BE TROUBLED"

DEAR BROTHER RUSSELL:—Of course you know that you have enemies and warm enemies as well as warm friends; and that the former manifest an evil, slanderous and back-biting spirit is only what we might expect, for thus we were forewarned of the Lord. I write you respecting one of these malicious endeavors to injure you and discredit the Lord's work which you are doing. The slander is that you inveigled a large sum of money, in some fraudulent manner, from a brother named Hope Hay. Indistinctly I remember some years ago the statement published in THE WATCH TOWER that Brother Hay had donated to THE WATCH TOWER BIBLE AND TRACT SOCIETY $10,000, and I infer that this is the transaction they have in mind.

I am sure, dear Brother Russell, that this is merely another endeavor of the adversary to poison the minds of some against you and against the truth, of which you are the prominent representative. I am not, therefore, asking on my own account, but merely seeking advice as to what reply I should make to those who thus slander you. I know very well that you never so much as solicit money of anybody; and hence, that nothing could be further from your course than to obtain money under false pretense of any kind. In strong bonds of Christian love,

Your brother in the dear Redeemer,

C. A. OWEN.

BROTHER RUSSELL'S REPLY TO THE SLANDER

DEAR BROTHER:—I am glad to have your letter. How sorry we feel for those enemies of righteousness who in bitterness of spirit lend themselves as tools to the adversary in an endeavor to oppose the harvest work! I presume that the Lord permits such things as tests of faith and loyalty to him, and tests to his people as to what spirit they are of. Anyway, dear Brother, you will be glad to know that the more my enemies assail and falsely charge me with evil, the more the Lord blesses me and his work under my care. I am reminded here of the words of St. Paul respecting the thorn in the flesh which the Lord permitted him to have, but which he assured him would do him no injury, saying, "My grace is sufficient for thee." I answer, therefore, with St. Paul, "Most gladly will I rather glory in my afflictions that the power of Christ may rest upon me."—2 Cor. 12:9.

Your recollection that the matter of Brother Hay's donation to the Tract Fund was published in THE WATCH TOWER years ago is quite correct. Dear Brother Hay called upon me personally, saying that he had received a legacy of $20,000 and that, as he had a pension from the Canadian Government, he thought he could not do better than donate the entire legacy to the Lord's cause—as a donation to the funds of THE WATCH TOWER BIBLE AND TRACT SOCIETY.

I replied that I appreciated very highly his generous spirit and that as the President of the Society I would not feel at liberty to refuse any gifts voluntarily tendered to it. However, as he had not yet made the donation and had asked my opinion respecting it, I gave that opinion. I said that if I were in his stead I would prefer to give only one-half of the sum at the

time, and to retain possession of the remainder, with a view to using it so as to permit greater personal activities in the harvest field. Brother Hay thanked me for the advice and said he thought it to be good and that he would follow it.

The Society's books show that from time to time subsequently he sent to us in all $9,500. They also show that this donation was specially used in harmony with Brother Hay's knowledge and wishes for the relief of some of the hundreds of colporteurs who had gotten into debt in their endeavor to serve the truth. Credits were given to these harvest workers in Brother Hay's name and many of them, we know, acknowledged the matter directly to him. The entire matter was published in THE WATCH TOWER columns that all of the dear friends might know of Brother Hay's generous course. Since then we have abandoned everything akin to publicity in respect to those who make donations to the Society's funds, deeming this to be the wiser course—the Lord's will.

Brother Hay has been an invalid for several years. And we understand that he lost in various ways nearly all of the remainder of his legacy. Since we have none of Brother Hay's money in our possession, having expended every dollar of it in harmony with his wishes, we have not felt it to be our duty to take money contributed by others for the promotion of Christian knowledge to reinburse Brother Hay's losses. The Society has felt content in assuming the full responsibility of Brother Hay at a Canadian Sanitarium—selected by himself and his wife—paying all the charges of the same. This we did, not on the score of his donation to the Tract Fund, but on account of his having served in the pilgrim work. We have assumed that his government pension, the amount of which we do not know, has been sufficient for the maintenance of his family, and that possibly the amount of the pension has been increased on account of his more serious illness.

We are glad to make these explanations, dear Brother, but you can readily see how useless it would be for us to attempt to chase after all the mean and contemptible slanders and misrepresentations which the adversary could find people mean enough to scatter. To chase slanders would waste our time and hinder the Lord's work—the very thing the adversary would like to accomplish. We have given ourself fully and unreservedly to the Lord. This includes not only all of our powers and talents, but also amongst these our reputation.

Yours in the love and service of the Redeemer,

C. T. RUSSELL.

SOME INTERESTING LETTERS

MY DEAR BROTHER AND PASTOR:—

Father Time has tolled off another year for you—a year of living, loving, sacrificial service for our Father and the brethren. How we wish we could show forth our appreciation for that service! Our Father has certainly blessed us through you. And at this time—when many who once walked with us, no longer walk with us, but vilify and persecute and misrepresent your teachings—we are especially grateful to our Heavenly Father because we still have a hearing ear and can still see more wondrous beauty in the divine plan, as shown us through his own appointed channel.

In closing I desire to mention the vow. When first you suggested it I resented it. One clause (which one I will not say) stood out before me in all prominence. At that time it was all that I saw in it; and, frankly, I opposed it and told myself and others also that I did not need it. Some months later, while in another city, I was walking along the street with a brother from a distant city and our conversation turned toward the vow. Well, that night I made the vow my own, and since then I find that above all things I needed most that particular clause that I objected to so strenuously. I thank God for the vow. I desire an interest in your prayers to the end that I may be better able to keep it.

And now, dear Brother, as you have entered into another year of service, may the Lord bless your efforts; may he give you grace abundant for every time of need; may he give you much joy; may he strengthen you and keep you faithful unto the end, and finally may you be amongst those whom he is pleased to call "more than conquerors" in and through our Lord and Savior Jesus Christ.

Your brother only by his grace,

H. W. MCALLISTER.

IN REPLY

DEAR BROTHER:—

I find your letter of the 13th ultimo awaiting me on my return from the convention trip, and take this opportunity to reply.

Your kind words of love and fellowship in our dear Redeemer are very especially appreciated and reciprocated. The confidence and co-operation of all the fellow-members in the body is a very valued aid to me.

I rejoice with you that the Lord graciously delivered you from any entanglement of thought in opposing the vow, and that having made it to the Lord and acknowledged it in the presence of all his people you have found especial blessing therein. With the Psalmist we can say, "For thou, O God, hast heard my Vow: thou hast given me the heritage of those that fear thy name."

Very sincerely your brother and fellow-servant.

GENTLEMEN:—

I found a copy of your PEOPLES PULPIT on my porch and am much interested in it. Enclosed find twelve cents, for which please send me the publication for one year. Also will you kindly send me sample copies containing the sermons, "Thieves in Paradise," "The Rich Man in Hell," and "Lazarus in Abraham's Bosom." These you say are free.

Yours truly,

FRED S. LACKEY—*N. J.*

DEAR BROTHER RUSSELL:—

I am requested in inform you of the number who memorialized at this place the death of our dear Lord.

I wish to tell you what a blessed time we had. I believe it was because we had all been praying for the presence of the Master. In the afternoon we had a prayer, praise and testimony meeting. The evening meeting commenced with a song service. As we looked at the faces of the dear friends we could see joy mingled with sorrow. We tried in our weak way to show the oneness of our Lord and his church. Then Brother Durant addressed us on the Bread and Brother Jackson on the Cup. I think I can speak for all the friends when I say that we deem it an unspeakable privilege to be counted worthy to drink of his cup, and by and by to share his glory.

We all pray for you, dear Brother, that the richer blessing of God may continue with you unto the end.

Yours in the One blessed Hope,

GEORGE LEE.—*Fla.*

DEAR SIR:—

I found one of the copies of PEOPLES PULPIT on a car one night on my way home and was so much impressed that I thought it was wise to subscribe for it. Enclosed find twelve cents for one year, and send me the following sermons, "Gathering the Lord's Jewels," "The Most Precious Text," "Liberty, Liberty, Liberty," "Sin's Small Beginnings," "Sin Atonement," "The Value of Toil," "Foreordination, Predestination and Election," "The Rich Man in Hell," "Where Are the Dead?" "Thieves in Paradise."

A Brother in Christ,

ROBT. COOPER.—*Ill.*

DEAR BROTHER RUSSELL:—

I have been thinking for some time that I would write to you and tell you how much I appreciate "Present Truth." I have been in the truth two years, through the volunteer work of some of the brethren; chiefly Brother Seth Moore of this town.

I had been a Baptist for twenty years and had been ordained to the ministry of that Church. I withdrew from that denomination eight years ago, and began a prayerful search for the church of Christ. God answered my prayer, and now I love my God, my Savior and my Bible better than I ever did before, and I have felt more real satisfaction and joy in two years than in all my past life put together.

It was some time before I could get my own consent to send my name as one having taken the "vow," but that "vow" contains the sentiments of my heart, and may God help me to keep it!

I am praying for the good work at Brooklyn and all over the world. Find enclosed 50 cents for which please send me ten copies of "The Plan of the Ages," WATCH TOWER form. I want to do a little volunteer work myself. With much love, I am,

Your Brother in Christ,

J. W. WILSON.—*Texas.*

DEAR BROTHER RUSSELL:—

Realizing that I owe you many thinks, and out of a motive of love to you, I will give you a little of my testimony. I have

been a peculiar fellow—first, a Lutheran, then an Infidel and the last thing an Evolutionist; but now, thanks to the Lord and you and Brother Senger, I am a Christian and am rejoicing in the truth.

Praying for you, dear Brother, that our heavenly Father will continue his care over you, I am

Yours in Christ to the Glory of God,

E. SNYDER.

DEAR SIRS:—

We were very much interested in the copy of the PEOPLES PULPIT, which was delivered at our door, and would like to have the issues which contained "Where Are the Dead?" and "The Rich Man in Hell," as these are subjects of great importance to us and our friends.

Wishing you success in your undertaking, I remain

Respectfully,

J. A. SLOCUM,—*N. Y.*

AN IMPOSTOR NOTED

A man considerably below average height, slightly built, small, dark mustache, and with a noticeably crooked left leg, and walking with limp, good talker and well posted doctrinally and knowing names of many brethren, has been imposing upon the friends in many places. He is skillful. He tells of needs, but refuses money at first. Later he accepts money with many thanks and promises, and proceeds to look for other victims. Letters, especially from Ohio and Pennsylvania, tell of his good success as an impostor. Usually he wants a railway ticket, then later sells it. We should not be suspicious of everybody in distress; but we should generally content ourselves with supplying food or raiment needed.

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"THAT HE MAY ESTABLISH YOUR HEARTS"

"The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may establish your hearts unblamable in holiness before God, even our Father, at [in] the presence [parousia] of our Lord Jesus Christ, with all saints."—1 Thess. 3:12, 13.

Not to sinners are these words addressed, but to saints. Not those who have not the Spirit of Christ, the spirit of love, and who therefore, are none of his, does the Apostle exhort; but those who already have been begotten of the holy Spirit of love. Increase in love signifies that love already has attained an a tendency in the heart, a mastery in the mind, by which it is progressing, conquering and bringing into subjection all the thoughts and conduct of life. And this thought, that love is to increase in the hearts of God's people, is in full accord with the general testimony of the Scriptures, that we are to grow in grace and in knowledge and in love; approaching more and more and attaining and maintaining the "mark" which God hath set before us as the standard of character for which he will be pleased to award the prize in due time. It is as though a cistern were being filled more and more with pure water from hidden springs, until, increasing and increasing, it overflows with its abundance. Thus the Lord's people are to increase in love continually, until the love abounds or overflows in all the thoughts and words and conduct of life; not only carrying blessings to their own refreshment of all with whom they come in contact, but also redounding to the glory and praise of God from whom this blessing is derived.

The Apostle specifies only abounding love toward the brethren and toward all, but this presupposes the love which, first of all, is due to God our Father. Nor is it to be expected that any man will love his fellow-creatures to the extent indicated, unless he has first learned to love his Creator, has been taught of him, and has to some extent become a copy of his dear Son. This is in thorough accord with the Lord's statement of the full meaning of the Law, "Thou shalt love the Lord thy God with all thy mind, heart, soul [being], and strength, and [then] thou shalt love thy neighbor as thyself." No man can love his neighbor in this Scriptural sense, until he has first loved his God to such a degree as to be not only willing but anxious to do those things which are pleasing in his sight; for God is love, and he that dwelleth in love, dwelleth in God—1 John 4:16.

One reason why love does not increase more rapidly, and abound more thoroughly amongst God's people, is that so many of them have been blinded by the adversary to the real character of God, and under the misrepresentations of his character have been unable to worship and love him in spirit and in truth. Thank God for the light of the knowledge of himself now scattering the darkness and permitting his children to see him in his true light, in his glorious character! Thank God, the eyes of our understanding have been opened so that we can now see through the deceptions of the adversary!—Rev. 20:3.

The Apostle's words, "Even as we do toward you," are full of meaning and force. Paul and his associates were not teaching a Gospel which they did not appreciate and practise; on the contrary, they were exemplifying in their daily course of life this very abounding love, which, overflowing, was leading them to sacrifice their own interests and rights and privileges for the sake of the Lord's people everywhere. They were laying down their lives for the brethren—daily, hourly; they were sacrificing for the sake of others, opportunities and privileges as respected their earthly life, earthly pleasures, etc. It is with particular force, therefore, that they exhort fellow-Christians to follow after them in the same way of self-sacrificing, loving obedience, as imitators of Jesus. And so it should be with all who exhort others to walk in the way of righteousness and love: In order that their words may have force and meaning they must exemplify them in their own lives. As they point to the "mark" of perfect love they must approximate that mark in their own daily lives, and certainly possess it in their hearts, their wills, their intentions. So whether they occupy pulpits, or whether they exhort others merely by the influence of their daily lives, they are living epistles read and known of all men who come in contact with them. The darkness may hate them, and say all manner of evil against them falsely, yet it must "take knowledge of them that they have been with Jesus" and have learned of him; that they have the same spirit, the same disposition of heart, however crooked their natural dispositions may be.

HOW TO INCREASE AND ABOUND IN LOVE

Ah, says one, I have been desiring to increase in love and to overflow it upon others for these many years; but I know not how to cultivate it. What shall I do that I may have this overflowing love? The Apostle impliedly answers this question—that it is not what we can do, but what the Lord can do in us and for us. His words are, "The Lord make you to increase and abound in love." It is the Lord's doing; we can accomplish very little for ourselves, and the sooner we learn this the better. The springs of our love must come from the fountain of love and grace and truth—from God, for "God is love." We began to receive of his spirit of love from the time we made our consecration to him, and began to live unto him, and not unto the flesh. He has various agencies and channels through which he is pleased to increase our love, and to cause it to abound and overflow and cleanse away the natural selfishness against which we, like all others, must contend.

These channels of grace are represented to us under various figures in the Scriptures. One channel or agency is the Word of God; another is divine providence; another is the fellowship of the body of Christ, the saints. The Lord uses all of these agencies in causing our love to increase and to abound. First, his Word, the basis of our faith and hopes, is also the basis of our love; for by giving ear to his Word, we taste and see that the Lord is gracious; that the Lord is loving; and in proportion as we see his love manifested, and discern his gracious character, in that same proportion we have before us the pattern toward which we are to aim, and love serves as the incentive to our emulation; as our Lord expressed it, "Be ye holy, even as your Father, which is in heaven, is holy." He is the pattern, and we are to copy that pattern as much as possible in our daily lives; but especially are we to have it as the accepted standard of our wills, our minds.

The Apostle refers to the Word of God as water which cleanses us from defilements of sin and selfishness; speaking of "the washing of water through the Word," by which the Bride is to be cleansed and made fit for joint-heirship with the heavenly Bridegroom. (Eph. 5:25-27) The Word of Truth cleanses our hearts by showing us our imperfections, in contrast with the divine perfections. And more than this, it

encourages us with certain promises, the object of which the Apostle Peter declares, saying, "Whereby are given unto us exceeding great and precious promises, that by these we might become partakers of the divine nature." Were it not for these promises, these hopes held out, our strivings for increasing and abounding love would no doubt succumb before the adverse influences of selfishness and sin in the present time; but by these promises of the Word the Lord invites us to press along the line "toward the mark for the prize."

Divine providence comes to our aid at various times, to assist us in making progress "toward the mark"; to assist us in increasing and abounding in love; for if, peradventure, one who at heart is fully consecrated to the Lord should tarry by the way, and become overcharged with the cares of this life, the Lord, in much mercy and love, will perhaps permit affliction or disaster of some kind to overtake him, to be a chastisement, a lesson, an assistance, and thus, as the Psalmist expresses it, "His rod and his staff they comfort us." (Psa. 23:4) It is by these providences of God that we are frequently taught lessons which we could never learn from the instructions of his Word alone. The lessons are impressed, or embossed, so to speak, upon the tablet of our hearts, and do us lasting good.

Another channel of blessing and instruction which the Lord has provided and commended for the saints, and which surely has proven a blessing to all of the household of faith in running for the "mark," is the assistance which the Lord supplies to us through the "brethren." Sometimes it is "A word in season; how good it is!"—perhaps a word of counsel, perhaps a word of reproof, perhaps a word of instruction. Perhaps it is merely the testimony of daily lives of the brethren, as we see them patiently enduring hardness as good soldiers, without murmuring—taking with joy, with thankfulness, with faith, with confidence, all things which divine providence may permit, assured that they are all working out future blessing. Although this channel of blessing might at first seem to be of the brethren, we are sure, nevertheless, that it is of the Lord, though through the brethren. It is because the brethen who render such assistance in the way are the brethren who themselves are receiving assistance from the Lord; and so it has been from first to last; the Elder Brother, and all the brethren, as they become advanced members of the body of Christ, joyfully assist, even to the extent of laying down their lives for the brethren, and all this is the work of God—the effect of his spirit. By all these various agencies God is working in us to will, and working in us to do his good pleasure—that we may increase and abound in love.

But who are the "you" referred to by the Apostle? Does he mean that God makes all men to increase and abound in love? Surely not. The vast majority of men have no knowledge of the love of God here referred to. At the very most they know only the natural love, and frequently very little of that. When the Apostle says, "The Lord make you to increase and abound in love," he refers to the church; not nominal church members, but the members of the true church, "whose names are written in heaven"; those who trust in the precious blood of Christ, and have made a full consecration of themselves to the Lord, and been begotten again by the holy Spirit of love. These, and these only, are referred to. So long as we continue to be in and of this class we will be subject to the Father's discipline and instructions, for "What son is he that the Father chasteneth not? If any be without chastisement . . . . then are they spurious and not sons."

WE NOW JOIN THE CHURCH—THE BODY OF CHRIST—ON PROBATION

These chastenings, providences, disciplines, instructions in the word of righteousness, and assistances through the brethren, will be ours as long as we are members of the body of Christ; and here we are to distinguish between the body of Christ in its embryo condition in the present life, and the body of Christ in its perfected condition in the resurrection. We now join the body of Christ, the church, on probation; with the understanding that if we are faithful we shall be accepted fully, and be members of the body of Christ in glory; and that if unfaithful to our vows, our covenants, we cannot be members of that glorified church. We are pupils in the school of Christ, and it is necessary for us to proceed to learn all the lessons appointed of the Father, else we shall never be permitted to graduate—to enter into all the rewards which he has promised to those who attain to the character-likeness of his dear Son.

It is to this end that we are all exhorted to make increase of love, until it shall abound in our hearts. Any who refuse to make increase in love and to permit it to abound, will necessarily be cut off from this body of Christ, whatever portion theirs may be. As the Lord explains in his parable of the Vine and the branches: every branch, every individual member of Christ, that beareth fruit, the fruit of the spirit love—will be pruned of the Father that it may bring forth more and more of this precious fruit; and every branch that fails to bring forth the fruitage of love within a reasonable time, will be cut off and no longer be recognized as a branch of the Vine, as a member of the body, and will have no opportunity of participating in the glories of those who make their calling and election sure.

It is very important, therefore, that we not only become members of the class here addressed as "you," but that we continue in this class, and maintain our standing by faithfulness and progress under the Lord's leading and instruction. We are to remember that our part in the work is to fully submit ourselves, our wills; and to let the Lord work in us to will and to do his good pleasure. Submitting our wills does not mean stupor or indifference; but the setting of our energies in line with the direction which the Lord from time to time will give us through his Word, through the brethren, and through his providences, which shall shape our ways. We do not need to take anxious thought as though the Lord might forget to give us the needed lessons and experiences to bring us on, and to cause us to abound in love. All we need to do is to remember that he is faithful, and to seek grace and strength to walk in his way, as we shall see it pointed out to us by his providence and Word, step by step. "Thy Word is a lamp to my feet; a lantern to my footsteps."

THE OBJECT AND NECESSITY FOR SUCH DEVELOPMENT

The Apostle in our text tells us why it is necessary that we progress. It is "to the end," or with the object in view, of our hearts being established, fixed, settled, rooted, grounded in holiness. It is not sufficient, from the divine standpoint, that we learn something about love, and have the feeling of love thrilling our hearts, and that generous emotions shall occasionally be ours; what the Lord seeks is "a peculiar people," "a royal priesthood," thoroughly established, firmly fixed in love for righteousness—so that all unrighteousness, all sin, all injustice, would be an abomination to them. Not only will they not love iniquity, but, as the Scriptures declare, they will hate iniquity. And whoever truly loves righteousness must in the same proportion hate iniquity. But this is only the result of fixed character, and time and experience and many lessons from the Word of God and from the book of experience are necessary before character becomes so settled, so crystalized, that it is fixed and unwavering in its loyalty to righteousness. It is for this reason that the Lord has hedged up the way of his people during this Gospel age, and made the way of life, the way to the kingdom, a "narrow" one, full of difficulties, full of trials, which thereby become tests, and sift out those who do not develop the character which the Lord approves, and for which he promises a share with Christ in his kingdom.

Some may say, Alas! If the standard of character is so high as to be unblamable before God, who is perfect, how can I ever hope to attain it? And so all of us might say, if the perfect standard were a standard for the flesh; for all of us have learned, as did the Apostle, that "In my flesh dwelleth no good [perfect] thing"; and we have the inspired Word for it that "There is none righteous; no, not one." So, then, we may rest assured that God is not seeking to find in any a perfection of the flesh, and that if he should seek perfection in the flesh he would not find it. It is not such an unreasonable and impossible thing that the Apostle teaches; but something quite reasonable, viz., as he says, that our hearts may be established, fixed, in holiness before God our Father. Ah, yes! To have a heart [will—motive—intention] that is blameless, is a very different thing from having flesh that is blameless. The heart standing for the will, the intention, the desire, represents the "new creature." The flesh stands for itself. In its imperfection and its six thousand years of degradation as the slave and servant of sin, the flesh has become so imperfect that it is impossible to have it obey all the good desires of our consecrated hearts unblamably. It is the new creature, the new mind, that must reach this stage of development where it will be unblamable before the Father.

Not only is this a possible attainment, but we cannot conceive of any other condition being acceptable to God, in harmony with our calling. He has called us to be his church, his royal priesthood, that he might fit and prepare us for the great work of blessing all the families of the earth as members of the body of Christ, otherwise called the bride, called to association with the heavenly Bridegroom during his Millennial kingdom. Surely God could ask nothing less than that our hearts, our intentions, should be in accord with the prin-

ciples of righteousness, and that these principles should control our daily lives to the extent of our ability; and that thus we should seek to put away all filthiness of the flesh and of the spirit, and to perfect holiness in the reverence of the Lord. (2 Cor. 7:1) Anything less than this good desire and endeavor could not possibly be acceptable in the sight of God; without these we could not hope to be of the finally acceptable elect church. But how reasonable is this arrangement! How gladly do we accept the divine will! How earnestly we wish that every imperfection and blemish of the flesh were done with, that the testings of our new minds were accomplished in their full establishment in righteousness! How we long to have our new bodies, promised to us in the "first resurrection"—bodies in which the new mind can act perfectly, without hindrance, without restraint, and glorify God perfectly in every act and word, as well as in our hearts, intentions! This is acceptable to God. He counts it, through the merit of Christ, exactly as though we were absolutely perfect in word and in deed, since such a condition is the desire of our hearts, our wills; he is merely waiting until this character is fixed, permanent.

THAT WE MAY BE ESTABLISHED—FIXED—IN THE PRESENCE OF OUR LORD

We perceive that this lesson comes up to date, in the sense that while it has been applicable to the Lord's people all through this Gospel age, it is specially applicable to us who are now living in the "harvest" time, in the time of the presence of the Son of man. For mark the Apostle's words in our text, that all this development in the spirit of love is to the end that we may be established, fixed, "in the presence [*parousia*] of our Lord Jesus Christ, with all saints." We are now in this time of his presence, and it behooves us to inquire carefully of our hearts to what extent we are established in righteousness, in love for it, or to what extent our loyalty to righteousness is still unsettled—wavering.

We may be sure that all who do not speedily come to this condition of establishment in righteousness will be tested, sifted and rejected; for the time for the completion of the body of Christ is at hand. The Apostle asks, "Who shall be able to stand?" This is the question: Who shall be so thoroughly established in love that the trials and testings, necessary to prove him so, will be passed successfully? According to this we are not to wonder if various special trials are permitted now to come, thick and fast—trials which will test and prove our loyalty to the Lord and to the principles of love. Yet we are not to be discouraged with this thought of testing, but are to remember that he who began the good work in our hearts, began while we were yet sinners, by giving for us the great ransom price; that if he so loved us then, while we were yet sinners, much more does he love us now that we have accepted his grace, and are justified from all sin by faith in his blood, and are seeking to walk in his footsteps. And all who have this desire to receive the Lord's lessons, and to profit by them, and to become more and more copies of Jesus—all such have the assurance that it comes, not by their strength, but by the Lord's strength; and that if they submit themselves to him, he will perfect in them his spirit of love and righteousness and holiness; that they may be "meet for the inheritance of the saints in light."

DID OUR LORD DIE FOR THE FALLEN ANGELS?

The expression, "The wages of sin is death," is one which refers to the divine law in its general application. These words are not applied to angels, but to the children of men. To them, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23) This sentence or penalty of death was not pronounced against the angels, either before their sin or subsequently, so far as the records show. They, therefore, are not under such a sentence. The only sentence placed upon them was exclusion from God's favor and from the company of the holy angels, and to be restricted in their intercourse with humanity. They are now suffering the penalty put upon them.

If we should inquire the reason why God should deal differently with the angels than with mankind, we might say that, evidently, he has been making a great example or setting a lesson in his dealings with the human race, showing what would constitute the extreme penalty of wilful sin—a sin against light and the divine command. No such divine command, so far as we know, was given to the angels. They received a law in their nature; they perverted that law; they were created on the heavenly plane and they used their power for another purpose than that for which it was given. But in man's case matters were different: Adam knew definitely what was the command of the Lord—that he should not partake of the forbidden fruit; if he did partake of it the penalty would be death. This was a fair proposition and well understood.

GOD'S DEALINGS NOT MORE SEVERE WITH MEN THAN WITH ANGELS

However, God is not unkind or unjust toward men, and we may in some respects say that the dealings of the Almighty with the human family have been more gracious than with the fallen angels. Let us see: These angels condemned to exclusion from the righteous, have undoubtedly had a terrible time for the past 4,000 years. At least, any of them who had any love for righteousness or sympathy with righteousness and preserved to any extent their proper standard of character, must have had a fearful time in their intercourse and dealings with those more depraved or fallen. We must assume that some of them, especially since our Lord's death on the cross and his resurrection, have striven to do God's will and have been opposed to everything that would be contrary to his will, and that they would be subjected to severe torment from the others, to all sorts of evil communications, etc. We know that some of these wicked spirits take opportunity to exercise themselves thus toward those of humanity who come under their power, and so we must suppose that these same evil, fallen spirits would be against those who would favor righteousness.

We must suppose, therefore, that for several hundreds of years at least, some of these angels have been suffering severely for their attempt to obey God under the conditions in which they have been for so long. Even though they are blameworthy, we think they are suffering a great deal more than humanity, because in Father Adam's case it was a matter of more or less suffering for 930 years, but at the close of the 930 years his sufferings were at an end; neither did he have to endure torment from demons during the 930 years. Now if we would compare 930 years of the angels' experience with Adam's 930 years, we would think that his experience was the more preferable. Adam was given to understand, too, vaguely, that a Redeemer would be provided, while the angels were kept in suspense and did not know what was God's purpose respecting them, and for more than 4,000 years they could but wonder what the outcome would be. During all this long period they have suffered more than any human being could suffer. God thus shows the variety of his wisdom and his knowledge and power under various circumstances and conditions.

He could have dealt with mankind in a somewhat similar way as with the angels, and merely put certain restrictions upon them, but he chose to make an illustration in mankind, for the benefit of angels and men, to show what would ultimately be the character of his dealings with all his creatures. And now since these repentant angels have had a sufficiency of punishment for their disobedience, an opportunity for release is to be granted to such as will stand their test faithfully, in the "Judgment of the Great Day." We understand that those angels who will not then desire to live righteously, will be cut off in death, the second death, and those who remain faithful will be restored to their former standing. Thus God's wisdom is manifest in the whole transaction.

Now regarding the second part of the question, as to our Lord's death having any effect relative to these angels: We see no way in which the redemption provided by God through Christ applies to the angels, as Jesus died for the race of Adam only. Justice never pronounced a sentence of death against the angels as far as any record shows, but merely pronounced a certain penalty against them for the course they took, and God will not restore them to his favor without a full, complete test. They will never recover their former standing otherwise, and those who do not stand the test will, in the end, receive the death penalty.

So, then, our thought is that the only way in which Christ's life had any effect upon them was as an illustration of the principles of divine dealing. They have had the opportunity to see that God is just and by no means clears the guilty; and they can see, too, that in the case of the guilty race of man God has had mercy, has provided for them a Redeemer, and that all who are under condemnation of death are to be released from that sentence. This is all a provision of the grace of God in that he sent his Son to be the Redeemer of the world of mankind and to give them an opportunity of being restored to his favor.

FALLEN ANGELS NO SHARE IN THE SUFFERINGS OF CHRIST

The question is suggested, Could it be said that any of those fallen angels who have for a time, some perhaps for many centuries, lived separate from sin and striven to do God's will and suffered persecution from the wicked spirits, have a share in the sufferings of Christ?

We answer that they could not be said to be sharing the sufferings of Christ, because only the body of Christ can share in these sufferings. It might, perhaps, be said that they have, in a way, been suffering for the sake of righteousness, but that would not be the proper expression, we think, but, rather they are suffering on account of their sins. If they had been righteous they would not have needed to suffer, but it was because they did wrong—because they sinned—that these sufferings were brought upon them.

A question might present itself in respect to this text, "For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." (Col. 1:19, 20) We do not understand this passage to intimate, in any sense of the word, that "the blood of the cross" had anything to do with the salvation of the angels. It was the Father's good pleasure that in Christ all fulness should dwell, in the sense that he should have complete authority—not merely authority over man, but over all things—both heavenly and earthly. It was the Father's pleasure, originally, that through him he would reconcile all things unto himself. Man was out of harmony with God. It was God's will that Christ should harmonize man with God. And these fallen angels were out of harmony with God and it was God's will that they also should be brought into harmony. Everything out of order was to be placed in order. Jehovah has entrusted it all to Christ to set right, just as a King might say to his Minister of State or his General, "Now you attend to this whole matter, putting down all insurrection wherever it is; see that no rebellion is left; bring everything into subjection, so that there will be peace and order throughout my entire domain." So likewise the Father tells the Lord Jesus to put everything in order as his representative, in respect to things earthly and things heavenly.

This work of reconciliation was made possible only "through the blood of his cross"; not that the blood of his cross was necessary for the effecting of all this reconciliation, but the blood of his cross was necessary so far as he was concerned; only by his proving faithful unto death, the death of the cross; only by such display of faithfulness, could our Lord be determined to be the right one to accomplish all these things. So, then, the blood of the cross had not merely its effect upon mankind, but the primary effect was upon the Lord Jesus himself, because he received the first blessing from the blood of his cross.

Another blessing from the blood of the cross was its imputation to the church, the household of faith, to enable them to become joint-sacrificers with him, by participating in his sufferings; and the third blessing from this blood will be as respects the world of mankind during the Millennial age. And it is his own exaltation through this that gives him rightful authority in God's plan to be the one to execute God's purposes during the Millennial age. This is the One who is to be the blesser of angels and men; he is to have full control of things both heavenly and earthly.

ARE WE BEGOTTEN TO THE DIVINE NATURE?

In the words "beget" and "begetting," which are frequently used in the Scriptures, an analogy is drawn between the spiritual begetting and birth and the human begetting and birth. We are not, however, to understand the spiritual begetting and birth to be like the natural in every particular. It is merely an illustrative figure to give us a thought. The thought is that we are begotten of the holy Spirit of God with a view to our becoming partakers of the divine nature and that all who are spirit-begotten in the present time are begotten with that hope, with that object and end in view. It is to this end that the Apostle Peter says, God "has given us exceeding great and precious promises, that by these we might become partakers of the divine nature."

We see the great Pattern, our Lord Jesus, in whom was illustrated all these various features that are applicable to us. We ask ourselves, To what was he begotten? The answer is that undoubtedly he was begotten to the divine nature; that he could not have reached perfection on any lower spirit plane; that if he had not come off "conqueror" in the fullest sense of the word he would have had nothing; and only those who attain his character-likeness and are overcomers—conquerors in the highest sense of the word—will be with him to share his glory and partake of his divine nature. Those who will constitute the "great company" class are such as fail to come off "more than conquerors"; they are those who, in other words, would have made "shipwreck" of the whole matter had it not been for the divine provision which we find outlined in the Word of God to the effect that these, "who through fear of death are all their lifetime subject to bondage," and who therefore fail to go on in the most approved manner, courageously, in the footsteps of Jesus, "shall be saved so as by fire"; they shall be saved by being forced to the point where they must either deny the Lord or else battle for righteousness.

We find this "great multitude" accorded the name of "overcomers," victors, as the palm branches granted to them indicates (Rev. 7:9), and we read that "they washed their robes and made them white in the blood of the Lamb." They attain to a lower station than the divine. Evidently they attain that station through stress rather than through the voluntary walking in the footsteps of Jesus. Had Jesus been in their position; had he not come off "more than a conquerer," he would have made failure altogether, because there was no provision made to force him into anything or to make good for any lack of zeal on his part. Hence he was begotten to the divine nature and could not have received anything else. But what he does for the "great company" class is something aside entirely from that to which they were called and to which it was their privilege to attain had they reached this fullest degree of character-likeness to their Lord.

WERE ALL THE CONSECRATED BEGOTTEN TO THE DIVINE NATURE?

We answer, We might use an illustration from the earthly plane that would help us to some extent. We might say that a father desired to beget a son of his own likeness, his own nature; and in the begetting of this son, suppose that there were also begotten two other children. We will suppose that the birth was a birth of triplets—one son and two daughters. The son, we will suppose, was the objective point, the desire, the intention, at the time of the begetting, but the result yielded more than this. Now, the two female children thus born were born of the same begettal and were begotten to the same nature, and yet there is a difference between these in the birth. Just so in the spiritual birth. The begetting of each was to the divine nature. In the original purpose the "great company" did not enter in. They were, of course, foreknown, but they were not of the original design, if you please.

Now what constituted the difference between the birth of the male and of the female child? We realize that this is dealing with a delicate subject which is little understood, and which is considerably in question, but as far as we understand the latest deductions of Science, they teach that the nourishment of the newly begotten infant, during the early portion of the period of gestation, decides as to whether it will develop as a male or a female, and for a certain time nothing can be determined as to the sex; but as time goes on the development takes one or the other form. As to what may be the elements that would tend to produce the one more than the other or the kind of food that would be best suited to produce either kind, we need not discuss, but we can see that those who partake most abundantly of the grace of God ministered to us through the Truth will be the ones who will be born on the divine plane. These exceeding great and precious promises that are given to us are the spiritual food upon which we, as embryotic new creatures, must feed. No matter how much food may be supplied, if, for any reason, we fail to appropriate the necessary spiritual nourishment, we will be deficient to some extent. The Apostle's words seem to corroborate this thought—"To us are given exceeding great and precious promises that by these we might become partakers of the divine nature"—that is to say, If we do not use these we will not be partakers of this nature, but by the use of these exceeding great and precious promises we may "make our calling and election sure" and become joint-heirs with Christ on this highest plane and not on the lower plane.

We will supplement the thought respecting the begetting and birth of two different classes during the present time—the "little flock" and the "great company"—and suggest two other illustrations that have been brought to our attention as illustrating the possibility of differing results from similar begettings, depending upon the nourishment.

One of these illustrations is in the case of bees and the other in the case of ants: In the case of bees, from the same begetting come three different classes—the queen bee, the working bee and the drone bee—and the difference seems to be in the amount of feeding that each class gets. Those which are intended to be queen bees are specially fed, and those which are to be the working bees have another kind of food, and similarly with the drones.

There are also three classes of ants, and it is supposed that while all the eggs have the same appearance and there seems to be no difference whatever in these, the various results seem to be produced to some extent by the different feeding of the larvae during their development.

Both of these illustrate very well what we are speaking of respecting the church and the great company. The church class is specially fed on the Truth of God's Word, the great and precious promises. Such as feed upon these may be developed to the highest plane, the divine nature, while others not so fed, not so nourished, will be born on the lower plane of being.

"GO YE ALSO INTO THE VINEYARD"

MATTHEW 20:1-16.—AUGUST 14.

GOLDEN TEXT:—*"Many that are first shall be last; and the last shall be first."*—Matt. 19:30.

Grape culture was one of the main industries of the days of the Great Teacher. The stony hillsides of Palestine were once terraced and extensively used as vineyards. On our recent visit we noted with particular interest the revival of this custom, as one of the evidences of the beginning of restitution in the Holy Land.—Acts 3:19-21.

The grapevine was honored of the Master, in that he used it in a parable to symbolize himself and the church, saying, "I am the Vine, ye are the branches"; "My Father is the husbandman"; "Herein is my Father glorified, that ye bear much fruit"; "Every branch in me which beareth fruit he pruneth it that it may bring forth more fruit"; "Every branch in me that beareth not fruit he taketh away."

Our present study, The Parable of the Laborers, is in full accord with the foregoing, but shows the matter from a different standpoint. It shows how each one of the Lord's consecrated church, each heir of the Messianic Kingdom shortly to be established, is privileged to be a co-laborer with his Lord and Master, and with the Heavenly Father in the vineyard work—tending the vine, looking out for the injurious pests, keeping the soil in good condition, assisting every way in the production of "much fruit" and of fine quality. Evidently many Christian people do not appreciate the privilege of being laborers in the church of Christ—"building one another up in the most holy faith" until we all come to the full stature of a man in the Anointed One.

St. Paul appreciated this privilege greatly, saying, God hath made us qualified servants of the New Covenant. So then we, as ambassadors for God, beseech men, be ye reconciled to God. (2 Cor. 5:20) Whoever is negligent of his opportunities to serve others who manifest a hearing ear, a humble heart and a teachable spirit shows his own lack of appreciation of God's message.

He thus indicates that he has not fully come to a knowledge of God nor to a knowledge of the truth respecting the divine plan. And, indeed, the Scriptures declare that a deep knowledge of God, his Word and his purposes, is attained only as a gift of God, bestowed only upon those who are in a humble, faithful, zealous attitude of mind—"To you it is given to know the mysteries of the kingdom of God."

The things pertaining to God's kingdom, in its future operation toward the world for a thousand years, will be openly manifested to every creature, shortly. But now it is appropriate, and is the divine will, that these things should be known only to the church, the consecrated, the spirit-begotten sons of God. Likewise there are important truths pertaining to the kingdom class, the church, which is being prepared to be the bride of Christ and his joint-heir in the kingdom. And these things are likewise intended to be comparatively secret—to be clearly and fully understood only by such as have made a covenant with the Lord by sacrifice. (Psalm 50:5) "The Secret of the Lord is with them that reverence him, and he will show them his covenant." (Psalm 25:14) All such in close sympathy with the divine purposes will be anxious to serve the Lord, the truth and the brethren. And such from time to time will be specially sent into the vineyard, and will be specially used of the Lord for the assistance of his consecrated people in various ways.

AGREED FOR A PENNY A DAY

The word "penny" here is from the Greek *denarius*, a silver coin of about 17 cents value. But the value of money has so changed in recent years that today a laborer's wage in proportion to other things would be considerably more. The *denarius* was the Roman standard of that time, as the *lira* is the Italian standard, the *mark* the German standard, the *franc* the French standard, the shilling the English standard, and the dollar the American standard. It is worthy of note that in one of the fine old English cathedrals the records show that its excellent chisel work, superior to anything of today, cost "a penny a day and a bag of meal for each laborer." The parable of our lesson is evidently intended to teach that God will give all that he has agreed to all who labor—that he in generosity gives more than he has stipulated.

At the close of the day we read that those first hired murmured against their lord. We cannot suppose that any who would be counted worthy of a share in the kingdom would murmur against the Giver of all Good. The rewarding is to be expected at the close of the harvest day and the murmuring may be expected there also. The "penny" or reward would thus seem to be something of the joys, blessings, honors and privileges of God's people in the present life, at the close of this age. Those who murmur that they do not receive a sufficiency of honor and distinction and of divine acknowledgement will be thereby proving themselves unfit for the future service "beyond the veil," as members of the church in glory. This would seem to point a warning to those of God's people who have been long in the truth, and who have had great privileges of service, that if they murmur against the blessings and rewards coming to them, it will mean that they were laboring for the reward merely and not appreciating the privilege of being laborers with Christ and with the Father; it would imply that they had failed to enter into the spirit of the wonderful privileges granted them of serving the Lord, the truth and the brethren. The right spirit, the proper interest in the Father's work and in the brethren should prompt all to rejoice with every new laborer and to be glad that all such should receive of the Lord's favors, blessings and enlightenment as fully, as freely, as themselves. Surely any who have not this spirit have not the Spirit of Christ on this subject at least.

The general lesson is that God is so just, so generous, so bountiful, in his dealings that all those who appreciate matters from his standpoint will rejoice in the blessings which overflow upon others. A failure to appreciate the Lord's generosity was one cause of stumbling to the Jews eighteen centuries ago—they were offended that the Gospel message should go out beyond them to the Gentiles. Similarly today some Christian people are stumbling over the fact that the Word of God shows that, whereas Divine blessings are now confined to the church, "the elect," the servants and hand-maidens of the Gospel age, yet the time is near at hand when "God will pour out his spirit upon all flesh," and when all the families of the earth shall be blessed.

All who have the privilege of bearing the labor and heat of the day in the Lord's service must be glad of the privilege, in order to be worthy of participation in the kingdom. Thus some who seem to be first in their promptness to respond to the Lord's call for laborers may be amongst the last to receive special blessings of grace and truth, and this may serve as a special test upon them—as respects their loyalty, and the motives which actuated them in engaging in the vineyard work. "Let us take heed, lest a promise having been left us any should seem to come short."

SOME INTERESTING QUESTIONS

WHY WERE NOT JOB AND OTHERS PRIESTS?

Question.—Since it was the priests who were to offer the sacrifices and since no one could be a priest except he was called of God, how was it that some of the Ancient Worthies, Job and others, who were not priests, offered up sacrifices?

Answer.—The sacrifices which these offered were not sin offerings. They did not offer up sacrifices according to the types of the law, as the Day of Atonement sacrifices, for instance. This whole arrangement of the Jewish Law, by which the sacrificing was taken out of the individual's hands and

put into the hands of the priests, was a new departure in God's dealings.

Abraham, we know, presented offerings before the establishment of the priesthood. The exact time in which Job lived we do not know. We merely know that he was Job of Uz, and walked before God with a perfect heart; but we think we are justified in supposing that he did not live during the law dispensation, with its typical sacrifices. If this be true, his course was in full line with Abraham's course when he offered up sacrifices. When Abraham was stayed from offering his son, he offered up the ram caught in the thicket, as the Lord directed.

What these patriarchs did in the matter of offering up sacrifices was evidently a token on their part of appreciation of God and of the fact that a sacrifice for sins was necessary, just as Abel brought the firstlings of his flock and offered them to God, though he was not called to be a priest; but none of these sacrifices was accepted in the same sense that the sacrifices were accepted under the law. None of these sacrifices ever made the offerers themselves perfect, nor did they atone for anyone else; they were merely the same as a prayer would be, a manifestation of a good desire of heart and of appreciation of God and a desire to reverence him, and a recognition of the fact that sin required some atonement. So when the Lord showed how this sin-atonement was to be made he pictured the work of this Gospel age. He appointed a priest to represent the Lord Jesus, and under-priests to represent the church. A work of sacrifice was done on a particular day of the year—the Atonement Day—representing the work of this Gospel age in which these "better sacrifices" for sin are offered; and under this larger arrangement no one is permitted to offer the sacrifice except a priest, God thus indicating that the work is entirely under his supervision and direction.

"THY DEAD MEN—MY DEAD BODY"

Question.—What is meant by "Thy dead men shall live; together with my dead body shall they arise"?—Isa. 26:19.

Answer.—Seemingly the addition of a few words by the translators has caused difficulty in connection with this text. They inserted the words to make the passage clear, as they thought, but instead they obscured it, through failure to see that God's dead now are those who are members of the body of Christ.

Omitting the words "together with," and "men," the passage reads properly enough: "Thy dead shall live; my dead Body. they shall arise," thus referring, we believe, to the resurrection of the church, the body of Christ, the Lord's peculiar people. And this is a general signal, as it were, for the blessing of all mankind. In due time all the dead shall be awakened. Moreover, they awaken not to suffering and to torment, but to sing. They shall come forth to learn of the goodness of God, his merciful provisions, and shall avail themselves of these provisions, in the "Times of Restitution of all things." Awake and sing, ye that dwell in the dust" of the earth.

WHEN DID OUR LORD BECOME THE EXPRESS IMAGE OF THE FATHER

Question.—When did Christ become the express image of God, as recorded?—Hebrews 1:3.

Answer.—Surely our Lord Jesus was an express likeness of the Father's person before he came into the world; he left that glory, however; he became a man—"he humbled himself." It was from this standpoint that he prayed, "Glorify thou me with the glory which I had with thee before the world was." There is a glory of human nature which our Lord possessed while he was a man, "the man Christ Jesus"—a perfect man in the likeness of God. However, the Apostle's reference in the above text was not to his prehuman existence nor to his earthly glory as a perfect man, but to the glory which he attained in his resurrection, as the Apostle declares, saying, "Wherefore, God also hath highly exalted him and given him a name that is above every name, that at the name of Jesus every knee should bow, of things on earth and things under the earth." (Phil. 2:9, 10) This, we believe, was the particular time to which the Apostle referred.

We are not to understand that he began to purge our sins when he left the heavenly glory nor when he made his consecration, nor when he died on the cross. In all these sufferings our Lord was demonstrating his worthiness of the high exaltation. Having fulfilled the law and laid down his life, our Lord had the human life, the earthly nature and earthly rights, to dispose of. He had not forfeited these by sin. They were his, therefore, to give away. When "he ascended up on high" he presented this merit of his as the satisfaction for our sins, the sins of his followers, to purge or cleanse, not only those who were waiting in the upper room at Pentecost, but also all others of the same class down through this Gospel age, till the full number of the "elect" should be found.

THE GREAT COMPANY OR THE ANCIENT WORTHIES

Question.—Will the ancient worthies have precedence of resurrection over the "great company" class of this Gospel age?

Answer.—In the light of what we have been discussing of late in THE WATCH TOWER, it is evident that the merit of Christ is applied, on behalf of the church during this Gospel age—on behalf of all who essay to be of the church; it is used to impute to those who desire to become sacrificers and who consecrate themselves to God that they may present an acceptable sacrifice and thus become members of the spiritual class and joint-heirs with Christ. This applies to the "great company" as well as to the "little flock." It applies to all who are begotten of the holy Spirit because they could not be begotten of the Spirit except by the imputation of Christ's merit of their earthly sacrifice.

It follows, then, as a matter of necessity that before the merit of Christ's death could be applied on behalf of the ancient worthies or Israel, under the New Covenant arrangement for Israel and the world, it must be released as respects all those to whom it is now imputed for the purpose of giving them the opportunity of attaining the spiritual station. This would prove conclusively, we think, that the "great company" class will be resurrected before the ancient worthies will be brought forth.

"GIRD UP THE LOINS OF YOUR MIND"

Question.—What does this text signify?

Answer.—In olden times when they wore flowing garments, girdles were constantly worn for two purposes; one was to gird up their garments—as, for instance, we sometimes sing, "Gird thy bridal robes around thee." The girdle, therefore, was useful in keeping the garments in their proper place, or position, so that they would not be disordered in appearance, nor cause one to trip and fall. Then, secondly, the girdle was used for its effect upon the loins during active labor. For instance, when one was engaged in a strenuous occupation, such as lifting a heavy weight or carrying a heavy burden or running a race, the muscles of the abdomen would play an important part.

Even in speaking we find the muscles of the abdomen contract, and thus give us the more force and strength of voice. In any kind of manual labor this is found to be the case, and these muscles become comparatively rigid. It is the custom, therefore, among workmen, even today, to wear a belt. When they have particularly severe tasks they take another "hitch" in their belt—that is, they pull it up a few notches more, making it a little tighter around the waist, the object being to support the muscles of the abdomen and to enable them to accomplish more labor with less fatigue; and when they are at rest they slacken the belt.

This seems to be the special thought of the Apostle here—"Gird up the loins of your mind." As there are loins in the body and they have their important part to perform and we strengthen them in time of exercise, or necessity, so with our minds. We who have devoted ourselves to be the Lord's people, to do his service, realize that our minds need to be strengthened. We need to be of good courage. We need to be fortified against all disposition to lassitude.

When we undertake to gird up the loins of our minds it signifies that we have determined upon a course of activity; that rest and ease are put aside and that we are now engaging in an important work which we realize requires all the strength that we possess. The Christian has a great task before him, to lay down his life in the Lord's service, to accomplish all that he may be able to accomplish in respect to the use of opportunities which the Lord has provided us as his servants, his followers, that we may have a good report to give when he calls us to render our account; that we may say, Thou gavest me two, or, Thou gavest me five talents and I have gained, two: or, thou gavest me five talents and I have gained, beside, other five.

WHY FORBID GOD'S SERVICE?

Question.—Why did the disciples forbid the man whom they found casting out devils? Why did they not allow him to go on and do the best he could in casting them out? What was the ground of their objection?

Answer.—Evidently the Apostles when sent forth had very similar sentiments to those which prevail today. Our Catholic friends, for instance, would say, You do not have the Apostolic ordination; therefore, you cannot preach. You cannot serve in any religious capacity. Our Episcopalian friends would seem to say, No, you did not have the holy hands of the Episcopal Bishop laid upon you.

A little disposition of the same nature is manifested by

nearly all of the denominations—What authority have you? So the disciples, finding a man who was casting out devils in Jesus' name, said, What authority have you to cast out devils? Jesus did not send you out as one of the twelve; he did not send you out as one of the seventy. You have no business in this work.

Our Lord's answer to them showed that they were laboring under a mistaken view. While they were specially commissioned to perform miracles, yet if anyone else could do the same things, it was not their province to hinder or object in any sense of the word, but rather they should have taken the broad, sympathetic view, and said, My dear friend, I see you are casting out devils. You are doing a good work. We are glad you can cast them out because of all the poor people you can relieve. The fact that you have not followed with us indicates that you do not know our Master, and we should be glad to have you come and get acquainted with him, too.

And so, we thing, it should be with us. Whenever we find anyone doing a good work, helping the world in any sense of the word, whether it be by keeping a mission or helping the heathen or helping a newsboy, or by some other work, to oppose sin or relieve suffering, we should be sympathetic to the extent that we see they have good hearts, good intentions, good desires. Instead of working against them or hindering them in any manner, we should speak an encouraging word and endeavor to lead them to fuller light. This does not mean that we should follow with them and leave our special commission of teaching the truth which the Lord has given us, but that we should not object to the Lord's using various agencies for accomplishing his work. We should not think that we alone have the privilege of engaging in his work; that we have patent rights on his work, and can hinder others from doing what they may be able to do and take pleasure in doing.

UNACCEPTABLE WORKERS FOR JESUS

Question.—Our Lord declared that many in that day shall say, "Lord, Lord, have we not taught in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?" And his declaration continues that he will then say to such, "I never knew you. Depart from me, ye workers of iniquity." (Matt. 7:22, 23) How shall we understand this in harmony with the above statement of our Lord that his disciples should not forbid him who followed not with them, but who cast out devils in his name?

Answer.—We would understand that God may permit people to do certain good works who are not fit for the kingdom class, who are not fully submissive to the Lord Jesus and his Headship, who are not fully taught and used of him. They may be exercising a certain amount of faith and the Lord may recognize them to that extent, but he will not guarantee that anybody who has power to work miracles and preach publicly, will be granted a place in the kingdom. We are therefore not at liberty to say that everyone who is engaged in mission work or slum work will be in the kingdom. He may be doing a good work; but he may not be of that special class which the Lord is now seeking. We are not to object to his work, if it is a good work. It is not ours to interfere with him, for the Lord is able to take care of his own work. It is our work to take care of ourselves, although we are not to acknowledge or co-operate with those who we believe are associating error even with good works. We should not in any sense lend our influence to the assistance of evil.

We are to take the standpoint of leaving to the Lord the management of his own affairs, the interests of his cause in general. He is abundantly able to attend to the whole matter. We are to see to it that our hearts are fully submissive, and that our heads, our will, are under the Headship, Leadership of the Lord; that his will is done in us, and that our sacrifices are not made to be seen of men, but are made as unto God; thus we shall have his approval in that day. To such he says he will be glad to give acknowledgment, and to confess them before the Father and his holy angels.

DOES CHARACTER DETERMINE THE KIND OF RESURRECTION?

Question.—From the Scriptural standpoint, does the character of the individual's death indicate the kind of his resurrection?

Answer.—The Apostle's argument (1 Cor. 15) respecting the resurrection is that God will give to every seed its own kind of body. "There is a natural body and there is a spiritual body." Mankind in general, therefore, in the resurrection, will come forth with natural bodies—"that which is born of the flesh is flesh" and that which is born of the flesh dies or "sleeps" for a time, and will be awakened "flesh." That which is born of the flesh and subsequently begotten of the holy Spirit is reckoned as a new creature, and when the new creature falls asleep, it is asleep as a spirit being—is asleep waiting for the resurrection change. In this case the resurrection change is thus expressed by the Apostle: "Sown in dishonor, raised in glory; sown in weakness, raised in power; sown an animal body, raised a spirit body;" but anyone not begotten of the holy Spirit will, of course, not change his nature in the grave. There is no change in the grave either for good or evil. "As the tree falleth so shall it lie;" the awakening will be according to the character of the individual. If he has become a new creature in Christ he will be raised or perfected as a new creature, in the resurrection. If he is a good natural man he will be awakened a good natural man; if he is a bad natural man he will be awakened a bad natural man; if he is one of the ancient worthies, we understand he will be awakened a perfect man.

BEGINNING OF MELCHISEDEC PRIESTHOOD

Question.—When did our Lord become a Priest after the order of Melchisedec?

Answer.—Our Lord entered upon his Melchisedec priesthood individually, personally, at the time of his resurrection, when, as the Apostle declares, God announced, "Let all the angels of God worship him." In this individual sense he became the Melchisedec Priest, although only the "Head" was yet formed. Since the intelligence is in the head, we can see how the head might stand for the body, as could no other member of the body. A hand stretched forth might represent the body, but it could not have the intelligence of the head, and we could not say that the presence was there, but as soon as the Head was born from the dead, as soon as the Head was accepted as the Melchisedec Priest, that soon the whole matter would have a standing with God, the intelligence residing in the Head. We agree, however, that we shall not exercise our full office as a Melchisedec priest until the whole church shall be with their Head in glory, members of his body. A Melchisedec priest is a blessing priest, a priest who has the power to bless. Melchisedec was able to bless Abraham. Far superior, therefore, to the Aaronic priesthood is the Melchisedec priesthood.

Our Lord could not have been this Melchisedec priest until his resurrection, evidently, because he had nothing with which to bless. Before he could do any blessing he must himself lay down his life, and by laying down his human life in obedience to the Father, he would thus receive or have to his credit the merit which he could draw upon in the blessing of us, and ultimately all the families of the earth.

Question.—How long will this priesthood of the order of Melchisedec last?

Answer.—"Thou art a priest for the age," or rather, a priest ever, an ever-priest, a lasting priest; not one who would pass away by death; not one who would drop his office in some unsatisfactory manner, but one who would fully accomplish all the purposes for which he was appointed as a priest. Our Lord was appointed a priest because there was necessity for a priest. It is not an office that would be necessary amongst the angels, who are perfect, but it is an office necessary amongst men, because of their imperfection. To be a priest, therefore, to the end or completion, would mean that he would be a priest, Mediator, Reconciler, Harmonizer in this matter of estrangement between God and man. Therefore, this office will end with the Millennial age, when he shall have accomplished all this work and will deliver up the kingdom to God, even the Father. Then he will be a priest no more. There will be no need of a priest of any kind, sacrificing or reigning. The very significance of the office is that of intercessor or mediator, or assister in some manner of those who are in some difficulty.

THE GREATEST—THE SERVANT

MATTHEW 20:17-34.—AUGUST 21.

GOLDEN TEXT:—"*The Son of man came not to be ministered unto, but to minister and to give his life a ransom for many.*"

Ambition moves the world—selfish ambition. A certain kind of ambition—to please God and to have his rewards, is encouraged by the exceeding great and precious promises of God's Word. Think of the promise held out to the consecrated, self-sacrificing followers of Jesus—that, if faithful unto death, they shall receive the "crown of life," immortality,

and attain a place with their Master in his Throne—as participants in the glories and honors of his kingdom! There is no earthly appeal to ambition so strong as this, which comes from the Creator to such as have the hearing ear of faith. Nevertheless, the ambitions awakened by these promises, we are warned, might become our snares. The very condition upon which we may attain the kingdom is our faithful endurance of shame, contempt, misunderstanding, and our demonstration to the last of humility and absolute loyalty to God and full resignation to his providences. Whoever would reign with Messiah in his approaching kingdom, for which we pray, "Thy kingdom come, thy will be done on earth as in heaven," must humble himself under the mighty hand of God, that he may be exalted in due time.—1 Peter 5:6.

The prospect of the kingdom was bright before the minds of the Apostles, even when Jesus was foretelling his ignominious sufferings and death; so that two of his beloved followers, James and John, through their mother, importuned a promise that they should sit, the one on the right hand and the other on the left hand of the Great King when his kingdom should be established.

This request drew from the Great Teacher the suggestion that his loving and ambitious disciples had, perhaps, not fully counted the cost of such exaltation. He inquired if they were willing to drink of his cup of ignominy and reproach, and if they were willing to be baptized with his baptism, into his death—the sacrifice of all earthly interests. They had counted the cost, and promptly responded as to their willingness. They had learned well the lessons of the Great Teacher. He assured them that with this willingness of mind the privilege would be theirs of sharing his ignominy and his death and of sitting with him on his throne. But as respects the chief positions, they were not at his disposal. At the conclusion of the testings of his people, those positions of highest honor in the kingdom next to himself will be given according to the just standards which the Father has prepared and established. How we can rejoice with those Apostles in the fullness of their consecration and in the assurance of the Master! And we also should strive by faithfulness to attain a place with the Master in his Throne, as members of his body, the church.

The ambition of James and John was shown in their desire for places of special nearness to the Lord. Jesus did not reprove them specifically, but indirectly. When the other ten heard how these two had sought to bespeak the chief places of honor they were indignant. The Master took advantage of the incident to show how different is God's judgment from that of men. With men the aggressive and powerful hold the lordship and dominion over the others, but in the divine arrangement the order is reversed. God will honor most and put in the highest positions, the humble, the submissive, the meek. On this incident the Lord based a general instruction to his followers on the necessity for humility. We are to take the divine standpoint and honor most in the church those who most serve the church, and not those who demand service and honors and seek self-exaltation. Our Lord pointed to his own course as an illustration: they acknowledged him as their Master, and yet no one served them so much as did he. Indeed, he came into the world not to be served, but to serve others, even to the extent of laying down his life as the ransom price for many, for the world, to be applied for their release from sin and death condemnation in God's time—during the Messianic kingdom.

BLESSING THE BLIND AND THE POOR

Journeying on the Master had an opportunity of exemplifying his position as a servant. Two blind men, learning that he was passing, exercised such faith that they hailed him as the Messiah, the Son of David, entreating mercy, help, relief. Instead of passing them by, saying, You are only blind beggars, anyway, the Master stopped and called them to him and, in response to their request, touched their eyes, and immediately they received sight. Other Scriptures indicate that the Great Teacher's miracles were not performed without cost to himself, "Virtue (vitality) went out of him and healed them all."—Luke 6:19.

He who was rich, for our sakes became poor, humbling himself to serve the humblest and poorest unfortunates! Here we have an illustration of the spirit of meekness, the spirit of service, which must characterize the hearts, and, in some degree, control the lives of all true followers, disciples, of the Great Teacher. If it is not in our power to open the eyes of the physically blind, it is in our power to help many to a clearer insight into the things of God which the natural eye hath not seen, nor ear heard—the things which God hath in reservation for them that love him and that, loving him, follow in the footsteps of Jesus. (1 Cor. 2:9) Let us, then, seek the true, God-given ambition; but let us specially seek to know and to do the will of our Father in heaven.

ISRAEL'S KING REJECTED

MATTHEW 21:1-17.—AUGUST 28.

GOLDEN TEXT:—"*Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the Highest!*"

While God foreknew and the prophets foretold that the Jewish nation would reject Jesus and not receive him as their King, nevertheless, everything was done as though the results were not foreknown and foretold. The prophecies were fulfilled. Today's study illustrates this. Jesus offered himself to Israel as their Messianic King, just five days before his crucifixion, and on the exact day upon which, as the Lamb of God, he should have been received by them, in order that they might have been "passed over" and, as a nation, become the antitypical Levites from amongst whom would have been selected the antitypical priests. Their failure to receive Jesus at the appointed time did not at all interfere with the divine arrangement, for all of the Jews found worthy to be of the spiritual Levites and spiritual priests were selected, although the nation was rejected. The remainder of those spiritual, antitypical priests and Levites God has been gathering from amongst the Gentiles ever since. By and by all these, of whom Jesus is the Chief Priest, will be glorified on the spirit plane. Then will begin the great Messianic work for Israel, and through Israel for all the nations of the world. Thus in due time Israel's experiences will be realized on a grander scale than they ever dreamed of. Abraham, Isaac and all the prophets shall be made princes or rulers in all the earth. Israel restored to divine favor shall "obtain mercy" of God through the glorified church, and shall become the channel of God's favor for pouring out upon mankind riches of grace.

SABBATH AT BETHANY

The Sabbath day prior to his crucifixion was spent by the Great Teacher at the home of Lazarus and Martha and Mary. His fame had spread by reason of the miracle performed upon Lazarus. A feast was given in his honor on Sabbath night after sundown. It was then that Mary anointed him with the precious perfume which Jesus said was an anointing for his burial. The fragrance of this perfume has come down to us through the ages. The next morning, to fulfill the Scriptures, Jesus sent for the ass and its little colt to be brought. The ass was probably a white one, for it is reputed to have been the custom of the kings of Israel to ride upon white asses. The multitude who had come to see Jesus, and Lazarus whom he had brought from the tomb, filled with admiration, hailed Jesus with shouts, as "The Son of David!" The Great King! The Messiah! Certain scribes and Pharisees called attention to this and suggested that Jesus rebuke them. His answer was that, had the people refused to acclaim him, the stones would have cried out; because it had been prophesied centuries before, "Shout, O daughter of Jerusalem! Behold thy King cometh unto thee. He is meek and having salvation; lowly, and sitting upon an ass, with its colt, the foal of an ass." The little procession headed for Jerusalem, the multitude shouting and strewing their clothing and palm branches for the ass to tread upon, as marks of honor to the great King whom they imperfectly, indistinctly, recognized—not realizing the still greater glory and honor of his later revealing in the end of this age, when "every knee shall bow and every tongue confess to him."

"YOUR HOUSE IS LEFT DESOLATE"

Four months ago—on April 24—we passed over the historic road from Bethlehem to Jerusalem, thinking the while of the great incident of this lesson. The road sweeps around the side of the Mount of Olives on a reasonable grade until suddenly a turn of the road and the sharp declivity of the Valley of Hinnom (Gehenna) brings Jerusalem into full view in a moment. Time and again we walked over part of the road and noted where the Master halted the little procession and wept over the city, saying, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings [for safety], and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till [that day when] ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. 23:37-39.

Our heart went out in sympathy for the Jewish people. We recalled how they have been nationally "left desolate" for eighteen centuries, and have been persecuted, even, alas, by those who have named the name of Christ! We specially rejoiced to think that "the time of Jacob's trouble" will soon be over—that the time when they will enter into the New Covenant relationship with God will soon be at hand. (Jer. 31:31; Rom. 11:27) We rejoiced to think that soon Immanuel in the glory of his kingdom will be revealed, and that all flesh shall behold the glory of that kingdom. Then the Lord will pour upon Israel the spirit of prayer and of supplication, and they shall look upon him whom they pierced. (Zech. 12:10) We rejoice to think that "that day" when they shall say, "Blessed is he that cometh in the name of the Lord," is nigh at hand. But, we reflect, that the time of special favor to spiritual Israel must be correspondingly drawing to a close.

That spot where Jesus stopped to prophecy Israel's future was the same one over which, a little later, the army of Titus marched to the destruction of Jerusalem, and, amidst famine, finally accomplished the destruction of the city, taking, according to records, ninety-seven thousand prisoners. One million, one hundred thousand were said to have perished through famine and war. The ground around the City of Jerusalem the Romans planted thick with crosses, on which Jews were crucified, until there was room for no more, says history.

CLEANSING THE TYPICAL TEMPLE

The Great Teacher's entry into Jerusalem caused considerable commotion. He went directly to the Temple and ordered from it the money-changers and dove-sellers, who had no right within its hallowed precincts. Thus was fulfilled the prophecy, "The zeal of thine house has consumed me." The poor, the blind, the lame, again had his ministries. Again the chief religionists of the times were vexed and considered him an intruder upon their arrangements, and were displeased with the multitude's shouting his praise as the Messiah, the Son of David. They rebuked the Teacher, who answered, Scripturally, "Out of the mouth of babes and sucklings thou hast perfected praise."—Matt. 21:16; Psalm 8:2.

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:—

We have had a very delightful visit from our dear Brother Bundy, who stopped with us for several days in Jacksonville, and I am writing to say that the Lord has blessed his visit greatly—to me at least.

As you know, I have not been in harmony with the Class here for more than two and one-half years; had many objections to many things, "the vow" included, and now, after this long and unpleasant experience, through which the Lord has brought me, and from which he has saved me, I may be qualified to sound a note of warning to some others who, perhaps, are now under a similar cloud, or who may be harboring in their hearts some wrong thoughts that may sooner or later develop and blind them, and God only knows what the results may be.

Satan succeeded in getting a kind of sugar-coated poison in my heart, but the sugar coat soon wore off, and I found myself in mighty bad company—people whose principal business seems to be not to advance the Lord's cause and to develop the Christ-like character with the fruits of the Spirit, being more and more manifest; people whose business seems to be the destruction of the faith of the Lord's "little flock" and the discrediting, to say the least, of the one whom the Lord has been pleased to use in bringing us all into the light of the "present truth," even yourself, dear Brother. And only to think, I found myself, when I was roused to the fact, in this company, and I praise the Lord that he enabled me to get a good square look at myself and then at the company I was in, and I saw the positive earmarks in myself, as well as in them, of an unclean and unholy spirit, which, however, well concealed, savored not of the sweet, kind, humble spirit of our Lord and his true followers.

After the Lord had opened my eyes to see the great danger that I was in, I went back to the class and tried real hard to be sweet and to take up things where I had left off. It was a hard task and crucifying, indeed, to the flesh. I made a clean, frank statement, as honest as I knew how to make, and the Lord blessed it to my good. But the weeks that have followed have been weeks of veritable torture. Satan has withstood me to my very face and has tortured me through both men and women who are under his control, even using some of the Lord's own people to this end along almost every line. I have faced financial ruin as well, and from worse to worse until I thought I would lose my mind—driven almost to the very verge of suicide, Satan daring to take liberties with me that he never thought of taking before; but the Lord did not let me go. He has used our dear Brother Walter Bundy to show me (and, strange to say, against my will), that, as peculiar as it might seem to me, there was really a blessing, and not only so, but a positive means of safety, in that little "vow." It had been the experience of many others, as well as his own, he said. After twenty-four hours of real struggle the Lord showed this to me very clearly. And now, dear Brother, if you would care to have it there, I want you to put my name on that vow list, for I have made "the vow" my own before the Lord and for the first time in nearly three years I have peace. Praise His Name!

I am now able to see how foolish I was, and how I presumed to criticise you and tried to disprove some of the things which you taught—you, whom the Lord had used to teach me all the real knowledge that I ever had concerning the Scriptures! You, who are so far ahead of me in every respect! Could I possibly have been in my right mind to thus presume?

I do not consider you infallible, dear Brother, and I am sure that you do not so consider yourself, but I am very sure that you are a mighty safe one to follow, and by the grace and help of the Lord I am going to humbly follow until the Lord shows me positively that I should cease. Am trusting that I shall never again be deceived by the adversary or listen to any of those whom he may be using in trying to injure the Lord's dear servant—no matter who they may be or how well they may mean in their own poor, deceived hearts.

Yours in the Precious Name,

J. J. MCNAMARA,—Fla.

DEAR BROTHER RUSSELL:—

I have wanted so often to write and tell you how much I appreciate and enjoy the Lord's blessings through the precious WATCH TOWER visits. My heart is full to overflowing with gratitude and praise to note how our great Captain is gloriously leading his people on safely even in the midst of Satan's oppositions and misrepresentations. And, dear Brother, you don't know how much I am rejoicing as I see your loving zeal and faithful care for the best interests of the Lord's true sheep.

I am glad to say I have always recognized in you the Lord's chosen servant to give us the meat in due season. Some who have once rejoiced with us, but see no beauty now that they might desire, are watching your every word that they might accuse you, but we know why Satan is so vigorously opposing you. It is because of your loyalty to God and his truth. Your face is set as a flint to do his will, and you shall not be ashamed. (Isa. 50:7) So, dear Brother and Pastor, accept my humble appreciation of your faithfulness and zeal in serving the great Captain's orders.

Faithfully yours in our Redeemer and Advocate,

MRS. LYDIA MESSNER.

DEAR BROTHER RUSSELL:—

Although it is several months since we appropriated to ourselves a share in "the vow," we are reminded that we had not written you to that effect, and believing that it will be pleasing to you, we proceed to do so now. While from the first we believed "the vow" to be of the Lord, we were inclined to look upon it as simply a test of our love for each other, because of the conflicting opinions of many.

Believing beyond doubt that we were safe on that score, we tried to dismiss the matter from our minds without making a very careful study of it. We were, however, led to consider it more seriously by your comments in THE TOWERS. Then it dawned upon us that we should not treat lightly anything which we believed came from the Lord. We are happy to say that we now understand what are some of the blessings experienced by those who have taken "the vow."

Assuring you, dear brother, of our increasing love for you as we become better acquainted, and witness your unselfish zeal and devotion to the Lord, the truth and the friends, and wishing you our Heavenly Father's continued blessings, we are by his grace.

Yours in Christ,

J. L. CAIN, WIFE AND DAUGHTER.

VIEWS FROM THE WATCH TOWER

RICH MAN PROPHESIES PANIC

A multi-millionaire sugar manufacturer of California, Mr. Rudolph Spreckles, recently returned from a European trip. In New York City he was interviewed by a newspaper reporter and is quoted as having made the statements below. Without endorsing his conclusions, we state them. His large wealth gives him opportunity for information respecting monetary affairs, which would not be open to ordinary men of small capital and lesser influence. We quote the interview from the "Springfield Union" of July 31st, as follows:—

TERRIBLE TIMES BEFORE US

"The financial control of the country is today centered in the hands of two great interests. When the two men in control of these interests engage in battle with each other for the supremacy a revolution, the most destructive the world has ever seen, will follow—a revolution that will not only paralyze or wreck many of our great industries and overthrow unnumbered financial institutions, but will imperil the safety of the Government itself. The only force that can prevent such a disaster is the people themselves, whose good sense and patriotism on many occasions heretofore have rescued the country from threatened destruction.

"I have been engaged in business since I was 17, and have noticed year by year a gradual reduction in the number of firms handling large industries or engaged in banking until today the reduction must excite alarm. It is a significant commentary on business conditions that two men have it in their power to embarrass the United States Government. The concentration of wealth is the great evil of modern times, for it places in a few hands the power to precipitate panics and control legislation.

"Each time one of these panics has occurred certain interests have come forward to relieve the situation by the releasing of large amounts of money. If men can break a panic by bringing forward their hoarded millions, it is evident they can cause a panic by withdrawing from circulation a few hundred millions of dollars. From observations made in the last few months I am convinced that certain great financial interests now are perfecting plans for the precipitation of one of these business upheavals this fall.

"The panic of 1907 was 'organized,' if I may use the term, for the purpose of discrediting Theodore Roosevelt and his administration. The panic of 1910 is being hatched to furnish material for the approaching political campaigns. Those who are engineering it do not care how many enterprises may be wrecked, how many men may be thrown out of employment, or how many suicides may follow, so long as they succeed in their purposes. If stocks are hammered down to the bottem, they stand ready to make millions out of the necessities of those who are driven to sacrifice their holdings."

Spreckles announced that he proposed to devote the rest of his life to the reform of "conditions that already are intolerable," in order to head off, if possible, the impending revolution. Asked as to the remedy for the evils complained of, he said:—

"The elimination of dishonesty in corporate matters, the quickening of business conscience, the banishment of graft, the readjustment of capitalization by the squeezing out of water and the adoption of the Golden Rule as a fundamental principle of business. How these reforms can be effected is the important question of the times. What is needed today is a quickening of the conscience of the great wealth holders. One trouble with the trusts is that the men whose capital is invested in them are not sufficiently concerned to take an active interest in their management. So long as they continue to receive large dividends they wink at practises in a corporation that they would not countenance in their own personal business."

Without endorsing Mr. Spreckles' prophecy we can say that it is well-known amongst financial institutions of the country that all our banking interests are practically in the hands of a very few wealthy men. It is not, however, generally believed that the interests of these men would be better served by panics. On the contrary, the general estimation of business people is that these capitalists are conservative and that in seeking to guard their own interests against catastrophe they are really protecting others from financial disaster. Some of these very people have boasted of late that their hold upon the financial situation is so strong that panics will henceforth be impossible.

Nevertheless selfishness and ambition are the foundation of the present structure of society. And Mr. Spreckles may be right in his assumption of a great financial duel between our financial potentates. It was just such a duel that produced our last panic. One combination of capitalists attempted to take by the throat another combination, but failed and was crushed. The public was not made to suffer more than was necessary in the matter; but, so powerful were the antagonists, that the entire financial world received a shock which brought loss to many far removed from the principals and the scene of their conflict.

But aside from Mr. Spreckles' prophecy respecting a panic this year our readers know from the STUDIES IN THE SCRIPTURES to expect ere long the fulfillment of the great Redeemer's words, "There shall be a time of trouble such as never was since there was a nation—no, nor ever shall be after." (Dan. 12:1; Matt. 24:21) That awful trouble, however, we do not expect before October, 1914. Whatever may come in the interim will be but the rumblings preceding the great climacteric shock, before which will fall all earthly institutions; as St. Paul declares, Everything that can be shaken will be shaken. And the only thing that cannot be shaken will be the kingdom which God's faithful ones will receive about that time.—Heb. 12: 27, 28.

Meantime we advise that no attempt be made by any of our readers to alarm the world. Humanity will be alarmed enough in due time. Rather it should be our aim to console, to comfort, to bind up the broken-hearted, to pour in the oil and the wine, to show the good things which God has in reservation for the saints and the restitution blessings which then will begin to be dispensed to Israel and to all the families of the earth through Israel.

Mr. Spreckles is to be admired for his courage. He fully demonstrated it some years ago in his attack upon financial corruption and graft in the politics of San Francisco. The above interview shows the man's fearless courage as he looks into the future. He hopes to be able to stem the tide of political and financial corruption. He hopes for the establishment of the Golden Rule in business and in politics. We admire his courage and hopefulness, even while we know that his expectations will all fail. The world is not getting nearer to the Golden Rule. Our great institutions of learning are turning out infidels by the thousands—turning them into influential and predominant strata and currents of life—financial, political and religious. They fear neither God nor the devil. They scorn the Bible and its precepts as "old wives' fables." They have a standing of honor and a business integrity, but it is not of the Golden Rule kind. It is of the kind that merely keeps within the lines of legal requirement, and not always that, as was evidenced by the court exposures of illegalities in connection with some of the great insurance companies a few years ago and railroad mismanagement and land frauds and bribery by bankers, etc.

Nor should we be harsh in our judgment of millionaires as a whole, nor even of those who have been convicted of financial briberies. Rather our moderation should be known to all men. As peacemakers we should sympathetically point out on proper occasions that much of the difficulty arises from the fact that individual responsibility is overwhelmed by corporation associations—by the seeming necessity of an unlawful act to accomplish an end believed to be wise, benevolent or just. In other words, we are living in the day controlled by systems, of which individuals are merely atoms, even when they occupy influential positions in the systems.

How glad we are that, as Bible Students, we are obtaining from the divine Word "meat in due season," which not only nourishes us, but makes us strong in the Lord to know and to do his will and to be assistful to all with whom we are in contact. Let us not forget that if we belong to the Lord we are of the "royal priesthood" and that now is the time, in the dawning of the great antitypical Jubilee, when all the priests are to blow upon the silver trumpets, making known to the world the riches of God's grace about to be revealed in Messiah's kingdom, for which still we pray, "Thy kingdom come; thy will be done on earth as it is done in heaven."

SECRETARY KNOX SEES MILLENNIUM

P. C. Knox, Secretary of State in President Taft's Cabinet, in concluding a stirring address before the graduating students of the University of Pennsylvania, speaks as follows:

"We have reached a point where it is evident that the future holds in store a time when wars shall cease; when the nations of the world shall realize a federation as real and vital as that now subsisting between the component parts of a single state; when by deliberate international conjunction the strong shall universally help the weak, and when the corporate righteousness of the world shall compel unrighteousness to disappear and shall destroy the habitations of cruelty still lingering in

the dark places of the earth. This is "the spirit of the wide world brooding on things to come." That day will be the Millennium, of course; but in some sense and degree it will surely be realized in this dispensation of mortal time."

JEWISH PERSECUTION

Shocking reports are coming from Russia about the expulsion of the Jews in masses. As lightning out of a clear sky, thousands of Jewish families are being turned unexpectedly out of their homes, and as often brought to the beggar's staff. From a suburb of Kiev there have been banished Jews who have lived there for decades. This, however, does not hinder a part of the Jewish "upper-crust" from holding its hand over Russian bonds with a view of protecting themselves. If all the rich Jewish financiers in Germany and France possessed enough feeling of honor to oppose this Jewish persecution in Russia by a campaign against Russian stocks, then the Barbaric vassals of the Czar would soon be brought to fear in this, their "religious fervor." By this it is not intended to be said that every respectable person has not a duty to boycott Russian bonds, until Russia has adapted herself to the ways of civilization. But we do mean to say that Jewish capitalists should be in the lead with their good example. They are certainly, in the end, the closest to the situation.—From the "German Press."

NEED FOR THE KINGDOM

Doctor MacGillvary, Professor of Etymology in Cornell University, lecturing recently, said, "Insects at the moment have an enormous influence on the life and health of mankind. The number of species of insects which are known to science at the present time is estimated at one hundred million. Knowledge of the place of insects in disease is of recent acquisition. Not until 1880 was it known that malaria was produced by a parasite. Not until fifteen years later was the part which mosquitos play in its spread discovered. Not until 1890 was yellow fever known to be an insect-carried disease."

THE CHAUTAUQUA LAKE CONVENTION

There has just been concluded, under the title of International Bible Students Association Convention, a most interesting and profitable meeting of the Lord's people. Not only were there one thousand more in attendance than ever before, but the sweet Spirit of the Lord was more abundantly manifest than ever—which is saying a great deal, for all of our conventions have been excellent in this very particular. It is but what we should expect, however, that each year would develop the Lord's people more fully in the fruits and graces of his holy Spirit—in meekness, gentleness, long suffering, brotherly kindness, love. The attendance was surely in excess of four thousand, but how many more it is difficult to determine, as not all could be present at one time. The Bible Students crowded the accommodations along both sides of the lake from Jamestown to Mayville—twenty-five miles. The boat rides were found very restful and very advantageous for Christian fellowship and a more intimate acquaintance amongst the friends. An opportunity was afforded also for witnessing to the truth in the Chautauqua Lake region.

The friends in general preached an appreciated sermon in their deportment, tone of voice, kindness, patience, helpfulness. The people took knowledge of them that they had been with Jesus and learned of him. We have friends all around that lake now. Before our arrival some ministers, in disregard of the Word and Spirit of the Master, slandered us—falsified in their endeavor to awaken opposition amongst their people. Things resulted, however, to the contrary. One lady who had contracted to entertain six of our friends was visited by her minister and told that she should have nothing to do with these Bible Students, etc. In perplexity she consulted with her husband how she could get rid of them, seeing she had accepted in advance payment on account of their entertainment. He replied, "Wait a little while; I will run up to the Auditorium and mingle with the people and let you know." He returned shortly, saying that he had heard our opening address of welcome and mingled some with those attending, and wished his wife could get forty into the house, instead of six.

The Chief of Police of Celoron remarked to one of the brethren that if everyone in the world were like the people who were attending the convention there would be no need of a police department, and that saloonmen would have to look for another job. He remarked that he had not noticed even one of the conventioners using tobacco. The policeman stationed at the front of the Auditorium said that his wife was a Christian, but that he had never taken much interest in religion, thinking it mostly a profession. He said, "I am forcibly impressed that the people attending this convention live their Christianity. My wife is away on a vacation, to be back in about two weeks, but I have sent her word to come immediately, as I am sure she will want to get acquainted with these people."

LARGEST AND FINEST CONVENTION EVER HELD ON THE LAKE

Celoron, where the Auditorium is located, is a worldly place, of course, a small "White City." Its inhabitants are composed chiefly of those who purvey to worldly tastes and appetites. They were disappointed that so large a throng of people should bring so little patronage to their merry-go-rounds, shooting galleries, etc. They all acknowledged, however, that the conventioners were kind, considerate, and minded their own business, and that that business evidently was to hear the speakers of the convention. One of the showmen, never before interested in religion, attended services on the first Sunday. He was deeply impressed, and said that the message appealed to him as reasonable. He is reading the books. The principal owner of the place was very considerate of our interests and quieted the music in the vicinity of the Auditorium while our services were in progress. Altogether we had a glorious season of spiritual refreshment and have reason to believe that the truth, through its representatives, made an indelible impression along the shores of Lake Chautauqua. We are most earnestly urged to come again next year, and the suggestion was made that, if we would do so, an auditorium away from the amusement section would be erected for our use.

The Jamestown newspapers devoted much of their space to the Convention, declaring it the largest that had ever visited them. On the Saturday before the convention closed, one journal gave about two columns of space and another nearly three pages. Those attending the convention bought many copies of the newspapers and mailed them to their friends in every direction. We understand that one paper sold more than 25,000 extra copies. Those papers in turn will carry considerable of the good tidings to people all over the United States and Canada.

Our arrangements for baptismal services were not all that could have been desired; nevertheless we had much to be thankful for. Doubtless the accommodations were much better than those of our Lord's day. We had two baptism discourses and two opportunities for symbolical immersion, at which, according to official account, 354 adults were immersed.

In our petitions the dear ones at home were earnestly remembered—that they might have an equal share in the blessing. And we believe that many will get the blessing: (1) Those who submissively bowed to the divine providence which hindered their attending the convention, are sure to learn the lesson of patience and faith. (2) Those who attended the convention will surely carry back to the stay-at-homes a share of our feast, which will overflow in all directions.

Many "poor" attended; some assisted in part or in whole by "better-off" brethren and sisters. Some stayed at home and earned money to permit others to come to the convention and get a spiritual feast. Surely all thus earnest were richly blessed by the great Shepherd.

We have already remarked that some of the dear friends, on arrival, were not kindly received by those who had contracted to entertain them, and to whom money on account had been paid. This was vexatious and quite a test to patience, and faith in the divine providence, and brotherly love. Yet we believe that the friends conquered through the Spirit of the Lord. Should we ever return to Chautauqua Lake we would have the very best and kindest of attention from every quarter. Here is one case as an illustration: The man of the house met the visitors at the door, and, in a challenging manner, said, "We are United Brethren," intimating that he did not want any conversation on religious subjects, and that it was questionable if he would receive the friends, even with this assurance. They accepted the situation graciously, determined not to talk religion where it was not wanted. However, in the house a little boy lay dying and unable to eat. One of the friends told the child about the glorious restitution, how he would come back from death in the resurrection, and how the entire world would then be Edenic. Next the child was presented with a copy of the Heavenly Manna, with the suggestion that that kind of food he could always take with a relish. Before we left all were fast friends, and the guests were urged to come again.

Although we tried to make the matter plain, some of the dear friends, we fear, did not fully grasp the financial part of the arrangement for their comfort. The committee on arrange-

ments undertook to furnish all in attendance at uniform prices, although the cost of entertainment would necessarily vary a good deal. To illustrate: The friends lodged at the upper part would have been obliged to pay $1.00 a day on the electric car or fifty cents on the boat to reach the convention and return. Those lodged in the Chautauqua grounds would have had the same boat fare and eighty cents on the street car, and the boats do not stop there on Sunday. Additionally the Chautauqua Association charges forty cents per day admission fee to their grounds, which for the ten days amounts to $4. We secured a concession, but paid $2 a head for all who lodged within their gates. Those lodged at Jamestown, of course, had less expense—five cents each way daily. Our committee averaged the matter and charged all alike, including a noon luncheon.

It was our intention to serve the friends without profit, and our accounts show a shortage of $3,000. This, however, includes the transportation and entertainment of the Bethel family of more than seventy-six. A little idea of the cost of the noon luncheon may be had from a statement of the daily food supply—fresh milk, 1,000 quarts; lemonade, 600 quarts; sandwiches, 4,000; buns, 4,000; sweet cakes and crackers, 6,000; ice 2,000 pounds; bananas, 3,300; cheese 135 pounds. This was our daily provision. It was served by 120 volunteer brethren at each meal. Fourteen dear friends spent nearly three weeks in securing the accommodations while others labored day and night in making the assignments.

While we paid a uniform rate for all rooms, they were not all alike. They were graded A, B, C and D by those who examined and engaged them. Then those who made the assignments gave the A grade to the $14 orders, the B grade to the $11, and the C and D grades to the $9 orders. They may not all have been correctly graded, but we feel sure that all got excellent value for their money; for those who paid $14 for nine days, paid only about $1.50 per day for food, lodging and transportation.

We assure all who attended that whatever was lacking of perfection came short through imperfection of judgment of matters beyond the control of those looking after their interests. We can certainly say that had 4,000 people arrived there without previous arrangements for their comfort they would have been a sorry lot, and would have paid all kinds of prices for entertainment or would have wandered around the streets tired and hungry. Nevertheless, should we return to the same place another time we could do much better for all, because open opposition has disappeared. As several gentlemen of Jamestown remarked, "The only people here who do not seem to have enjoyed your convention are the preachers and saloonkeepers."

The convention was every way an interesting one. The presence of Brother Hemery of the British Branch, Brother Lundborg of the Swedish Branch, Brother Luttichau of the Danish Branch, and Brother Lindquist of the Norwegian Branch, added materially to the interest of the occasion. The list of speakers, as shown on the programme, which many of you have, numbered twenty-four, besides about twelve who took part in the symposium at the last session. On account of the large crowds it seemed unadvisable to attempt to have a Love Feast of the usual type. We therefore arranged that twelve of the pilgrim brethren should be stationed at the outlets of the various aisles, both on the lower floor and in the gallery of the Auditorium. The friends greeted these as they passed from the Convention Hall on the last Sunday night. At the conclusion all declared, "It has been our very best convention."

LODGED AT THE MAYVILLE INN

We knew that, on account of the convention, the letters and orders coming to the Brooklyn office would be fewer than usual! We therefore took practically the entire office force to the convention, there to continue the necessary features of the work in all departments. The Editor, as President of the I. B. S. A., felt it proper that he should be in attendance throughout the entire convention.

Nevertheless, as it was necessary for him to keep up his literary duties, it was advisable to isolate himself to some extent from the glad hands and loving hearts of the 4,000 plus, each of whom desired a few minutes' conversation and to shake hands every time they came within reach. Isolation seemed cruel, but necessary, in the interest of the King's business. Accordingly we rented the Mayville Inn, which was vacant but furnished. There about fifty of the friends were entertained, with the understanding that Brother Russell must not be intruded upon, and could be visited only at meal times and at the evening receptions. We spoke at the Auditorium five times:—

(1) At the opening session.

(2) On Sunday morning, July 31.

(3) A special address to the Pilgrim brethren and to Elders and Deacons from everywhere on Thursday evening, Aug. 4.

(4) To Colporteurs on Saturday morning, Aug. 6.

(5) To the Convention and to the public on Sunday, Aug. 7.

On the latter occasion the house was crowded and an overflow meeting of about 700 was held in the adjoining theater, addressed by Brother John Kuehn.

SIX RECEPTIONS AT THE INN

In view of the impossibility of personal contact with any but a very few at the Auditorium, we arranged for six Receptions at the Mayville Inn, with admission only by cards. We had 3,600 of these cards printed, and additional permits were granted for the last Reception on Saturday evening, August 6. The tickets were good only for the date they bore, so that the chartered steamer which took the friends twenty miles to the Inn and back might not be overcrowded. We desired that all should have a view of the beautiful lake and the opportunity for fellowship enroute. We are assured that the arrangements were enjoyed to the full and were seasons of refreshing fellowship and praise.

At the Inn the crowds each evening were received in the large parlors and halls and verandas and spacious lawns. We used a corner of one veranda for a pulpit, and, after greeting the dear friends, spoke a few words along spiritual lines to assist in making the occasion one to be remembered from the standpoint of spiritual refreshment. Then, while hundreds sang some of our sweet hymns, other hundreds were invited into the large dining room, where with zeal they were served by loving brethren and sisters (recruits chiefly from the colporteur ranks) with a little ice cream, cake, etc., soon exchanging places with the singers. We feel sure that these six receptions added to the comfort and joy and spiritual refreshment of all who participated. The numbers attending furnished a good gauge of the total number attending the convention. Yet there were probably nearly 1,000 who, for one reason or another, did not get to the receptions—some of them refrained from attending, fearing that there would not be room, and that they would crowd out others. There was, however, room for all, and more could have been entertained.

Reports of the Receptions were published in the Jamestown papers. Thinking that they may be of interest we include them in this report:—

THE GREATER AND ETERNAL EDEN

God's Footstool to be Made Glorious, Pastor Russell's Reception at Mayville Inn

August 3.—Last evening the second installment from the Bible Students' Convention, numbering nearly six hundred, visited Pastor Russell and were addressed by him on the lawn and porches of the Peacock Inn. The twenty miles' ride on our beautiful Lake Chautauqua feasted their eyes. Their hymns of praise wafted to the cottages on the shores left many to surname these International Bible Students—"The Happy People." Pastor Russell spoke briefly and informally. Referring to the beautiful scenery of the lake, he remarked:—

"It turned my mind back to the Garden of Eden, reminding me of the divine provision for our first parents before sin came to mar the divine likeness in which Adam and Eve were created. Then my mind went forward into the future, guided by the divine lamp—the Word of God. In its light there arose before my mental vision Paradise restored—not a garden merely, but the entire earth made beautiful, gorgeous, fruitful, sinless, happy.

"I call to mind the inspired promise so familiar to us all—There shall be no more sighing, no more crying, no more dying—for the former things of sin and death will have passed away, and the great King of Glory shall announce, 'Behold, I renew all things.' (Rev. 21:5) I recall also St. Peter's words of assurance respecting these glorious 'times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began.' (Acts 3:20, 21) St. Peter adds that this restitution of earth to its designed perfection—typed in Eden—and of man's restitution to God's likeness, delays until the second advent of the Redeemer. And other Scriptures, dear Brethren, assure us that the coming of our Master as the King of Glory is timed by God to take place as soon as the elect church shall have been called and chosen and tested and found faithful.

Restitution Work Begun

"The divine purpose will not be thwarted by the permission of sin to mar the original. The sacrificial death of Jesus is the complete offset to the penalty pronounced on Adam and his race. Restitution to perfection and divine favor will result in God's due time. And we believe that time near at hand.

"Do we not see the promised blessing coming? What are our vast irrigation schemes by artesian wells and by aqueducts but fulfillments of the prophecies pertaining to the reign of Messiah and the blessing of the earth? Hark to the messenger:

Streams shall break forth in the desert; and the wilderness shall bloom as the rose.—Isaiah 35.

"Burbank and others are under divine guidance working miracles in horticulture, just as Edison and others have been the instruments of providence to give us electrical devices. What beautiful fruits and flowers are the result! It is difficult to imagine greater perfection either in Eden of old or in the world-wide Eden to be restored!

"Referring to the 'times of restitution' of Messiah's reign the Prophet declares, 'The earth shall yield her increase.' (Ezek. 34:27) Behold preparations for the fulfillment of this promise: About three years ago a Virginia farmer found one abnormal bunch of 120 stalks of wheat from one root—the offspring of one grain of wheat. Under the name of 'miracle wheat' it is now being developed slowly in various parts—the average yield appears to be about 1,200 grains from one kernel. And this very year the same peculiarity in oats has been found—a bunch growing wild by the roadside.

"Additionally the same divine providence is guiding our chemists to economical methods of extracting nitrogen from the atmosphere for the feeding of the soil and thus to the 'increase' of earth's blessings and in fulfillment of God's promise that he will make the earth (his footstool) glorious.

Delivering the Captives

"But, my friends, the most important piece of restitution work relates to man. The hard, stony selfishness of heart which is world-wide is not God's likeness nor to God's glory.

"Man's inhumanity to man
Makes countless thousands mourn."

"Nineteen centuries of preaching shows that the cure of this malady is not in our power, and that only the few even desire or seek for the Lord's spirit of gentleness and tender-heartedness. The great King of Glory is also the Good Physician. He only can cure the disease of sin and its results. Through him God's promise to Israel will be fulfilled: 'I will take away the stony heart out of your flesh and give a heart of flesh.' (Jeremiah 31:31) And this work will proceed from Israel to all the families of the earth—uplifting all the willing and obedient out of sin and death to all that was lost in Adam and redeemed at Calvary. And, thank God, the unwilling and disobedient will not be consigned to endless torture, but to 'the second death'—'everlasting destruction.'"

After some light refreshments the "happy people" departed on the boat for their lodgings along the Lake and at Jamestown, singing enroute.

INTERNATIONAL BIBLE STUDENTS

Call Upon Pastor Russell—Nearly 600 Addressed on the Lawn of the Late Judge Peacock's Residence

A third detachment of Bible Students, after the day's services, took steamer for the upper end of the Lake to attend Pastor Russell's reception. The Lake journey was an enjoyable one along spiritual lines. The students, rendering various well-known hymns effectively, discussed the Convention topics of the day. They were as happy a crowd as ever passed over our beautiful Lake.

At Peacock Inn the visitors crowded the lower floor of the house and the extensive lawn. Pastor Russell after greeting each visitor, addressed them as a whole. He welcomed those already well known to him, as well as others whom he had not met previously. He congratulated them upon the wonderful day in which we are living; upon the wonderful Bibles from which we may study concerning the great divine plan of the Ages. With an Oxford Bible in his extended hand he remarked, "I fear that even we fail to appreciate the value of this great Book which has exerted more influence in the world than all other books combined." He remarked that few preachers realize that the Bible has been in the hands of the public for only about one century. "Our oldest Bible societies are this very year celebrating their centennial. When they were organized Bibles were possessed only by the rich. Now they are to be found in the homes of all—obtainable free by the destitute. Many are learning the value of Bible references and the usefulness of Bible Concordances in Scripture studies.

"Furthermore, we are too apt to forget that general education has only now reached the masses. It is not yet thirty years since free schools were established in Great Britain. It is only about ten years since education has been made compulsory in all the most civilized lands. Thus God has favored our day in a two-fold manner, not only by giving us the Bible, but by giving the masses the intelligence necessary to its study.

"But, alas, just as these precious opportunities are in the hands of the masses; just as these blessings were given to humanity; just as Christendom was prepared for Bible study, the Lord allowed the adversary to bring forward a most subtle influence in opposition to it. The foul-mouthed infidelity of the past has been supplanted by a far more dangerous enemy to Christian faith—the infidelity known as Higher Criticism. It is dangerous because of its insidious character. It has entrenched itself in all the colleges and in all the theological seminaries. While all of our churches of all denominations ostensibly stand as defenders of the Bible, the citadel of faith is being captured by the great adversary of God and the truth—Satan—who is deceiving, estranging and misleading the hosts of Christendom through the very theological professors and D.D.'s to whom they have been led to look for spiritual light and direction and whom they had supposed to be staunch defenders of the Bible as the inspired Word of God. This is a severe arraignment, but it is a generally truthful one, as each may demonstrate to himself. Most regretfully I am persuaded that four out of every five of all the ministers and Sunday-School superintendents of Christendom have ceased to believe in the Bible as the divinely inspired revelation of the will and purposes of the Almighty. Some of these, nevertheless, claim to be earnest followers of Jesus as the Son of God, and of divine origin. Yet how weak is their position! If Moses did not write the Law and if it was not inspired, nor the prophecies inspired, what could we think of Jesus and his Apostles accepting those prophecies as inspired and founding all of their teachings thereupon? Most evidently, Higher Critics who still believe in Jesus as the divine Son of God have not thought logically on the proposition, and will reject everything pertaining to the Scriptures upon further reflection.

"I congratulate you, my friends, that while sorrowfully we behold the fulfilling of the Scriptures in the falling away of these, our friends, we are not compelled by anything in reason nor in the Scriptures to suppose that their fate for such infidelity will be eternal torment. I congratulate you that, as Bible Students, we are growing stronger in our faith day by day while, in fulfillment of the Scriptures, a thousand fall at our side and ten thousand at our right hand. (Psa. 91:7) I congratulate you that the study of the Bible, with the assistance which God is now providing, is clearing up the mysteries which have perplexed us all our lives and is bringing to us greater appreciation of his glorious purposes and greater loyalty to him and more earnest desire to serve his Cause of Righteousness and to life up the standard of the Cross of Christ.

"Truly, as the Lord through the Prophet expressed it, 'Our feet have been kept from stumbling,' and instead the stumbling-stone of greater intelligence of our day has lifted us to a higher plane of devotion and appreciation of 'the heights and depths and lengths and breadths of the Love of God which passeth all understanding.'

"Do not misunderstand me to be speaking harshly or unkindly of our dear friends who are stumbling over the educational opportunities of our day. On the contrary, I sympathize with them. Once I stood exactly where they stand. Once I, too, repudiated the Bible as the Word of God. I was as honest then as I am today, and feel bound to give credit for equal honesty. They are blinded by the dazzling glare of the earthly science of our day. If they ever knew, they have forgotten and dropped the light, the science which comes only from above. Some of them may be recovered from the snare of the adversary, as I was. There is this difference, however: The majority of them seem to exult in their unbelief and to pride themselves and plume themselves on their opposition to the Bible; but my position was the very contrary of this. I deplored the necessity for abandoning the Bible. I considered it the rational thing to expect from the Supreme Creator some Revelation of his purposes respecting mankind—the subject of our creation; the purpose to be attained; and how and why.

"I have no doubt that many of you have had experiences similar to my own. Many of you have told me so. Let us hope that, as we have been recovered from the snare of the fowler, so also may others be. Let us be prompt to lend the helping hand and an encouraging word. Let us realize that to the honest-hearted the loss of the Bible must be a disaster to faith and hope, as it was in our own cases. Let us trust that there are many others honest as ourselves who will yet be recovered. Let us be encouraged to help them by a remembrance of how great a blessing came to us through the proper understanding of the Word of God."

"SOME BETTER THING FOR US"

"Our Heavenly Calling"—Pastor Russell's Recepton No. 4

The Mayville Inn and its spacious lawns, with Pastor Russell of Brooklyn Tabernacle as host, entertained the fourth contingent of Bible Students, about six hundred, last night. The numbers each night are regulated by cards of invitation. Like its predecessors, the occasion was an enjoyable one long to be remembered with pleasure and profit. Again the songs of "The Happy People" of the International Bible Students, coming and going, gladdened and cheered the dwellers at the Lake-

side homes, who will not soon forget this convention. In connection with his greetings Pastor Russell said:—

"To the gathering of Bible Students who visited me here last evening I remarked the increasing beauties of nature as foregleams of the great 'restitution' promised in the Bible and which we believe is now nigh at hand. We then considered the world's hope, based on the great sacrifice at Calvary and the Bible's testimony respecting its far-reaching. Tonight let us consider briefly the future of the church's hope.

"Like many of our Christian friends, for a long time we did not understand how to 'rightly divide the Word of truth.' (2 Tim. 2:15) We did not comprehend that God's Plan provides first a heavenly salvation for the church and then an earthly salvation for mankind in general. The study of our Bibles along dispensational lines clears away all of our difficulties. It shows us that the promise that the redeemed shall sit every man under his own vine and fig tree and long enjoy the work of their hands (Mic. 4:4) is God's provision for Israel restored to divine favor, and for all the families of the earth; but not for the church. Of the true church, the bride of Christ, it is declared that her members shall in the resurrection be like unto the angels—heavenly or spiritual beings.

"St. Paul distinctly says of these, 'Flesh and blood cannot inherit the kingdom of God.' (1 Cor. 15:50) Jesus tells these that he has gone to prepare them a place in the Father's house on high. But the place for man, the earth, already provided from the foundation of the world, is a very different one from ours, of which we read, 'Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath in reservation for them that love him.'—Isa. 64:4.

The Spiritual Call

"Now we understand why it is that from Genesis to Malachi there is not one suggestion of a heavenly or spiritual hope for anyone. Every promise is earthly. In Abraham's case, for instance, we read, 'Lift up now thine eyes and look to the East, West, North, and South; for all the land which thou seest, to thee will I give it, and to thy Seed after thee.'

"St. Paul refers to this difference between the hopes of the spirit-begotten church founded at Pentecost and the hopes of all others. Pointing to the faithful of the past he declares that although they had God's testimony to their faithfulness, nevertheless they received not the promises, 'God having provided some better thing for us, that they without us should not be made perfect.'—Hebrews 11:38-40.

"As soon as we get our 'better thing,' our higher reward of 'glory, honor and immortality' in joint-heirship with our Lord as figuratively his bride, then the worthy ones of ancient times will get their reward of resurrection to human perfection. Then, under Messiah's kingdom, those perfect men will be the 'princes in all the earth.' Then from the spiritual to the perfected earthly ones, the blessings and instructions for the world will descend to the poor, ignorant, selfish and superstitious world—to help them; to uplift the obedient to the perfections illustrated by the perfected worthies.

What Heaven is Like

"We have all heard of the Sunday-School teacher who told her class about heaven—about its pianos, harps, organs, horses and carriages, fruits and flowers, etc. We see that she was merely thinking of the blessings God has provided for the faithful and obedient of the world, 'in due time.' She had no conception of the heaven of heavens promised to the faithful followers of Jesus in the narrow way.

"The great Teacher explains that it is impossible to describe heaven and its beauties and charms. He said to Nicodemus, 'If I have told you of earthly things and ye believed not, how would you believe if I should tell you of heavenly things?'—John 3:12.

"In line with this the Bible makes no attempt to describe heaven itself, nor its inhabitants. We are merely told that God is a Spirit 'dwelling in light which no man can approach unto; whom no man hath seen, nor can ever see' personally. Man must discern God in his works, the noblest of which is the perfect man, made in Jehovah's moral likeness on the earthly plane—a little lower than the angels on the spirit plane. The most that the Word declares of our heavenly inheritance is that 'Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath in reservation for them that love him.'—1 Cor. 2:9.

"But while refusing to inform us of the heavenly conditions, God does give us a soul-satisfying portion. Through the Apostle he declares, 'It doth not yet appear what we shall be, but we know that when he (the glorified Jesus) shall be revealed (at his second advent, in power and great glory) we shall be like him, for we shall see him as he is,' while others not thus changed from human to spirit nature by the 'first resurrection' power will not see him as he is, but only as he shall be revealed in his providences and judgments, which every eye shall recognize.

"How satisfactory! How far beyond all that we could have asked or thought! 'Like Him.' What more could we ask? 'Like him,' whom 'God hath highly exalted, far above angels, principalities and powers!' We stand amazed at such grace! Moreover, we can realize that he who called us to become 'partakers of the divine nature' and joint-heirs with the Redeemer in his Mediatorial kingdom has provided for our every comfort and joy in that heavenly state, the details of which we may not now grasp. Prophetically of these it is written, 'I shall be satisfied when I awake in thy likeness.'—Psa. 17:15."

ALL THE BIBLE STUDENTS

Should Be Burning and Shining Lights —Pastor Russell's Address to The Fifth Division of Conventionists

Nearly six hundred more Bible Students from the Convention visited Pastor Russell at The Mayville Inn.—More "happy people."—More hymns of praise.—Another delightful ride on our beautiful Lake going and returning.—Pastor Russell welcomed all most heartily.—In the course of the evening he gave a little address as on previous occasions.—He said in part:

"One of old was declared to be a burning and shining light. There is force in this expression. Some lights are cold, austere, unsympathetic; but the kind approved by the Master was the burning kind—warm, glowing, sympathetic, helpful, intensive. The Master himself furnishes the best of all illustrations of the principle enunciated. He was the light which came down from heaven—undimmed, resplendent, shining forth to the utmost the light of divine truth. Not a cold, forbidding recluse was he, holding himself aloof from the people with a haughty and disdainful spirit, telling coldly 'wonderful words of life.'

"On the contrary, his entire life was sympathetic, wholesouled. One of the charges brought against him by the cold Pharisees was, He receiveth sinners and eateth with them. Even his disciples were shocked that he should converse with a woman of Samaria. But the common people heard him gladly. While recognizing that he was far above their plane—while beholding in him the glories of an only-begotten of the Father, they nevertheless were drawn to him because he was the burning as well as the shining light. And they declared of him, 'Never man spake like this man.'—John 7:46.

"Let Your Light So Shine"

"Bible Students are all Christians, though, alas, all Christians are not Bible Students. True, God's Book may even be read through by some who are unbelievers. And it may be scanned critically by opponents who seek to find fault with it and to entrap it, as they sought to find fault with the Master. But these are not Bible Students in the proper sense of the word. Only those who have made a consecration of their lives to the Lord and who are anxious to know the divine will, that they may conform their lives to it, and who, to attain this end, have entered the school of Christ to be taught of him—only these are Bible Students from our standpoint—searchers after the secrets of the Lord, because they love him and are appreciative of his glorious plans and desirous of understanding them fully. Such Bible Students—including you, dear friends, and myself, I trust—should be burning and shining lights in the world and amongst our fellow-Christians of all denominations, many of whom, alas, have much of the spirit of the world and are lacking in the spirit of the truth because of insufficient knowledge of the truth itself—because they are not sufficiently Bible Students.

" 'Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.' We are not enjoined to make a show of carrying our Bibles everywhere in an ostentatious manner. We are exhorted to show forth in our daily lives the lessons we learn from its precious pages. As the Bible is our lamp provided by the Lord to all those who walk in his footsteps, so each of these in turn is a lamp which should shed forth upon others the light, the knowledge, the spirit of truth for their edification. In other words, the holy Spirit is not poured out upon the world of mankind, but merely upon the Lord's servants and handmaidens. It is an anointing for these and upon these evidencing to them that they have been begotten again to the new nature and making of them light-bearers for the benefit of others—burning and shining lights, sympathetic and helpful lights, 'that they might show forth the praises of him who hath called us out of darkness into his marvelous light.'

"The Light Shineth in the Darkness"

"While keeping the lamp trimmed and burning, while seeking to glorify God as burning and shining lights in the world, we must not forget that the Bible assures us that we will be

BIBLE STUDENTS IN PALESTINE

This photograph was taken April 24th, 1910, on the slope of the Mount of Olives, facing Jerusalem, near the Garden of Gethsemane. Behind the group is the Valley of Jehoshaphat and the brook Kedron, beyond which on the top of the farther slope is the wall of Jerusalem. Behind the wall is seen the City.

no more successful in converting the world than was our Master. His great light shone in darkness, and the darkness comprehended it not. And the religionists of his day instigated his crucifixion. The Master's prophecy respecting his followers will prove true to the end of the age: 'The darkness hateth the light;' 'Marvel not if the world hate you. Ye know that it hated me before it hated you.' (1 John 3:13) It is altogether a mistake, therefore, to suppose that you or I or any other person or all of the Lord's consecrated people, letting their lights shine faithfully before men, could convert the world. Such was not God's intention. It is the church, and not the world, that is being tested at the present time. The opposition of the world and all the powers of darkness serve to test us as new creatures—to test our loyalty to God to his truth. Whosoever receives the light of truth intelligently must rejoice in it, and, rejoicing in it, he must let it shine out upon others, or, by covering his light with a bushel, he will demonstrate his lack of courage, lack of appreciation, lack of zeal, which the Lord is now specially seeking for amongst those whom he has invited to be sharers with Jesus in the glories of the Mediatorial kingdom about to be established amongst men. It is important, therefore, that we let our light shine before men. It is important that we be willing, nay, glad if need be, to suffer for our loyalty to the Lord and to his message. And we have his word for it that he that is ashamed of him or of his Word now, of such he will be ashamed by and by and not own them as members of his bride class, not accept them as assistants with him in his glorious throne.

"The Light of the World is Jesus"

"'This is the light which lighteth every man that cometh into the world.' (John 1:9) Thus far Jesus has not been dealing with the world, but merely with the blessed ones who have the eye of faith and ear of faith. 'Blessed are your eyes, for they see, and your ears for they hear.' (Matt. 13:16) The time for the enlightenment of the world will be after the special call of the elect. Then the church, as the bride, will be with the heavenly Bridegroom in his throne. Then all now found faithful in the matter of letting their light shine will be associated with the great Light, as members of his body. Altogether they will constitute the great Sun of Righteousness which will then arise with healing in its beams for the blessing of all the families of the earth. 'Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath an ear to hear, let him hear.' (Matt. 13:43) He that hath a desire of heart, let him be obedient, and thus make his calling and election sure to this glorious chief salvation."

PASTOR RUSSELL'S RECEPTIONS

Concluded Saturday Night—The Sixth Section of the Convention Hosts, About Six Hundred, Visited the Mayville Inn Saturday Night—Pastor Russell's Address

In order not to crowd the chartered boat, no more than six hundred were permitted to attend Pastor Russell's reception on any one evening. The restriction was effected by means of visitation cards, not more than six hundred of which were issued for any one of the six evenings. Last evening marked the conclusion of the receptions. The steamer was crowded, but "The Happy People" maintained their equilibrium of spirit and let their songs abound, giving good evidence that they were singing and making melody in their hearts unto the Lord. They evidently enjoyed the scenery of the Lake, but the eyes of their understanding seemed to take in still more beautiful Elysian fields. It was the same on the return journey.

The Mayville Inn was illuminated throughout, as were also its verandas and lawns, the Chinese lanterns giving a gala effect.

The crowd was welcomed by Pastor Russell, who greeted each one personally. He subsequently addressed them from the veranda, following which a light collation was partaken of. The address in part was as follows:—

"The General Assembly of the Church of the First-Borns"

"My dear friends, our convention nears its close. To me it has been a very enjoyable one. So far as I can discern, it has been the same to all in attendance. It is a delightful and blessed experience that so many of the Lord's people, by his Providence, have been permitted to turn aside from the busy cares of life to spend ten days in Bible study and in fellowship with each other in spiritual things. We have thus been remembering the inspired exhortation, 'Forget not the assembling of yourselves together, ... and so much the more as ye see The Day draw nigh.' The nearer we come to the great Day of the Lord, in which the church will be glorified with the Bridegroom, and in which the great work of blessing the world at large will begin, the more precious are our opportunities for Christian fellowship. And more than this; they daily become more important to us for our strengthening and upbuilding in the faith once delivered to the saints.

"As we think of the closing of this convention, let our minds go out toward the great convention promised in God's Word. At it will be gathered all of God's people—all 'Israelites indeed, in whom is no guile.' That convention, like this one, will be unsectarian, interdenominational. Presbyterians, Methodists, Congregationalists, Baptists—the holy, the saintly out of each and all of these will be at that great convention. St. Paul styles it the 'General Assembly of the Church of the First-born ones.' How grand to think of such a reunion, without a creedal fence between any of the participants and all of them surrounded and safeguarded by the

'Love Divine, all Love excelling,'

and the wisdom and power divine! Do you desire to be present at that convention? The question is an unnecessary one. It is the hope, the desire, the aim of every one of us to be there—to make our calling and our election sure; to so run that we may obtain that great prize of participation in the 'first resurrection.' Of that resurrection we read, 'Blessed and holy is he that hath part in the first (chief) resurrection; on such the Second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years!' (Rev. 20:6) Let us have this in mind, dear friends, that our participation with our Lord in the glories of his kingdom is dependent upon our faithfulness here in following him through evil report and through good report, through honor and through dishonor in the bearing of the cross along the narrow way of self-denial.

The First-Borns Passed Over

"I remind you that when God brought typical Israel out of Egypt, the first-borns had a peculiar salvation or preservation first. The night before the deliverance all the first-borns were in danger of death, and were saved only when under the blood of the Passover Lamb. We see, dear friends, the significance of this beautiful type St. Paul tells us that Christ is our Passover Lamb, slain for us. We each have appropriated his flesh, his human nature, which he sacrificed on our behalf. We recognize his sacrifice, the blood of atonement. We see that this entire Gospel age is the antitype of that night. We are hoping to belong to the first-borns begotten of the holy Spirit who, during this night time of sin and death, will be passed over and, on account of the blood without and the Lamb within, be accounted worthy of being passed over—accounted worthy of eternal life on the spirit plane as members of the 'church of the first-born'—participants in the 'first resurrection' to glory, honor and immortality with out Lord—like him.

Priests and Levites—Which?

"I remind you that all of these first-borns, passed over, typified all of the Lord's people of all denominations and outside of all denominations who are now passing from death unto life. I remind you, however, that in the type, the first-borns of every tribe were exchanged for the one tribe of Levi—the priestly tribe, which thereafter typified the 'church of the first-borns'—the 'household of faith.' But I remind you further that the Lord divided that tribe into two classes. A little handful were made priests and occupied a special position of favor and relationship and nearness to God, and the remainder of that tribe were honored in being used as the assistants or servants of the priests. This is an allegory or type. 'The church of the first-borns' will consist of two classes, a 'little flock' of priests and a 'great company' of the 'household of faith' and typical Levites who will serve. I remind you that the 'little flock' of priests do their sacrificing now and, if faithful, will shortly be made a royal priesthood, a reigning priesthood, joint-heirs with the great King of Glory and High Priest of our profession—Jesus. I remind you that the 'great company,' typed in the ordinary Levites, will not be in the throne, but serve before the throne. They will not be living stones of the temple, but serve God in the temple. They will not wear crowns of glory, though they will be granted palms of victory.

"What places will you and I occupy in the resurrection, in the general assembly of the church of the first-borns? Will we be of the royal priesthood, or of the less honorable, but still blessed, servants? Will we be of the bride class or of the less honored virgins, her companions that follow her? It is for us, dear friends, now to make our calling and our election sure by our zeal, our earnestness, our devotion to the great King and his Cause. He has called us to the highest place. It rests with us, under his wonderful and gracious arrangements, to determine whether we will be passed over or not passed over, and, if passed over, to determine whether we will accept the place to which we are all called or the inferior place which will be granted to those who do not keep their garments un-

spotted from the world and who, therefore, must come through great tribulation to enter into the kingdom at all.

Encouraged to Leave Behind a Sweet Fragrance of the Spirit of the Lord

"I exhort you, dear friends, that we strive to be present at the Great Convention, 'the General Assembly of the Church of the First-borns,' and that we strive to make our calling and election sure, that we may be of the bride class, the royal priesthood class, the members of the body of the great Prophet, Priest and King of Glory! It is to this end that we have come to this convention—that we might encourage each other and be encouraged to maintain the good fight of faith and to gain the victory, so far as our hearts are concerned, over the world, the flesh and the adversary. I trust that we shall all go away from this convention strengthened by divine might in the inner man. I trust that we shall leave behind a sweet fragrance of the Spirit of the Lord in every cottage and hotel in which we have been lodged. I trust that we shall go to our homes so filled with the spirit of the truth, the spirit of meekness, gentleness, patience, long-suffering, brotherly kindness and love that we shall carry a blessing to those of our homes, that they may take knowledge that we have been with Jesus and have learned of him and that the blessing may thus overflow and abound to many hearts. I doubt not that such will be the blessed results and that this Celoron convention of Bible Students will be a marked epoch in the Christian careers of many, marked with blessings from on high and mutual refreshment of spirit amongst all those who have participated."

"Chosen in Christ ere the dawn of creation;
Chosen for Christ to be filled with his grace;
Chosen to carry the streams of salvation
Into each thirsty and desolate place."

MISIMPROVED OPPORTUNITIES TAKEN AWAY

MATTHEW 21:23-46.—SEPTEMBER 4.

GOLDEN TEXT:—*"Therefore say I unto you, The Kingdom of God shall be taken from you."*

In this Study the Great Teacher in two parables portrays the mistake made by the religionists of his day. The understanding of these parables gives a clearer insight into the cause which led to the rejection of Israel for a time from divine favor. Incidentally, too, we are to remember that nominal fleshly Israel was a prototype of nominal Christendom. Hence we may look for somewhat similar conditions and dealings now in the "harvest" time of this Christian age.

To get the force of the Lord's teachings here and everywhere it is necessary to remember that the Jewish people had been promised the kingdom of God, of which David's kingdom was a type on a small scale. For centuries they had been expecting a great King, Messiah, whose coming would exalt them and bring them into prominence as God's kingdom. John the Baptist, when he came to introduce Messiah, told the Jews that unless they would repent and come back, to the extent of their ability, into harmony with God and the Law they need not expect to share in the Messianic kingdom. Jesus told the people that unless their righteousness should exceed the righteousness of the scribes and Pharisess, they should in no wise enter into or become members of the long-waited-for kingdom. (Matthew 5:20) The two parables of this Study illustrate what stood in the way of the majority.

WORK TODAY IN MY VINEYARD

The Jewish people professed to be God's people, willing to do him service. They were treated, not as mere slaves, but, rather, like sons. All were told to go and work in God's vineyard; but they divided into two classes, represented by the two sons, in our first parable. One of these sons represented the outwardly religious, pious, who said, Yes, we will serve God. However, they did not really seek the divine service, but rather the service of their sects and parties and their own personal aims, honor, influence and preferment. The other class of Israelites, represented by the other son of the parable, made no pretense of serving God, and were branded as publicans, sinners, harlots. Nevertheless, when Jesus appeared, when John's message went forth, and afterwards the teachings of Jesus and the Apostles, these same publicans, sinners, harlots, were the ones ready to receive him, while the religious, finding that his message was in conflict with their teachings, repudiated him. Thus one of the charges against Jesus was, "He receiveth publicans and sinners and eateth with them."

"Friend of Sinners was his Name"

The second parable represents God as the owner of a great vineyard, in all respects well appointed and furnished for his purpose. This vineyard represents the Jewish nation and the divine promises made to that people—the Law and all the arrangements of the Law Covenant, for their development. This vineyard the owner let out to husbandmen, whose duty it was to care for the vines and the fruitage and to render to the owner the results, except a portion which they might keep for themselves. These husbandmen were the prominent religionists, of whom Jesus said, "The scribes and Pharisees sit in Moses' seat. All, therefore, whatsoever they bid you observe, that observe and do." (Matt. 23:2, 3) The owner properly required returns on his property and sent servants to receive his share of the fruitage. But the husbandmen, instead of giving them what was due their Master, abused them by beating, killing and stoning them.

These servants were the prophets of old, sent to Israel. They should have received the kindest treatment and an abundance of fruits of meekness, gentleness, patience, etc., but, instead, they were treated as intruders by the leaders of Israel. Some of them were stoned, some beaten, some murdered, some sawn asunder. Some wandered about in sheepskins and goatskins and dwelt in dens and caves of the earth, because not appreciated. They were not treated as representatives of the owner of the vineyard. Finally the owner sent his Son, saying, "They will reverence my Son." But these same husbandmen, the religionists of our Lord's day, took counsel to kill him and to seize his inheritance. They somehow got the impression that they could lord it over God's heritage and that anybody reproving them or showing up their hypocrisies or liberating the people from subservience to them, whoever he might be—even the heir—they were at liberty to kill. They crucified him.

What may we presume the owner of that vineyard would do to those wicked husbandmen who, forgetting the ownership of the vineyard, were using it as their own, mistreating his servants and crucifying his Son? The Great Teacher put the question to his hearers, and the answer promptly came that the owner would destroy those wicked men and let his vineyard to others who would render him its fruitage.

This is just what happened. The scribes and Pharisees and Doctors of the Law who were using God's promises and blessings and their opportunities selfishly and in disregard of the Almighty—these were dispossessed. Their government was destroyed and divine favor and privileges as God's mouthpieces, which they once enjoyed, were taken from them and given to others—to the Apostles and their associates, during this Gospel age.

However, as fleshly Israel was a type or picture of nominal Spiritual Israel, we may not have to look far to find a very similar condition of things today. Today also we see some high in official position as representatives of God and his Word using their positions to entrench themselves, to hold power over the people, to carry out their own schemes. These are inclined to speak harshly, yea, to "murder" any who come amongst them meekly, humbly, in the name of the Lord. They do not literally kill them nor "shoot them full of arrows," but they do behead them in the sense of ostracism. And they do shoot out at them the arrows of bitter words, slanders, etc.

What will the Husbandmen do with such servants? The answer is again that the opportunities which they have enjoyed will be taken away from them. Thank God that the next step in the programme will be that the King's Son and all of the misused servants associated with him will constitute the new "kingdom of God's dear Son" "under the whole heavens." Matters will be no longer entrusted to any but the tried, proven, faithful.

Jesus, the rejected, "is become the chief corner-stone" of the great temple of God, which is the church. As the privilege of being God's embryotic kingdom was taken from the Jews and given to Christ and the church, so presently his embryotic kingdom will be taken from earth entirely—his faithful will be received to the heavenly plane and power and great glory.

Whoever stumbled over Jesus suffered loss in the sense of being broken, but not beyond possibility of repair. "But upon whomsoever this stone (Messiah) shall fall, it will grind him to powder" in the second death.'—Matt. 21:44.

"MANY ARE CALLED BUT FEW ARE CHOSEN"

MATT. 22:1-14.—SEPTEMBER 11.

Many of us have not in the past sufficiently discerned that none of the lessons of the Great Teacher were given in literal language—that they were all symbolical; as we read, "Without a parable spake he not unto them."—Matt. 13:34.

In today's Study we have another beautiful parabolic lesson respecting the kingdom. We might inquire why the Bible is so full of these lessons concerning the kingdom? Is it not because the kingdom of God is the only hope of the world? Are we not learning this more and more? Faith in the coming kingdom of God under the whole heavens began to grow dim within less than two centuries after the death of the apostles. Instead of longing, hoping, to become the bride of Christ, to be associated with him in his glorious kingdom for the overthrow of sin and Satan and death, and for the uplifting of mankind during a reign of a thousand years, a new faith and a new hope came in, contrary to the Scriptures. This unscriptural hope instructed Christians that they should expect an earthly kingdom of their own establishment, in which the popes would reign as representatives of Jesus and the cardinals and bishops as representatives of the apostles and the "little flock," to whom the approaching kingdom is promised.

Thenceforth the work of the church, to "build one another up in the most holy faith," gave place to the unscriptural course of neglecting the church and laboring for the world, under the unwarranted assumption that it is the duty of the church to convert the world. As to how much injury has thus been done it is difficult to estimate. For the sake of numbers standards have been lowered and worldliness has been recognized, until today Christendom is in a sad plight as respects true doctrines and high moral standards.

THE MARRIAGE FESTIVAL

As Messiah is to be the Great King of earth during the period of his Mediatorial reign, it is the Father's good pleasure that he should have a "bride." And this Gospel Age is set apart for the finding and development of this bride class of many members. The kingdom is the great prize which the Father is to bestow upon his Son—to be shared by the church, the bride of Christ. The parable of today's Study outlines the call of this Bride class or kingdom class from Jesus' day down to the completion and glorification of this company. Nowhere is Jesus represented as calling his own bride. This is foreshown in Abraham, who typified the Father, and Isaac, who typified Jesus; and Abraham's servant, sent to call Rebecca to be the bride of Isaac, typified the holy Spirit, whose work during this Gospel age is bringing to Christ the bride class—"the very elect."

So this parable shows that the King sent forth the call to the Marriage. The Jewish people, the children of Abraham, according to the flesh, had been invited to this high honor from the time of the giving of the Law Covenant at Sinai. Century after century they waited for the announcement to be made to them, that the nuptial feast was ready. Finally, when Jesus came, the announcement went to them, All things are now ready! Come to the feast! Meantime, they had become overcharged with the cares of this life—business, politics and religious schemes of their own concerning. They manifested no interest in the announcement and even beat some of the servants, the Apostles and others, who sought to help them, and to draw their attention to the great feast, which was their special privilege.

GO YE THEREFORE INTO THE HIGHWAYS AND BRING THEM TO THE MARRIAGE

The Almighty was wroth and sent the Roman armies and "destroyed those murderers and burned up their City," Jerusalem, in A. D. 70. Then the King said to his servants, The wedding must take place even though those who were bidden were not worthy. Go ye therefore into the highways and as many as ye find bring to the marriage feast. As the city represented the Jewish nation, so the highways represented the world in general—the Gentiles—to whom the message of the kingdom was sent after fleshly Israel had first enjoyed the offer and but partially improved it. Another statement of the parable shows three different classes:—

(1) The Jewish rulers who rejected him.

(2) Those called from among the streets and lanes of their city and gathered to the spirit plane by Jesus and the Apostles.

(3) Then the report was given, "We have done as thou hast commanded and yet there is room." Then the message went forth to go everywhere among the Gentiles and urge them to come in, until the house should be filled—until the elect number for whom the feast was provided should be found. Our Study states that the wedding was furnished with guests—good and bad. In other words, the offer of a share with Christ in his kingdom has attracted some naturally very fallen, as well as some better favored by nature. But the arrangements of the Great King are such that the "wedding garment" covers all the blemishes of the most imperfect as well as those of the least imperfect.

WITHOUT A WEDDING GARMENT

The latter part of our Study shows a discrimination and judgment ultimately to take place amongst those invited to the wedding and accepted. As none were permitted to enter in without a wedding garment—without an acknowledgment of the merit of Christ's sacrifice—so none will be permitted to remain and participate in the wedding festival except those who maintain their standing of confidence in Christ.

Any who take off the "wedding garment" will be sure to be expelled from the privileges enjoyed and will go out from the light and blessings afforded to this favored class, into the "outer darkness" of the world and of nominal Christianity, in which shortly there will be a great time of trouble, symbolically represented by the "weeping and gnashing of teeth."

Are we not even now in the time of this inspection of the guests? And are not all Christian people who cast away their confidence in the sacrifice of Christ and who accept Evolutionary theories and Higher Criticism taking off "the wedding garment," and will they not all eventually find themselves in outer darkness, in confusion, in bewilderment? And will they not be sadly distressed in the great time of trouble which the Scriptures declare to be near?—Daniel 12:1.

SOME INTERESTING LETTERS

GOOD EFFECTS OF THE VOW

DEAR BROTHER RUSSELL:—

A contemplation of the Lord's providences respecting the vow, as they have been exemplified repeatedly in the past year, in the cases of individuals, and of various congregations of the Lord's people, have gradually softened the antagonism I felt against it, and I took it some days ago, as unto the Lord, believing it to be his will.

I wish to say that I have taken the vow, not as an oath, not as a guarantee that I will keep it perfectly (apart from the Lord's merit) and not as a protection, in any sense, except that it will help to keep certain parts of my original consecration vow prominently before my mind. I am sure I do not keep my consecration vow perfectly, and will doubtless fail occasionally in some items of this statement or a portion of it, but I shall do my best to keep it perfectly, and I am sure that is all the Lord expects.

I have always fully assented to every principle contained in the vow, and the true explanation of the extreme prejudice I have had against it is that the adversary was undoubtedly trying to get me to fight against it and thus draw me away from the truth and its service.

Your Brother in Christ. CLAYTON J. WOODWORTH.

CELORON CONVENTION APPRECIATED

DEARLY BELOVED BROTHER:—

As I think over the blessed season we had at the Jamestown convention, my heart goes out in joy and thanksgiving to our dear Lord and Heavenly Father for the abundance of love they have showered on us all in these last days. The love of our Elder Brother was manifest in all the arrangements and the love shining from the faces of the dear friends showed plainly that they had been with Jesus and learned of him.

I wish to express my thanks and appreciation to you, dear Brother, for your loving zeal and untiring endeavor to serve the Lord, the truth, and the brethren. All the arrangements at the convention spoke of that great love, the carefully planned accommodations for all, I can say that for the little sum ($14) I received accommodation far above my expectation. The Lord surely was in our midst, working all things for the good of his people. It was more than I anticipated, and I want to thank you, and all those who labored with you, for the love thus shown for the brethren, and especially for the reception at The Mayville Inn. It was good to be there. It made me think of the Lord's words when he said, "I go to prepare a place for you." Yes, everything was prepared for us to come and receive a blessing, and we surely did receive one.

Your brother in our Redeemer, JOHN ENQUIST.

PRESENT TRUTH—RE ADVOCATE AND MEDIATOR

A gentleman who fancies himself commissioned to be the Advocate of the New Covenant, but who has not yet come to see that the New Covenant could not be the Old Covenant, takes us to task saying: "Four years ago it was present truth that the Editor of THE WATCH TOWER needed a Mediator between God and Himself. Three years ago it become present truth that he does not need a Mediator between God and himself. Did the Editor of THE WATCH TOWER leave the present truth?"

We reply, No, the Editor of THE WATCH TOWER did not leave the present truth. He kept all the truth that he then had and has added to it. The light has scattered some more of the darkness, so that, with the very same thought that he had four years ago, he now sees that he used the wrong word in expressing that thought. He now sees that he should have used the Scriptural term Advocate instead of the word Mediator. He now sees that himself and others in the past have used language too carelessly, because of the general confusion and mix-up handed down from the dark ages.

He now sees that the Scriptures nowhere say that the church has a Mediator or ever will have a Mediator, and that they nowhere say that the Covenant of sacrifice, under which the church is developed, has a Mediator. The Editor of THE WATCH TOWER is learning day by day more clearly to rightly divide the Word of Truth and to use Scriptural terms only. The Scriptures do say, "We have an Advocate with the Father." (1 John 2:1) They do not say anywhere, We have a Mediator between God and us. The Editor of THE WATCH TOWER is trying to assist God's people to think and speak correctly respecting the great work of Atonement for sin, the merit of which lies in the sacrifice of Jesus and the privilege to share in which is granted to the elect during this Gospel age.

The same critic innocently asks for any Bible text to show that the church, the bride of Christ, does not need a Mediator. How foolish! Does the Bible undertake to say all the things that are not so? One would think that no special ability would be necessary to discern that there is no need of a Mediator between friends. We never had this thought! When we used the word as respects the church we used it thoughtlessly, just as our opponents are using it now; we used it without noticing that the Bible nowhere intimates a Mediator between the Father and the church. It is because present truth is progressive that we have clearer light on the same facts than we had four years ago, even as we then had clearer light than we enjoyed years before that. The Editor of THE WATCH TOWER has believed in Jesus as his Redeemer from childhood. He did not understand the philosophy of the divine plan of the ages then, but nevertheless, his simple faith was a sufficient basis for a consecration of his all to the Lord, and a sufficient basis for the divine acceptance of the sacrifice and the begetting of the holy Spirit. Since then the light of this harvest time has been shining more and more clearly as the years go by. The light of present truth does not contradict the light of past truth, but confirms it and further clarifies our vision and increases our hope and our joy. And is not this true of all of God's people now walking in the narrow way? Those who are now "waking up" to a realization of the fact that for seventeen years they have been in darkness are acknowledging that they have not been walking for those seventeen years in the "path of the just, which shineth more and more unto the perfect day." For the past seventeen years of their lives, the seventeen years of their best Christian experience, they believed that the Vine and the branches are one—that the Head and his Members are one; that the sufferings of The Christ are one—that the church fills up that which is behind of the afflictions of Christ—that the death of Christ is one—that the church becomes dead with him sacrificially, after having been justified through faith in his blood, his sacrifice. For seventeen years they believed that the Prophet spake of the sufferings of Christ (Head and body) and the glory that shall follow; that to be dead with him signifies to be baptized into his sacrificial death as in contrast with Adam's penalty—death. And to drink of his cup signifies a share of his sufferings and that the hope before all such is, that "if we be dead with him, we shall also live with him"; and "if we suffer with him, we shall also reign with him." For seventeen years these friends told us that they believed and rejoiced in St. Paul's sentiments of Phil. 3:9-11, the hope to be found in Christ (members of his body), not having their own righteousness, which is of the Law (Covenant), but that which is through faith in Christ, the righteousness which is of God by faith (not by the New (Law) Covenant), that we might know him and the power of his resurrection (sharing his resurrection as his members) and the fellowship of his sufferings (being partakers of the sufferings of Christ), being made conformable unto his death (not a different death from his, but a similar one—not a death as a sinner, but a sacrificial one), if by any means I might attain unto The resurrection of The dead.

We are not murmuring nor complaining against these friends because of the great loss which they have sustained—the loss of spiritual sight into the deep things of God—into "the mystery, which is Christ in you the hope of glory." We compassionate their loss and remember the Master's words, "If the light that is in thee become darkness, how great is that darkness!" While not attempting to judge the hearts of any who have gone out from us, we may be confident that the Lord did not allow them to go out without a sufficient reason. We regard their loss of spiritual sight as a divine judgment upon them, just as truly as we regard the opening of the eyes of their understanding as a mark of divine favor. Remembering that the Lord is not dealing arbitrarily either in receiving his people into the light nor in casting some out of the light, we are bound to suppose that there were conditions of heart in these, our friends, with which the Lord was not well pleased. The lesson to us is that we must walk in the light and that we must put away from our hearts and, as far as possible from our flesh, everything contrary to the divine standards of meekness, gentleness, purity, justice, love, "if by any means we would attain unto The resurrection of The Dead."

Before dismissing this subject we must answer another foolish question, namely, What answer do we make to the following:—

A certain sister owning property in her own name found that her husband had taken possession of it, rents, monies, all, and that he ignored her entirely in the matter. Upon her request to have some of her own money and property given her by her father, the husband became angry and sought out some of our opponents. The latter, after the usual course, partially misrepresented our teachings respecting the atonement for sin. The husband replied, That's what my wife says. She says, "Jesus didn't die for you; he died for me—but not for you; I will die for you." What will we answer to this? We answer that we would not believe a man on oath who was trying to cheat his wife out of her own money. We do not believe that the wife said anything of the kind, nor that she has any such idea. We believe that the husband misrepresented his wife's statement, just as our opponents uniformly misrepresent THE WATCH TOWER statements. A half-truth may be an untruth, if it gives a misconception and is intended so to do. A truthful statement would not serve the purpose of our opponents, for the truth is logical as nothing else is. St. Paul remarked, "We be slanderously reported." The same is true today. The self-contradictions of our opponents are remarkable. In one breath they tell us that they have been deceived by us for seventeen years. In the next they say that we have changed within the last three years. In the next they affirm that they are in accord with everything in the SCRIPTURE STUDIES, and yet they are opposing them as best they are able. Oh, inconsistency, thou art not a jewel; nor dost thou reflect beauty or credit upon anybody!

A COVENANT BY SACRIFICE NOT THE NEW COVENANT

In all of our writings for the past thirty years we have pointed out the New Covenant as coming fully into operation at the close of this Gospel age. We have pointed out that it is the covenant under which restitution blessings are to come to the world of mankind. We pointed it out as the Keturah Covenant—separate and distinct from the Hagar Covenant, under which natural Israel was developed, typified by Ishmael and separate and distinct also from the original Abrahamic Covenant, typified by Sarah, whose seed Isaac typified The Christ, Head and body. We saw and pointed out to others, so that they saw, that the antitypical Isaac—The Christ, Head and body—is the Melchisedec priest, of which Jesus is the Head and the church his body—the great Priest under whom the New Covenant is to be made effective to Israel and to the world of mankind through Israel. We pointed out also that the elect church of this Gospel age, a "royal priesthood," must all offer sacrifice; as the Apostle declares, "Every priest is ordained of God to offer both gifts and sacrifices for sin." We pointed out that our Lord Jesus is the great High Priest of our profession and that he offered himself in sacrifice and

that he required that all who would be with him in his throne must walk in his steps—after being justified through faith in his blood. We pointed out that this is what is referred to in the Scriptures as the covenant by sacrifice, "Gather my saints unto me, those who have made a covenant with me by sacrifice." (Psa. 50:5) We associated this sacrificing of the earthly nature by all those who would be partakers of the divine nature with the Apostle's exhortation of Hebrews 9:23. We called attention to the fact that the word sacrifices is in the plural and refers not only to the most important sacrifice made by our Lord and Redeemer, but that it applies also to the sacrifices of all those whom he accepts as his members of the royal priesthood. These are the "better sacrifices," which were typified by the bulls and goats of the typical Atonement Day.

We saw and mentioned that the church as priests, while under the Covenant of Grace, the primary covenant, the Sarah Covenant, have a work to do in connection with the New Covenant. As the Apostle says, "We are able (or qualified) ministers (or servants) of the New Covenant." But we see more clearly now than we did ten years ago just how we serve the New Covenant—that as members of the body of the Mediator of that covenant, we are associated with him in making preparation for its inauguration. We are serving it in the sense that he served it, only in an inferior degree and not individually, but in him, as "members of the body," members of the "royal priesthood," to whom "old things have passed away and all things have become new." We see now more clearly than ever the meaning of our precious relationship to God in Christ as members of the antitypical Isaac, through whose mercy Israel and the world shall obtain mercy, under the provision of the New Covenant put into operation as soon as the royal priesthood shall have completed the appointed work of sacrifice.—Romans 11:27-30.

Our opponents can all agree that they disagree with THE WATCH TOWER, but they cannot agree amongst themselves on anything doctrinal. Nor do they see, seemingly, that fault-finding is not proof. Let them try to set forth the divine plan of the ages from their own standpoint. They cannot do it. Their theories are illogical and inconsistent. They take our logical presentation as a basis and make a few turns and twists to suit themselves, failing to see that whatever they add or subtract is so much confusion. That is the reason why so many who leave the Truth take a few paces after the claimed "new light" and then drop out forever into the blackness of outer darkness of unbelief and uncertainty about everything.

Let such of our opponents as are honest sit down calmly and figure out the covenants and their mediators. Thus only will they see the weakness of their present attitude.

(1) Which was the original covenant to which the law was added four hundred and thirty years after.—(Gal. 3:17)?

(2) Would it be proper to speak of that original covenant as the same that God promised he would make "after those days" and which he styles the "New Covenant"?

(3) If so, of what use is language, except to mislead and confuse?

(4) It is admitted that St. Paul declares that the original covenant had no Mediator; that it was a *uni-lateral* or one-sided covenant which needed no Mediator.

(5) On the contrary, it is admitted that the Mosaic or Law Covenant was a type of the New Covenant—that it could not be a type of a covenant which preceded it.

It is conceded that the Law Covenant and its priests and their services typified the New Covenant with its higher or "royal priesthood" and antitypical Atonement Day and "better sacrifices," whose blood is brought into the antitypical Most Holy to make sin-atonement and whose bodies were burned outside the antitypical camp.—Heb. 13:11.

If a type cannot follow its antitype, surely, then, it could not be "added" to its antitype. Surely no great wisdom is necessary to see this. "We, brethren, as Isaac was, are the children of the promise"—the children of the original Sarah Covenant—barren for nearly two thousand years.

The Redeemer is our Advocate, through whose imputed merit we, with him, are admitted to membership in the Spiritual Seed under his "Covenant by sacrifice"—symbolized by the offering of Isaac. Sacrificing with him and accepted as his members we shall soon with him constitute the great antitypical Moses (Acts 3:22, 23), the Mediator of the New (Law) Covenant—between God and men—through Israel after the flesh.

A QUESTION RE THE MEDIATOR

Can you quote any statement in the Scriptures to the effect that the Abrahamic Covenant did not have a Mediator?

We answer that there is no direct statement in those words, nor is it necessary. What is not stated is not to be understood. That is a rule of all reason and logic. It is what is stated that is to be taken into consideration. There was no mediator mentioned. It is for those who claim that the Abrahamic Covenant had a Mediator to prove it.

The Apostle Paul in his epistle to the Hebrews (6th chapter) tried to show the strength and power of the Abrahamic Covenant; but he does not tell us of or point to any Mediator as having had charge of it. On the other hand, he does point to God's Word and God's oath as the foundation of that covenant. He says that it was approved to us by two immutable things—that God could neither lie nor break his oath. The Apostle very particularly shows that the Law Covenant was added to the Abrahamic Covenant and that, added 430 years afterward, it had a Mediator.

So St. Paul proceeds to explain that in the case of that original covenant, because there was but one party, there was no need of a Mediator. A Mediator stands between two parties to see that each does his part. Moses was the Mediator of the Law Covenant. He stood between God and Israel. (Deut. 5:5) On the one hand he represented God and on the other, Israel. But as respects the Abrahamic Covenant there was only one party. God is that One. Therefore there was no need of a Mediator. Why not? Because God did not make any condition with which the seed of Abraham would have to comply. He gave his oath to this covenant, instead of a Mediator. God said I will do it; therefore there was no place for a Mediator. And there was no Mediator. The original covenant did not say how many additional or subordinate covenants would be made.

As to the promised seed of Abraham, God did not explain how he would secure to Abraham such a wonderful Seed as would bless all the families of the earth. Abraham did not know how this was to be done. We know how God secures to Abraham this wonderful seed. He set before his Son the promise of a great reward. And he, for the sake of the glory set before him, humbled himself to become a man. When he left the heavenly glory he was merely preparing to fulfil the Covenant. He was not yet the seed of Abraham. Jesus the babe was of Abraham's seed according to the flesh, but not the seed of Abraham mentioned in the covenant. Even when Jesus was thirty years of age he was not the seed of Abraham referred to in that covenant. It was not until he voluntarily offered himself in consecration at Jordan that he became the seed of Abraham. At that very moment the seed of Abraham began to be represented in him—when he received the begetting of the holy Spirit. He reached completion as the Head of that seed when on the third day he arose from the dead to the spirit condition. In other words, the seed of Abraham was not yet in existence when God made that promise or covenant to Abraham.

Then Jesus set before his followers that same joy; and when we consecrate similarly we enter into a covenant with God by sacrifice, as "members" of the Anointed One. We thus agree to present our bodies that God will raise us up as the body to the same exalted condition of heavenly glory to which he raised our Redeemer and Master. "If ye be Christ's (if ye comply with the conditions), then are ye Abraham's seed and heirs according to the promise." (Galatians 3:29) In a certain sense we are already the seed of Abraham, but not until we share "his (Jesus') resurrection" will we be the seed in the complete sense. The first work which that seed will do will be to extend this great promise that God has made world-wide. Its utmost breadth will be attained by instituting a New Covenant with Israel by which Israel may attain eternal life on the human plane, and all nations through Israel.

A covenant between two parties, both contracting, requires a Mediator. As, for instance, in the ordinary affairs of life, the general law of the State steps in and serves as mediator between all contracting parties. And so in contracts between God and men, it is necessary to have a Mediator. But suppose you said to me, I intend to give you tomorrow this diamond ring. Should I ask, Where is the Mediator? Who will guarantee to me that you will give me the ring? You would probably answer, There is no need of a Mediator; it is a voluntary gift. And so in our covenant of sacrifice. It is a voluntary act God has made a certain provision: "Blessed

are your eyes, for they see, and your ears, for they hear." We agree to enter into our sacrifice voluntarily and our Advocate agrees to help us. If we do these things that we have agreed to do, we get the reward—glory, honor and immortality.

THE OATH AS INSTEAD OF A MEDIATOR

In the Abrahamic Covenant God's oath, attesting his Word, served to ratify the covenant, to make it binding, to hold it sure. It thus took the place which might have been occupied by a Mediator, had there been conditions mutually binding upon the Almighty and upon some of his people. There was no Mediator, because, as already stated, the promise was an unconditional one: God proffered to do certain things—to provide through Abraham's posterity a seed capable of blessing the world. Hence no Mediator was necessary.

But notice that St. Paul, in speaking of this Abrahamic Covenant (Heb. 6:17), declares that God "confirmed it by an oath." The word here rendered confirmed is defined by Strong's lexicon, *to interpose* (as, arbiter). Young defines the Greek word *mesiteuo*, rendered *confirmed* in our text, "to be or act as a Mediator."

THE DIVINE PLAN OF THE AGES IN BRIEF

God proposed in himself before the foundation of the world the great plan re redemption, because he foreknew man's fall and the death penalty he would put upon it. For the first 1656 years up to the flood God permitted the holy angels to demonstrate their inability to recover the sinner to righteousness. On the contrary, the contagion of sin spread to some of the holy angels. As the Scriptures declare, "The sons of God saw the daughters of men, that they were fair, and they took unto them wives of such as they would. And there were born unto them children, which were giants and men of renown." (Gen. 6) And the earth was filled with violence and sin—to such an extent that God declared that the imagination of the human heart had become only evil and that continually. Foreknowing this God had already arranged that one of the aqueous "rings," still suspended above the earth, should descend, causing the flood, which wiped out that order of things, destroying every human being, except righteous Noah and his family, of whom it is written, "Now Noah was perfect in his generation (there was no admixture of angelic seed)."—Genesis 6:9.

Thus the angels were tested by contact with sin for centuries—so that all of those who desired had opportunity to transgress the divine laws. The disobedient ones are referred to in the New Testament as those angels who kept not their first estate or spirit condition, but who preferred to live on the earthly, animal plane. These were restrained in chains of darkness until the great Millennial morning—cut off from fellowship with God and the holy angels and no longer permitted to materialize and thus to commingle with humanity.—2 Peter 2:4.

When God's due time came he called Abraham to make of him a type of himself, and to give him a son, Isaac, to be a type of Christ, and to call for Isaac a bride, Rebecca, who would be a type of the elect church of this Gospel age. And as with Rebecca came maids, so with the elect church comes the "great company" class. As Abraham offered Isaac on the altar in a figure and he was recovered from death in a figure, so God really offered his Son in death and recovered him out of death actually by resurrection from the dead. As all that Abraham had he gave to Isaac, so it is that all the blessings that God has to give to all others of the human family who will become his people will come through the antitypical Isaac. And when Rebecca became Isaac's bride and joint-heir, she became sharer with him in all the joys and privileges which were his. Thus was represented the future glory of the church with Christ in blessing all the families of the earth.

Moreover a double figure is used to represent The Christ, namely, Jesus the Head and the church his body. In the fulfilling of this figure the Apostle tells us that all of the consecrated overcomers are members of the Isaac class, saying, "Ye, brethren, as Isaac was, are the children of the promise." The church as the bride is pictured in St. Paul's statement, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise"—the promise that through us the world shall be blessed.—Gal. 3:29.

ABRAHAM'S WIVES TYPICAL

While the foregoing is a brief synoptical picture of the whole, the details of Abraham's life represents the details of the divine plan of the ages. As Abraham had the promise that he should be the Father of many nations, it implies that, eventually, many peoples of the world will become God's children—but only through Isaac and through the promise made respecting Isaac's work. Furthermore, the seed of Abraham, it was foretold, would be as the stars of heaven and as the sand of the seashore. The stars of heaven represent the spiritual seed of Abraham. The sand of the seashore represent the multitudinous earthly seed, the human family brought back to life during the Millennium, the result of the redemptive plan.

St. Paul gives us the key to the entire situation in the suggestion that Abraham's wives were typical of Covenants and this explains to us the seemingly harsh treatment of Hagar. Abraham was obeying divine instructions, and the divine instructions were so shaped as to constitute the matter in type a picture and lesson for our instruction. Abraham's first wife was Sarah. St. Paul explains that Sarah typified a fundamental promise, and her name, Sarah, signifies princess or chief one. This princess covenant, the one upon which all the others depended for their fulfillment, is the one which fulfills its mission or purpose in the development of the spiritual seed—Isaac—"We as Isaac was are children of the promise." This covenant has nothing whatever to do with the development of any other children of God except through the Isaac class, the Mediator class, the great Prophet, Priest and King class, through which all of God's blessings are to descend to humanity.

Because Sarah was to serve as a type of spiritual things she was barren for long years, to teach that God's primary covenant with Abraham would be barren (unfruitful) for long centuries. Meantime, in order to make another type, Sarah's bondmaid, Hagar, was given to Abraham for a wife, Sarah seeking to appropriate the child of Hagar as the seed of promise—as her own. Hagar represented the Law Covenant made with Israel at Sinai, as St. Paul explains. The child or offspring of that covenant was the Jewish nation, Israel in the flesh. The fact that Sarah sought to recognize Ishmael as her son and held Hagar in her arms at the time of his birth, implied that the Law Covenant with Moses as its Mediator would, for a time, seem to constitute Israel the heir of the original covenant—which included the blessing of all the families of the earth. But this was not the divine will.

APOSTOLIC EXPLANATION OF COVENANT TYPES

And so, in God's due time, Sarah brought forth Isaac, who typed the true heir of the covenant or promise. This birth of Isaac was represented primarily by the begetting of our Lord Jesus Christ by the holy Spirit to the spirit nature; and, later on, by his resurrection to the perfection of spirit nature; and in a larger sense, as St. Paul explains (Ye, brethren, as Isaac was, are the children of promise), the birth of Isaac represented the begetting by the holy Spirit of the entire church, which is the body of Christ. Then came the persecution, the mocking of Isaac by Ishmael and the subsequent casting out from divine favor of the Hagar or Law Covenant and her child, the Jewish people. They have been outcast for centuries and were about to die—about to lose their national identity, about to be absorbed by other nations, just as Hagar and Ishmael, after being cast out, wandered through the desert until they had eaten their loaf and had drank the water they had with them and Ishmael was ready to die. Then the angel of the Lord drew their attention to a spring of water in the desert and, after their refreshment, counseled their return and submission to the divine arrangement—their recognition of the Sarah Covenant and spiritual Israel. We have come close to this very point of time now. The poor Jews, losing hope, were about ready to die, to give up all faith in the promises. But, behold, at the opportune time, a well-spring of hope revives them and the message to them is that there is a spiritual Israel and also a natural Israel and that their blessings are along natural lines and must come to them through the recognition of the glorified Mediator of a New (Law) Covenant.

The Apostolic explanation of this wonderful system of types stops here. And we would be inclined to stop here also, were it not that other Scriptures clearly point out that later on, after the death of the Hagar Covenant and after the principal Covenant shall have accomplished its purposes in the bringing forth of spiritual Israel, the antitypical Isaac, a New Covenant is due to be introduced "after those days"—after the interim of this Gospel age specially set apart for the development of the antitypical Isaac. That New Covenant is referred to by St. Paul. When discussing this very subject he says respecting natural Israel's restoration to divine favor, "This is my covenant with them when I shall take away their sins; as concerning the Gospel they are enemies for your

sakes; but as touching the election, they are beloved for the fathers' sakes. . . . . for as ye in times past have not believed God, but have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all."—Rom. 11:26-32

The same great covenant, future for Israel, is referred to by the Prophet Jeremiah. (31:31) Israel is there told that after certain days God will make a New Covenant with them, not the Sinaitic Covenant—not the Hagar Covenant—and just as surely not the Sarah Covenant, which gives birth only to a spiritual Israel. The prophecies respecting that New Covenant are earthly, restitutionary. Under it, "after those days," God will take away the stony heart out of their flesh and give them a heart of flesh—he will make them tender-hearted human beings, loving, kind, etc. But he will not make of them spirit beings or new creatures.

The Mediator of that New Covenant, Israel understood, will be a greater Mediator than Moses, though like unto him in the sense that Moses was the type or small fore-finger of him. Even so the Mt. Sinai Covenant, with Israel as the Ishmael class gendered thereunder, were typical of the greater blessings and upliftings to be accomplished by the New (Law) Covenant. For these reasons the Lord did not confuse the types by reinstating Hagar as Abraham's wife after the death of Sarah, as representing a renewal of divine favor toward Israel and the use of natural Israel as the earthly channel of divine favor and blessing to all the families of the earth. Instead, God permitted Hagar to cease as a type after showing her subserviency to Sarah and the recovery of her child, the Jew, from perishing. When Abraham, after the death of Sarah, took another wife, Keturah, we have every reason to believe that she, also, was a type and represented a third covenant. And her many children represented typically the many people, kindreds and tongues of the world which will ultimately become, under the New Covenant arrangement, children of the Highest.

THE SUPERIORITY OF THE SARAH COVENANT

Nevertheless it should be continually borne in mind that in this series of types the Lord everywhere showed the superiority of the Sarah Covenant. In one sense of the word Sarah was Abraham's only wife, because Hagar and Keturah are mentioned merely as concubines. Thus the divine plan all centered in the promise, "In thy seed shall all the families of the earth be blessed," Nevertheless the Jew and his Law Covenant have been used of the Lord as a supplementary means of blessing and instruction to the church and to the world. Likewise in the future the blessings that will go to Israel and through Israel to the world under the New Covenant will all depend upon the first Covenant, the Sarah Covenant, the spiritual one and its spiritual seed—The Christ, Head and body. The New Covenant can go into effect as a better Covenant than the Mosaic one only by reason of having a better Mediator than Moses, "The Mediator of the New Covenant"—The Christ. And he will become the Mediator of that covenant and put it into effect for the blessing of all through or by means of his "better sacrifices." First, the sacrifice of Jesus, the foundation of all reconciliation with the Father—"and we through him." Secondly, the Father's acceptance of the church as members of the body of Christ, upon the condition mentioned by St. Paul, "I beseech you brethren, by the mercies of God, that ye present your bodies living sacrifices, holy, acceptable unto God." These are the better sacrifices which the great Mediator presents to Justice, all founded upon the merit of the Lamb of God which taketh away the sin of the world. His merit will be shared in, through God's arrangement, by the "little flock," the royal priesthood, who not only by faith accept the Redeemer's merit, but who, by grace, also lay down their lives. They become dead with him, that they may also live with him and share his glory, honor, immortality, Kingship, Priesthood, Mediatorship, etc.

"Ah, these are of a royal line,
All children of a King,
Heirs of immortal crowns divine,
And lo, for joy they sing!

"Why do they, then appear so mean?
And why so much despised?
Because of their rich robes unseen
The world is not apprised."

WHEN WILL OPPORTUNITIES FOR SERVICE CEASE?

The question has frequently been asked, If after the door of opportunity to enter the "narrow way" shall have closed and one should then find himself still in heart accord with the Lord and his Plan, but cut off from all opportunity of service, should he believe that he has made his calling and election sure?

We answer that we would not think that this fact would constitute a ground or warrant for concluding that such had made his calling and election sure. It might be considered, rather, as an indication to the contrary, yet we think we should not, under such circumstances, be discouraged, but conclude that if our hearts had continued loyal to the Lord we were now merely enduring a test of faith and that the proper course would be to stand firm in the faith, in the spirit of the words of Job, "Though he slay me, yet will I trust in him." It seems that the Lord desires his people to abide in his love continually and has made the arrangement that our standing in him, our peace of heart, shall depend upon our faithfulness to conscience and to duty, or rather our faithfulness to duty, according to our conscience.

Evidently the condition which the Lord desires most is that we shall day by day keep close to him; that we shall see that no day passes by in which we have not striven to do the Lord's will, and that if we have failed to do the Divine will, according to our conception of that will, we should at once take the matter to the Throne of Grace in prayer and supplication until we have the realization of divine forgiveness and reconciliation. Thus living day by day we may feel sure that we are abiding in the love of God and may feel each day that so far as that day is concerned we had made "our calling and election sure"; that we are abiding in that condition which would make sure to us the "prize" at the end of the way.

MADE SUPPLICATION TO HIM WHO WAS ABLE TO SAVE HIM OUT OF DEATH

But if in any degree we should seem to be separated in a measure from the Lord and his love and lack the realization of his favor we should not conclude that we are not in the right condition of full acceptance with him, because we know that our Lord, as he neared the end, had considerable fear of this kind. He had a fear that he had not fully complied with all the conditions, and "with strong crying and tears" he made supplication "to him who was able to save him out of death, and was heard in respect to the thing which he feared." He feared that he had been unfaithful; he feared that in some way, unintentionally, he had failed to conform to the divine requirements.

Again, we remember that in his dying hour, it was the Father's will that he should experience a full cutting off and hiding of the Father's face, so that he cried out in his anguish, "My God! My God! Why hast thou forsaken me?" What have I done that I should be denied fellowship with thee? And so, if this was true of him, it might be true of any of his disciples; our conscience, therefore, might not always be a safe guide as to what would constitute an acceptable condition with the Lord. So the Apostle Paul, after referring to the fact that others might misjudge us and that it was a small thing that he should be judged of his brethren or of any man, continued, "Yea, I judge not mine own self." I realize that I am not competent to judge even my own case. There is One that judgeth me, even God.

So it is in our experiences. We have found some with very sensitive consciences who are continually inclined to reprove themselves as always failing, as always doing something wrong. It seems to be their normal condition to feel so. Such persons might easily make a mistake respecting the diagnosis of their case. Others, the very reverse of this, continually feel well satisfied with themselves, even though they are not in full harmony with the Lord. So those who are overly conscientious and those who are lacking in conscientiousness in their judgment of themselves, should seek to make up these deficiencies of their own conscience so that they can arrive at a right judgment, can be in harmony with the divine judgment.

CHRISTIAN GROWTH NECESSARY

At the same time we are to remember that all that we can do that will constitute us acceptable in coming to the Lord will be the exercise and cultivation of faith. Our faith should not be in ourselves, because such faith is merely self-confidence. We are to realize that we have nothing that would commend us to God. We are to realize that we come short continually; that it is not possible for any one to come up to the perfect standard; therefore we are to be continually in the attitude

represented in the Lord's prayer, "Forgive us our trespasses," feeling sure that we have trespassed, and seeking meanwhile to minimize these trespasses, to be so faithful that these will become less and less daily in the Lord's sight.

But from our own experience we would consider the proper thought to be, "Have I lived today as best I knew how, and are the accounts right with the Lord, and is there anything that I can do better tomorrow than today, in the light of the experiences of today? Can I be wiser, can I be stronger, can I be more self-sacrificing?" When we are doing the best we can do, we are to know that the Lord does not expect more than that of us.

We remember a remark made by a brother at one of the conventions. He said, "I am doing the very best that I can, and I am trusting in the Lord." We remember our reply that we thought that a very wonderful testimony—for any one to be able to say, conscientiously, that he was doing the very best that was possible for him to do. Personally, we never know when we have done the very best possible. We always try the next day to see if we can do better; but if any one has reached the place where he has done the very best possible, he has surely done well. We feel at times that we have done the very best, yet we very rarely close a day in which we come to the conclusion that we have done the very best we could possibly do in every particular, in every item of the day; and so we try to mark those points in which we might have done better, that we may have the benefit of those experiences on the morrow.

But if our hearts have been loyal to the Lord and we have been serving him to the best of our ability, striving to bring every word and every action and every thought into full subjection to the will of God—if this has been our endeavor, then we may feel satisfied that God is pleased with us; that we are in the condition that he has declared is acceptable with him; that we are in the way to gain the great "Prize" he has to give. But we are not guaranteed this for the morrow, but only for that moment; and so the Lord wishes us to live moment by moment and to realize his blessing moment by moment, and not to think that our case is decided and ended. Our question, then, should not be, "Will we feel satisfied at some future time?" but rather, "What is my experience now, this moment?" Sufficient unto each day are its trials and difficulties.

"THROUGH MUCH TRIBULATION YE SHALL ENTER THE KINGDOM"

The question is also asked, Should we assume that none will remain on this side of the vail long after the harvest work is fully closed?

Our thought is that there will be privileges of service down quite close to the time of trouble; that there will not be a long period of waiting in which we would have no opportunities of service. Of course, this is purely conjecture; nothing that we think of in the Scriptures states so positively, but there are so many ways of service that we can hardly imagine that all opportunities of service would be cut off. If we were cut off from public service, there would still be a great deal of service, or opportunity for service, in a private way. We can hardly imagine such a condition arising in the world as would cut us off from all service, public and private, until the time of trouble would be so thoroughly upon the world as to stop business and all else. It is our expectation that nearly all the saints will be gone by the time the trouble is so intense that there will be no opportunity for service of any kind.

Suppose, however, for illustration, that for some reason the mails would close, or some other situation should arise that would practically separate us from the world in general, we would still have opportunities of serving one another, and many of the Lord's people have found that their severest trials come in the rendering of service to those closest to them. We have known of cases where husbands found it very much easier to render service to others than to their own families, their wives and children. We have known of instances in which it was the same with the wife, and with the children. Sometimes our severest trials, therefore, may lie very close at home, and our very best opportunities for service consequently may be very close at hand. So we think that when the time comes when all opportunities of service shall be cut off it will mean that the end is close and that the time of trouble is here; and if any of us were here under these conditions, we should fear that we were going to be of the "great company" and have our share in the "time of trouble."

But, on the other hand, we do not know to what extent this trouble that will prevail upon the "great company" may be in some measure also upon the "little flock." Many of the "little flock" may go into a great deal of trouble. We do not know that all the church, the "little flock" and the "great company" will suffer great tribulation. The Scriptures say of the "little flock," "Through much tribulation we must enter the kingdom," and it will be through much tribulation that the "great company," though failing to get a place in the kingdom class, will be fitted for their position; so there will be "much tribulation" for both classes. Perhaps this will be the outward tribulation. We are not competent to say at this time; we do not see clearly what the Lord meant when he said, "Watch, ye, therefore, that ye may be accounted worthy to escape those things coming upon the world and to stand before the Son of Man." We do not know whether he meant that we should be accounted worthy to escape all this outward trouble coming upon the world in general and to literally stand before the Son of Man, in the sense of being translated, perfected new creatures beyond the vail, or whether, on the other hand, he may have meant, "Watch," in your course of life, and be so faithful to the Lord that you may be accounted worthy to stand and not fall in the day of the presence of the Son of Man, escaping those things which are coming upon the world in the sense of not having the anguish of mind that will be upon the world while being in some of the tribulation with them.

IS THE READING OF "SCRIPTURE STUDIES" BIBLE STUDY?

The plan of reading twelve pages of the STUDIES IN THE SCRIPTURES each day, tried by so many, results in more Bible study than any other way that we know of. We believe that it is not so much the time that is given to Bible study, but the amount of study done and the amount of information gained, that counts. We all know people who have spent days and weeks and years in study of the Bible and have learned little or nothing. We think the idea that Bible study is merely the time spent in handling a Bible and reading over some verses is a mistaken idea.

It is a great deal like hunting or fishing. Some people go hunting every year, and though they do a lot of hunting, it is no sure indication of how much they get. Some do a lot of fishing, but do not get many fish. Bible study is very much the same. It is not the amount of time we spend in poring over a passage, but the amount of information we secure from the Bible.

The six volumes of SCRIPTURE STUDIES are not intended to supplant the Bible. There are various methods to be pursued in the study of the Bible and these aids to Bible study are in such form that they, of themselves, contain the important elements of the Bible as well as the comments or elucidations of those Bible statements, on exactly the same principle that our Lord and the Apostles quoted from the Old Testament, and then gave elucidations of those Old Testament passages. Many of the elucidations were such that if we had not had them, had not had specific interpretations, we might never have been able to discern the proper application of them.

THE HARVEST THE DUE TIME FOR A CLEAR UNFOLDING OF THE TRUTH

The applications of the SCRIPTURE STUDIES are, of course, based upon those of the Lord and the Apostles. We do not feel that it would be in our province to give any interpretation except that which would be either already given by our Lord and the Apostles or such as would so fit and dovetail with their interpretations as to leave, in our judgment, no doubt as to the proper application of the Scriptures referred to and explained.

Those parts of the Bible which once we thought we understood well, we find that we did not understand at all. Some of the very things relative to the ransom, relative to salvation, we did not understand. Looking back over our experiences, we fully believed that there was a God and that he would reward those who diligently sought him, and that he had sent Jesus his Son, but how and why, we did not comprehend. We had wrong ideas as to what was the penalty for sin; wrong ideas as to why a Savior should come; entirely wrong ideas as to what the Savior did; wrong ideas as to what he was to do in the future, and as to what would be our relationship to the Father and the Savior. We knew, in some sense of the word, that we were called to be a son, but how to become a son and what was meant by the begetting of the holy Spirit, and kindred terms, we did not comprehend; and in our experience we have found none who ever did comprehend these things.

So we believe that the thought for us to take in this connection is that it is because we are living in this particular

time, in the ending of this age, that we are favored with such a clear unfolding of spiritual things. It is also our thought that present blessings of a temporal kind, such as the electric light, are due for similar reasons. We believe that any other explanation would confer too great honor upon the individual connected with the production. The very ablest minds in the world have examined these subjects, but now, by God's grace, we have come to the place where the vail is taken away and where we can see the real meaning of God's Word—not merely one person can see it, but hundreds, thousands, see it.

We think that we get the right conception to thus view it rather than to think that we had some great power which enabled us to put together a great system of theology, more wonderful than all other systems of theology put together—a thousand times more wonderful. Therefore, the simplest way to explain the matter is to acknowledge that the Lord's due time has come and that he has guided to the right understanding.

If, then, the Lord has provided us with something in our day that other days than those of the Apostles knew nothing about, no matter how good nor how wise they were—for us to ignore the line of teaching which has been thus developed would be, in our judgment, to ignore the Lord's providences. It is for each one to think for himself, however, and to guide his conduct in every way accordingly.

If the six volumes of SCRIPTURE STUDIES are practically the Bible topically arranged, with Bible proof-texts given, we might not improperly name the volumes—the Bible in an arranged form. That is to say, they are not merely comments on the Bible, but they are practically the Bible itself, since there is no desire to build any doctrine or thought on any individual preference or on any individual wisdom, but to present the entire matter on the lines of the Word of God. We therefore think it safe to follow this kind of reading, this kind of instruction, this kind of Bible study.

Furthermore, not only do we find that people cannot see the divine plan in studying the Bible by itself, but we see, also, that if anyone lays the SCRIPTURE STUDIES aside, even after he has used them, after he has become familiar with them, after he has read them for ten years—if he then lays them aside and ignores them and goes to the Bible alone, though he has understood his Bible for ten years, our experience shows that within two years he goes into darkness. On the other hand, if he had merely read the SCRIPTURE STUDIES with their references, and had not read a page of the Bible, as such, he would be in the light at the end of the two years, because he would have the light of the Scriptures.

Our thought, therefore, is that these SCRIPTURE STUDIES are a great assistance, a very valuable help, in the understanding of God's Word. If these books are to be of any value to us it must be because we see in them loyalty to the Word of God, and as far as our judgment goes, see them to be in full harmony with the Word and not antagonistic to it. Therefore, in reading them the first time, and perhaps the second time, and before we would accept anything as being our own personal faith and conviction, we should say, "I will not take it because these studies say so; I wish to see what the Bible says." And so we would study the Scriptures in the light of these SCRIPTURE STUDIES; we would prove every point, or disprove it, as the case might be. We would be satisfied with nothing less than a thorough investigation of the Bible from this standpoint.

If, after doing that, we should find the books to be in accord with the Bible, then we would think we were logical in saying, "I will not need to go through that process now every time that I read the SCRIPTURE STUDIES, for I have looked up those texts of Scripture and know certainly that the New Testament proves all those points." If, at the same time, in any future reading, we should come to a place where something did not seem clear to us and we thought of some Scripture which seemed not as harmonious with it as we had previously thought, we would think it our duty to refer at once to the Scriptures, because the Scriptures are the standard, and in that reference to the Scripture it would be with a view to discerning whether or not we had been mistaken in our previous examinations.

"THEY SHALL BE ALL TAUGHT OF GOD"

We would conclude, practically, that we could not understand anything about the Bible except as it was revealed. We would, therefore, not waste a great deal of time doing what we know some people do, reading chapter after chapter, to no profit. We would not think of doing it. We would not think we were studying the Scriptures at all. We would think we were following the course that had been anything but profitable to ourselves and many others in the past—merely reading over the Scriptures. We would say that the same Heavenly Father who had guided us to this truth, to this understanding of the Scriptures as his children, if he had some further information for us he would bring it to our attention in some manner; and therefore we would not see the necessity of reading the New Testament every day or every year; we would not consider that necessary. We would consider that the Scripture which says, "They shall be all taught of God," would imply that in his own appointed way God would bring to our attention whatever feature of divine truth would be "meat in due season for the household of faith."

Further, we would say that now, having satisfied ourselves respecting what the Divine Plan is, we would understand that we had reached the place that the Apostle speaks of as being a qualified ambassador of God, a qualified minister of the New Covenant, and that, as a servant or minister of the New Covenant, we now had a responsibility in making known these things that we had learned; that we were not put here primarily to read the Bible, but primarily to serve the Lord and his Truth. It was quite proper, however, that before we came to a knowledge of the Truth, and when we were in measurable discontent of mind as to what was the Truth, that we should refrain from telling anybody else.

We remember very well in our own personal experience that after we had tried some street preaching, etc., we came to the conclusion that there was something wrong; that we did not understand what we were trying to tell to others; that we did not understand with sufficient clearness to properly present it and make sure that we were representing the Lord and his message aright, and we said to ourself, "I will stop any endeavor to teach others until I know what I believe."

We think that should be the attitude of every one of us. Why should we attempt to preach or teach anything that we do not understand? So, after God favors us in this time with an understanding of Present Truth, he has given us a knowledge of more truth than we could have gained in a thousand years if we had read and studied unaided; and now we can attempt to present it to others. Why has he given us a knowledge of this Truth? He wishes us to be "thoroughly furnished unto every good word and work." Therefore, we should study that we may be able to speak the word of the Lord freely and know that we are not misrepresenting the divine purpose and plan and character; and we ought therefore to give the more earnest heed to the opportunities for service and consider that the information which has been given us has been given for the very purpose that we may impart it to others—to those brethren and sisters of the Lord's family, some of whom are in Babylon yet, honest at heart, perhaps, and very desirous of knowing the truth, though perhaps very much blinded as we once were.

"SCRIPTURE STUDIES" NOT A SUBSTITUTE FOR THE BIBLE

This is not, therefore, putting the SCRIPTURE STUDIES as a substitute for the Bible, because so far as substituting for the Bible, the STUDIES, on the contrary, continually refer to the Bible; and if one has any doubt as to a reference or if one's recollection should lapse in any degree, one should refresh his memory, and, in fact, should see that his every thought is in harmony with the Bible—not merely in accord with the SCRIPTURE STUDIES, but in accord with the Bible.

We might remark that quite a number of the friends in the Truth are making it a rule to read twelve pages of the SCRIPTURE STUDIES a day, and that we do not know one who has been following this course and making use of the various means of grace the Lord has provided (Dawn and testimony meetings and Sunday meetings and Pilgrim meetings and the Berean lessons, Manna text, etc.), who has gone out of the truth. We know a great many who, on the contrary, have been of the opinion that they knew these things long ago, while in fact they do not know half of what they did know—they have forgotten more than half of what they read and they are those who are now stumbling—going into outer darkness.

We are not wishing in this to say anything against one's poring over chapters that he does not understand and others do not understand, hoping that he might light on some truth. We have no objection to this. He has a perfect right to do so if he wishes. He has a right to spend weeks and years in this way if he chooses, but the chances even then are that when he does light on something he will have it all wrong.

Furthermore, we would suggest that merely reading twelve pages of the SCRIPTURE STUDIES would not be studying in the proper sense of the word—neither studying the Bible nor studying the SCRIPTURE STUDIES. A proper study would be to think of the meaning of every word and every sentence. The thought is, it is not to see how much one can read, but to make sure that one goes no further than he comprehends or understands, whether that means one page or twenty pages. We should not

consider it a Scripture study in any sense of the word unless our thought has grasped the matter from the standpoint of seeking to know what the Scriptures teach and seeking to call to mind these Scriptures that are being explained and to call to mind other texts, perhaps, that are not cited, or of which only a small portion is cited.

If one will do all this it will not be merely a reading but a study; and from this standpoint, whoever reads two pages of SCRIPTURE STUDIES each day with the suggested passages connected with those two pages, would do more Scripture studying in that time than he could do by any other method. Whenever he reads these pages and calls the corresponding or connecting Scriptures to mind he is drawing from the whole Bible, from Genesis to Revelation, with practically every page he reads. Now is it possible to find any other Bible study that would accomplish so much for us in the same time as this would do? If there is we ought to take it. If there is not, then we have our opinion.

WAS JACOB'S COURSE WITH ESAU DISHONORABLE?

The question has been asked, Why did Jacob take from his brother Esau the birthright and blessing? Why did he not give him the pottage when he was hungry, instead of selling it to him? We think it fair to infer that both Esau and Jacob were hungry. The proof that Jacob was hungry was that he had prepared the pottage. We also have proof that Esau was hungry; but we have no evidence as to which was the more hungry. We will suppose that they were about alike hungry and that there was not enough for two to get a meal. Esau made it known that he wanted something to eat and Jacob thought this a proper time for him to secure something which Esau had, but which Esau did not really want.

It is also reasonable to suppose that the whole life of Esau was careless of religious matters and interests. He married into families of surrounding heathen people, entirely in disregard of the promise made to Abraham, getting several worthless wives, according to his mother's statement. This being true, it semes quite likely that he and Jacob had many talks about God's promise to their grandfather Abraham, and how the fulfillment of the promise would come about, and that Esau had all along been an unbeliever; and now, when the opportune time came and they were both hungry and the food was there, Jacob said, "You don't care for your birthright, Esau, and you do not appreciate this promise made to Abraham; it does not count for anything to you; I will tell you what we will do. You may have the supper and I the birthright. Is it a bargain?" Esau said, "It is a bargain, for I am more desirous of the supper than the birthright."

It was a fair transaction. If one buys a house at a bargain and both buyer and seller are satisfied with the transaction, we would not say that it was cheating or robbery; and so with Jacob. The Abrahamic promise, so far as Esau's expectation was concerned, was not worth anything. He had no confidence in the promise. The Apostle Paul calls our attention to the matter and says that Esau was profane; that is, he did not count the promise of God as worth anything; he was willing to sell it for a mess of pottage, as though he was getting the better of the bargain, probably saying to himself, "That poor brother of mine does not know what life is; if he would only take a few lessons from me he would begin to live. Here he is believing something that God said to grandfather Abraham, and he thinks he will get something wonderful out of it some day. I do not think it worth considering." And so Esau doubtless thought he was the gainer over Jacob in getting the supper.

ESAU CARED ONLY FOR THE EARTHLY PART OF THE BIRTHRIGHT

It has also been asked, "Why did Jacob attempt to deceive his father?" Jacob was trying to obtain that which he had bought and which he saw the seller would not deliver. Jacob knew his brother was a dishonest man to start with. All the arrangements were made for Esau to receive the blessing that he had sold, and now he was about to steal it. Jacob must have reasoned, "I will try to prevent his stealing it; I have bought the birthright; I have a right to represent Esau in this matter; I shall merely try to have justice done, to get my father to do that which is right and proper, that which I know is God's will, because God told our mother about the matter at the time of our birth—that the blessing was to come to me; and here in God's providence it has come to me in a legitimate way by my brother's not caring for it and my caring a great deal for it. Now it is only a question as to how I shall get it. As a matter of fact, Esau does not value the birthright except from the earthly standpoint. I know he does not care a whit for the promise made to father; he has no confidence in it. All he thinks about is the property that will go to me if I am recognized as the elder son."

Jacob knew that he would be in trouble if he would try to get the blessing, and yet he was so in love with the promise that a great blessing would come out of it, that he was willing to forego everything. He was willing to become an outcast from his home if he might only have the spiritual part of the promise, and so he left his home with the distinct understanding that he was losing his father's earthly possessions and getting only the spiritual blessing which Esau did not desire. He did not attempt to take from Esau the portion that Esau wanted.

Some one might query, If Jacob knew that the Lord promised him this blessing through his mother, was it not a lack of faith for him not to recognize that the Lord would give it to him without any deceit or misrepresentation? We suppose that if Jacob had lived in our day and had all the advantages that we have, the instructions of the Old and New Testaments and the begetting of the holy Spirit, he might have learned to exercise his faith, which was already a strong faith as respects God's promise; he might have learned to wait on the Lord. We have many advantages over him in all these respects. He had very few examples before him respecting the waiting on the Lord or anything of that kind, and he did at least show his zeal and energy and confidence in God in the course that he took; and for a person not begotten of the holy Spirit we think he did wonderfully well.

JACOB WAS NOT REPROVED OF THE LORD

We think it well for us to remember in this connection that we should measure all of our ideas according to the divine standard, and if we do not do so we make a mistake. The divine standard rules. Now, according to the record, there was not a word said by the Lord against Jacob in this whole procedure, and if God had nothing to say against him, who are we that we should have?

When Jacob fled to Padan-aram for fear of his brother, forsaking his home and all the property that was his according to his purchase, willing to let it remain permanently in the hands of Esau, as he had intended to do anyway—when he fled from home and had nothing but a stone for his pillow, that very night the Lord appeared to him in a dream; a vision or picture was given him of the blessing that was his. This indicated that God's favor was with him. Now to think that God could and would conspire with an evil person is not our way of reasoning on the matter. We do not object to others reasoning differently. We will reason according to the standard the Lord raised, and say, "Thus it is written."

It may be that there was something not written in the record that might give a different view of the matter, one more easy to comprehend. The Apostle Paul commends Jacob's faith, but counts Esau's selling his birthright as reprehensible, and tells us that we should not be like the "profane person who sold his birthright." (Heb. 12:16) In this Paul seems to intimate that there may be some who wish to sell their birthright and others who may wish to buy the birthright.

The Jews in our Lord's day who failed to accept the invitation of the Lord and who were not Israelites indeed, these sold, for the "mess of pottage" of earthly blessings and earthly favor, their heavenly, their spiritual rights; and we who are Gentiles and to whom this right did not appertain by nature, have been invited in to see if we will appreciate the privileges and win the prize—and we will win the prize; we will get the birthright of Esau and the Esau class will not get it.

THREE TEMPTING QUESTIONS

MATTHEW 22:15-22; 34-46.—SEPTEMBER 18.

GOLDEN TEXT:—"*Render unto Caesar the things that are Caesar's; and unto God the things that are God's.*"

The Pharisees and Sadducees of our Lord's day were the leaders of religion. They had rarely made an attack upon each other, although their doctrines were directly opposed. The Pharisees acknowledged God and the prophets and the Law, and believed in a future life by a resurrection from the dead, and believed in a coming Messiah to exalt their nation and through it to bless the world. The Sadducees believed nothing of the kind—they were agnostics, Higher Critics. They were making

the best of the present life, doubting any future existence. The Pharisees opposed Jesus because he did not acknowledge them, but criticised them, and showed the hypocrisies of their claims to be perfect and holy in the keeping of the law, and reproved them for their lack of sympathy with the poor and less pretentious.

The Sadducees opposed Jesus because, from their standpoint of unbelief, he was a fraud. But even as a fraud they would not have bothered themselves to oppose him, only that they perceived that he was gaining an influence with the people—an influence which they feared might, sooner or later, lead to some disturbance of the peace and unfavorably influence the conduct of the Roman Empire towards the Jews. So while the Sadducees and Pharisees both opposed Jesus, their opposition was for different reasons.

The triumphal entry of Jesus into Jerusalem, and the crying of the multitude, "Hosanna to the Son of David," the Messiah! awakened envy in the minds of the Pharisees. But in the Sadducees it produced a fear that the common people should be come so aroused as to involve their nation in some strife with the Empire. The Pharisees strove to turn away the sympathy of the people from the Great Teacher, and, to this end, sought to catch him in his words by putting the question,

"IS IT LAWFUL TO GIVE TRIBUTE?"

They reasoned that if Jesus would say, It is not lawful, they would have little difficulty in having him arrested as a leader of sedition and thus compel Pilate to put him to death. They reasoned further that if Jesus should answer that it was lawful to give tribute to Caesar he would thereby alienate the sympathy of the multitude, which cried "Hosanna!" after him; for the Jews held, almost superstitiously, the idea that they, as God's kingdom, must not pay tithes to any earthly kingdom—that it would be irreverent to do so, excepting under compulsion. We notice how artfully they endeavored to ensnare the Master by complimenting him upon his truthfulness, saying, "Master, we know that thou art true!" Not only so, but they sought to impress upon him their appreciation of him as a Teacher—that he would teach the light, the truth, at any cost. And so they said, "Thou teachest the way of God in truth!" And further, they fortified their position by saying, "We know that thou regardest not the person of men!"

These treacherous compliments were intended to ensnare him, but he promptly answered, "Why tempt ye me, ye hypocrites?" Why do you veil your base designs under guise of speaking for the truth? "Show me the tribute money." This was, literally, the census coin in which the tax was to be paid. They handed him a denarius, the usual wage for the day laborer, corresponding in value to about seventeen of our cents. Jesus asked, "Whose is this image and superscription?" They answered "Caesar's." Jesus replied, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." No wonder the wily Pharisees were troubled to know how to catch him in his words! On the contrary, they were caught; for all of their complimentary remarks stood to his credit in the minds of the common people.

WHOSE WIFE SHALL SHE BE?

Next, the Sadducees, the agnostics, tried to entrap the Great Teacher by asking one of their stock questions. Seven different brothers in turn married the same woman and all died before she did. To which of them will she be wife in the resurrection? They did not ask, To which will she be wife in heaven or Purgatory or eternal torture, for neither Jesus nor the Jews held any such teaching. The Pharisees and Jesus taught the resurrection of the dead, and it was against this teaching that the Sadducees aimed their sarcastic question.

Note the majesty of the Master's answer: "Ye do err, not knowing the Scriptures, neither the power of God!" You do not understand the Scripture teaching respecting such questions, and you are ignoring in your question the great divine power which, at that resurrection time, will be exercised and will straighten out all the difficulties of the situation. Then the Great Teacher proceeded to inform them that such as would (gradually) attain to the resurrection, such as would get a complete raising up out of sin and death conditions, would "neither marry nor be given in marriage," but would be sexless, as are the angels. Thus the supposed great and unanswerable question of the Sadducees fell flat and their ignorance was exposed.

WHICH IS THE GREAT COMMANDMENT?

Next, one of the Doctors of the Law endeavored to entrap the Lord on a question of the relative importance of the divine commandments, asking which Jesus considered the great one of all. The Great Teacher promptly divided the ten commandments into two, according to the law (Deut. 6:5), and answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first great (chief) commandment. And the second is like unto it—"Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets." What could the Lawyer say to such a summarization of the law? He had nothing left to say. He was answered as never before.

THEN JESUS TURNED QUESTIONER

The Great Teacher asked the Pharisees, "What think ye of the Messiah? Whose Son is he?" They answered, "The Son of David." The Teacher then queried, "How then doth David in spirit (prophetically) call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool? If David then calleth him Lord, how is he his Son?"

Of course the question was too deep for the Pharisees. The Great Teacher could answer all of their questions, but they could not answer his. How beautifully clear we see it to be that the Messiah, according to the flesh, was born of the lineage of David, but that God's purposes were not fully accomplished in Messiah of the flesh—that he lay down his flesh, sacrificially, and was raised from the dead to the plane of glory, honor and immortality, "far above angels, principalities and powers." We perceive that in the days of his flesh he was the Son of David, but that in his glorification he is David's Lord in that David will receive through him, in due time, not only resurrection from the dead, but also the blessings of participation in the Messianic kingdom. The father of Messiah in the flesh will thus become the son of the Messiah of glory, whose earthly life is to be the restitution price for the whole world, including David. Thus it is written, "Instead of thy fathers shall be thy children, whom thou mayest make princes, (rulers) in all the earth."—Psa. 45:16.

AN ILLUSTRATION IN AN EARTHLY PRINCE

At a German function in Berlin the story goes that a Colonel met a young officer unknown to him whose only decoration was a large medallion set in brilliants. The Colonel inquired, "Lieutenant, what is that you have on?" The young man replied modestly, "An order, Colonel." The Colonel replied, "Not a Prussian Order; I know of none such." "An English Order, Colonel," said the young man. "And who in the world gave it to you?" asked the Colonel. The reply was, "My grandmother." The old Colonel began to think that the young man was making game of him and inquired, "And who may your grandmother be?" To his utter astonishment and dismay the answer was, "Queen Victoria, of England." Here was a Prince in disguise. And so Jesus was the great King of Glory in disguise. "He was in the world and the world was made by him, and the world knew him not."—John 1:10.

SUCH SHALL NOT INHERIT THE KINGDOM OF GOD

GALATIANS 5:15-26.—SEPTEMBER 25.

GOLDEN TEXT:—*"If we live in the Spirit, let us also walk in the Spirit."*

St. Paul was a practical man, not merely a theorist; he brought his teaching down to a practical level which his readers could comprehend. Today's Study is one of these. Like all of St. Paul's epistles and entreaties, it is addressed to the church, to those who have turned aside from the broad road of selfishness and worldliness, to walk the narrow way, in the footsteps of Jesus, and thereby to become joint-heirs with Jesus in his Messianic kingdom, which is shortly to bless the world. Nevertheless, many who are not saints, many who are not wholly consecrated to God, may draw valuable lessons from the Apostle's words in this lesson, as well as in others. Many lessons of life specially applicable to those who have made a consecration to be the Lord's followers are valuable also to the remainder of mankind.

The Christian has, so to speak, stepped out of his old self and become a new creature, a Spirit being, which merely resides in the flesh and has interests that are distinctly separate and often antagonistic thereto. The Apostle urges these to walk in the spirit; that is to say, to let their daily course of life be in accord with their new nature. So doing, they will resist and not fulfil the desires of the flesh. Why? Because they will realize that there is an antagonism of interests as between the desires of the flesh and their desires as new creatures. The two are at warfare, the one desiring against the other. There may

be a truce for a time, but there will never be peace between them. Our interests as new creatures are along spiritual lines, while our depraved appetites and tastes go in the opposite direction. Hence the Apostle said, "Ye cannot do the things that ye would!" As new creatures you would follow in the footsteps of your Master, perfectly, but having fallen flesh, you cannot do this! You can only hobble after his at very most. But if we take this position and become his followers, we will be no longer under the judgment according to the flesh, but will be judged as new creatures, perfect in will—rendering the best obedience to righteousness we are capable of, under our handicap of imperfect human organism.

THE FRUITAGE OF THE FALLEN FLESH

In order that none might make a mistake as to what would constitute the desires of the flesh, the Apostle recites them and declares that they are manifest or openly discernible, namely: "fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revelings and such like, of the which I forewarn you, that they which practise such things shall not inherit the kingdom of God." These are works of the fallen flesh and antagonistic to righteousness. All of God's people are to resist them, if they would not lose his favor. They have the seeds of all these iniquitous things in their flesh, received by heredity; but their minds, their wills, have been changed, converted, turned around, to righteousness—to the doing of the will of God. As new creatures they must not practise the fleshly things, else they will not grow in the fruits and graces of the holy Spirit and will not be fit for the kingdom.

The Apostle does not here say that if anyone were overtaken in a fault and lost his temper, for instance, and got into strife, that this would bar him forever from the kingdom. He might, indeed, through tears and prayers and divine forgiveness, come back into harmony with God and subsequently become a valued soldier of the Cross and follower of the Lamb. But if any practise such things they should know that they are developing and strengthening a character contrary to the one which God will approve—they are going backward and not forward. Let us note the difference between an accidental slip with a penitent recovery, and a wilful practising of a wrong course. Alas! how many Christians have the evidence in themselves that they will not inherit the kingdom of God—unless they make a fresh start and reverse the order of their living!

THE FRUITAGE OF THE HOLY SPIRIT

If the Apostle led us into a tangled wildwood of human selfishness, thorns and thistles, as a specimen of the fruitage of the fallen flesh, he next leads us in the opposite direction, and shows us the fruits and flowers of sweet odor which belong to the Garden of the Lord. He tells us that these delightful fruits of the Spirit should more and more be cultivated, and should be developed to perfection in our hearts, and, as far as possible, should overrun and cover and choke out the imperfections of our flesh. The fruits of this garden are all the fruits of the Spirit of God—all such as he originally planted in man and which have become vitiated through sin—all such as he now has implanted afresh and would develop in the hearts of his sanctified ones. The fruits of the Spirit, which should be manifest in all of the followers of Jesus in more or less perfection are these: "love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance; against such there is no law."

The Apostle explains that those who have become Christ's followers have crucified the flesh with the passions and desires thereof. They have voluntarily agreed that they will live contrary to the emotions and desires of the fallen flesh. He urges, If we live by the Spirit, by the Spirit let us also walk! It is the Spirit of God which has quickened us and which ultimately is to perfect us. But it can perfect us only if we are led by it and walk in its ways. Otherwise we will not be fit for a place in the kingdom, whatever other place in God's arrangements we may have. One of the most dangerous besetments of the Christian is vanity. It leads to more trouble, provokes more quarrels and envyings than is generally supposed. If we are walking after the Spirit of our Master, it will mean that instead of being vainglorious we will be meek, humble, teachable. And only such will eventually be ready for the glory, honor and immortality which God will bestow upon the faithful at the Second Coming of our Lord and Savior Jesus Christ.

THE TRIAL HOUR

EPH. 6:10-18.

The "hour of temptation" has come to the Church,
The time of her testing is here,
And storm-clouds of ominous portent roll up,
Betokening the tempest is near.

The carnage grows fiercer 'twixt error and truth,
The hosts of the foe press around
As the day waxes late and the shadows grow long,
And their tauntings and boastings abound.

O, dear fellow-soldiers! O brethren in Christ!
Let us gird up our "armor" anew!
Let us heed the sure Word of our leader and "Head"
And be loyal and steadfast and true.

The night hastens on—only one hour to fight;
No thought now of wavering nor fear;
Our Captain calls, "Onward!" then close up the ranks,
For the hour of our victory is near.

Soon the fight will be over, the conflict be past,
And the "roll-call" will sound thro' the sky,
Will you answer your name? *Shall I answer to mine?*
Can we gladly respond: *"Here am I!"*

O, God of the battle, our Father, to Thee
With strong supplication we cry!
The conflict is deadly and wily our foe,
Yet we know that deliverance is nigh.

And thou who hast guided and led all the way
Wilt guide 'till the victory is won,
'Till the night is all spent and the glad day has dawned,
And we hear thy sweet plaudit, "Well done!"

ALICE G. JAMES.

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VIEWS FROM THE WATCH TOWER

SIGNS OF RESTITUTION CONTINUE

The United States Government is experimenting with a new kind of wheat recently found in Palestine by Dr. Aaronsohn. Experiments are being made in the arid districts of the far West, where ordinary wheat failed for lack of moisture. The claim made for the new wheat is that it is really the very oldest of all the various wheats—the original or wild wheat, the parent from which all other wheats have descended. Lost for a long time, it is now coming to the front again. Dr. Aaronsohn declares his belief that not only wheat, but oats, barley and rye originated in Syria and Palestine. He claims for this parent or wild wheat that it endures the most extreme climatic conditions, enduring more cold and more heat than other varieties, and subsisting with almost no moisture. He claims also that it is not subject to the pest which attacks others. What will our evolutionist friends think of this—that the parent wheat is better than any of its children.

Wheat is the great staple of the world, and, used with milk as a diet, it supplies really everything essential to the maintenance of the human system; hence, as the New Dispensation will be ushered in, the matter of wheat will be an important one. Dr. Aaronsohn says, "It seems to me that we are justified in hoping to produce races of wheat better adapted to the semi-arid regions of Algeria, Tunis, Syria, Egypt and Turkestan, as well as to those of America. If we secure races that will enable us to increase the yield by as much as one bushel per acre on these vast areas, the world's total production of wheat will be materially augmented."

Miracle Wheat and Miracle Rye

Some years ago we made mention of the miracle wheat discovered in Virginia, which originated with the fruitage of one grain found growing by itself. Two grains of this wheat were given to the Editor, who, in turn, handed them to a brother in the truth, who reported that the two grains produced 1,312, which, planted, produced five pounds—one grain having fifty stools of well-developed stalks or straws. The brother planted

the miracle wheat alongside of some ordinary wheat, and reports that the miracle heads are from three to five inches long and from three to five grains to the mesh, whereas with the common wheat the heads are from two to three inches in length.

Another brother obtained some of the miracle wheat and, out of the first crop, presented the Editor a peck of the same. This was entrusted to another brother, a farmer, who has just handed the Editor $100 proceeds therefrom, with the following report:—

As you remember, I secured also a peck of the miracle wheat from a brother in the truth as a donation to yourself (because he first heard of the miracle wheat through THE WATCH TOWER). This was sowed on half an acre of run-out land. On the adjoining half-acre was sowed a bushel of common wheat for comparison. The sowing was done in the midst of a seven weeks' drouth. During the late fall and the early spring the miracle wheat looked very thin compared with the common wheat. However, in the month of May both plots appeared to be about the same, except that the miracle wheat laid flatter on the ground. Late in June the miracle wheat was much the heavier, and stood nearly a foot higher than the common wheat, and about a week later in point of ripening. Not having threshed, I cannot at this writing report the respective yield, but am satisfied that the miracle wheat will be more than double that of the common.

The grains are in appearance similar to ordinary red wheat. I can with difficulty distinguish a difference. The color of the miracle wheat is a trifle richer. I will send you a photograph of a dozen heads and the largest stool I can find of both the miracle and the common wheat. Brother Kuesthardt advertised the wheat in his paper, and the money sent you is the result of the sales at $1 per pound.

Your brother in Christ, J. A. BOHNET.

RABBI SALE AN IDEAL CONGREGATIONALIST

The public press reports the following sentiments expressed by a prominent Hebrew Rabbi:—

"Orthodoxy as it is known today, with its doctrines, creeds and dogmas of the Trinity, the communion, of heaven and of hell, has been given a severe jolt by Rabbi Samuel Sale, of the Shaare Emeth Hebrew Congregation, in an address before a body of Christian ministers at the Congregational Ministers' meeting at the First Congregational church.

"Rabbi Sale's remarks brought a breathless silence among his hearers, and his expressions regarding the 'universal religion' created a sensation.

"In the views of Rabbi Sale his Satanic Majesty, starring through the ages as a figure of ignominy and evil, is given a new role, in which he is only a negative force and becomes a servant of God, not a rival, in the activities of men. Heaven is declared to be not a place for future preferment, but a condition to be realized here, now and forever. Hell is abolished, as being no justifiable disposition for those not qualified for eternal bliss. Adam and Eve are relieved from responsibility in the matter of original sin. The Bible, said to be as great a composite as Homer's Iliad or the Odyssey, is about as fallible as these. It is not a book of plenary inspiration, Doctor Sale asserted, for the only reliable scroll of the Law or the Word of God is the intelligent consciousness of the individual man.

"Rabbi Sale denies the Jews the privilege of being the chosen people, except in their own estimation. Christianity, as it is known today, with its foundation doctrines of the Trinity, communion and metaphysical difficulties, Doctor Sale classified as an aftergrowth, and entirely foreign to the exalted simplicity of the lowly Nazarene.

Creeds Blamed as Barriers

"The jealous assumptions of creeds and dogmas, with their insistence on incidentals, conventions and artificialities, are blamed by Dr. Sale as the barriers which prevent the realization of the ideal religion—that preached of in the prophetic writings—the worship of God in the service of man.

'In serious mien, Doctor Sale smiled solemnly at the traditional idea that God revealed his laws in the beginning exclusively to the Jew. It was a very natural idea for the Jew to entertain, he thought. Choosing his words slowly and reflectively, he said: 'Not to Israel, not to man of any creed, sect or nationality, but to man, has God revealed himself. Not in the scroll, not in the Bible, is his infallible Word, but in the intelligent consciousness of every individual!'

"When he had concluded, there was a moment of thoughtful silence on the part of the audience, when Doctor Albert H. Jordan arose and said:—

" 'That was great.'

" 'We'd like to make you a Congregationalist, Doctor Sale,' a minister observed."

"The intelligent consciousness of the individual" was indeed God's original writing of his law—in the first perfect man, created in his Maker's likeness. But the Bible tells truly that all of Adam's children are blemished by sin, and by its death penalty. What about people who have only unintelligent consciousness! And what about the thousands of gradations of unintelligent consciousness—all men! God gave a revealed religion for these in the Bible! Only those intelligently unconscious of their ignorance disdain it!

CHURCH FEDERATION AT THE DOOR

While the religious world has been waiting for the slow processes of denominational action to bring about Church Federation in a couple of years or more, some active ministers in various parts are hastening the matter by methods of their own. The latest of these movements, as well as the one nearest home, is described in *The New York World* as follows:—

"Protestant ministers in New York have taken a step that may lead, so they hope, to a united Protestantism in New York and eventually in all America. The meeting was held upon invitation of the Federation of churches, and one hundred ministers present were made up of Baptists, Congregationalists, Disciples, Seventh Day Adventists, Episcopalians, Quakers, Lutherans, Methodists, Moravians, Presbyterians, Pentecostal Nazarines, Reformed Swedenborgians, Unitarians, Universalists and three ministers who said they did not belong to any of these.

"This, the most remarkable religious gathering ever held in New York City, was called a clerical conference. The Bronx and Brooklyn were represented as well as Manhattan. It was the first gathering, but it was announced that it is to be continued with regular monthly meetings, save during the summer.

"Among the ministers present were the foremost leaders in all the bodies named. All of the eight speakers asserted that hereafter Protestants are going to show a united front. Bishop Greer of the Episcopal Church presided.

Bishop Greer Optimistic

" 'We hear at times,' he said, 'that the churches are failing. It is not true. The churches are well filled, some of them crowded, and the proportion of men attending them is greater than ever. We are all well aware of the sin prevalent in our midst. But it has always been prevalent. The gain is that the churches now know it exists, and are doing something to stamp it out.'

"Speaking for Presbyterians, the Rev. Dr. George Alexander, moderator of the New York Presbytery, declared they stand ready to meet Episcopalians half way. Bishop Greer had mentioned the moderator by name, saying he wished he might have the privilege of laying on of hands upon such a leader as he. Replying, the veteran Presbyterian leader said he would not seriously object. It surely would not hurt him, and it might do good. He allowed there are some Presbyterians in New York who stand on what they are pleased to call their principles, but he added that some who have few principles manufacture them out of their prejudices.

"The Rev. Nehemiah Boynton of Brooklyn, speaking for Congregationalists, enumerated the political, social, amusement, Sabbath rest, labor and other questions on which, he said, Protestants might unite.

"Other speakers included the Rev. Dr. J. B. Remensnyder, who spoke for Lutherans; the Rev. Dr. F. Mason North, who believed the Methodists would join heartily; the Rev. Dr. Swift of the American Tract Society, who wondered how many religious bodies are 'willing to sacrifice their names in order that the cause of Christ may be advanced.'

"In closing, Bishop Greer stated that the next matter in hand is to hear from representatives of each body in the conference what are their hindrances to co-operation. The Bishop believed the time in America to be ripe for unity, and declared that the Episcopal Church stands ready to aid.

'The conference membership is to be much enlarged until, if possible, it includes all of the Protestant ministers in the greater city. The Unitarians and Universalists are usually barred in such meetings, but both were present, three men from each."

"The Image of the Beast"

Here we have exactly what we have been looking and waiting for since 1881, when we announced the Federation of the Protestant churches to be set forth in the Bible as one of the prominent features of the harvest of this Gospel age. We then pointed out that the attempt to organize Protestanism, first made in 1846 through the Evangelical Alliance, would reach consummation soon. We pointed to the Scriptures which indicate that this Protestant Federation will so considerably resemble the Roman Catholic Institutions as to properly deserve to be called its "Image," and that the "Image" already existed

in a disorganized condition, as represented in the terms of Protestant orthodoxy and their co-operation with Catholicism. We pointed out that the important matter waited on and necessary to the power and activity of the Protestant "Image" is the "life" which it is to receive from the Protestant Episcopal System.

Up to the present time Protestant denominations have hesitated to pronounce anybody or anything heretical, except as each denomination may have occasionally done this within its own borders. There has been a strong desire to formulate a creed which would have the support of all and permit the denouncing of everything outside of it. But the way to do this was not heretofore clear, because the retort might be, By what authority do you set yourself up as judge of what is orthodox and what is unorthodox? What have you more than your own opinion of the Bible's teaching? Have you any authority more than others? Produce the authority.

The fear of being thus questioned has exercised a salutary effect heretofore, except with the ignorant. But when the various ministers of other denomination shall have in considerable numbers accepted re-ordination as ministers at the hands of Episcopalian Bishops, matters will be different. Speedily the validity of other ordination will be questioned. The authority of this so-called "Apostolic Ordination" will give seeming right of authority, dignity and power. After the prominent ministers of various denominations shall have submitted themselves to such re-ordination the "lesser lights" will make a rush for it. The Episcopal church proffered it on easy terms years ago, and the only objection to its acceptance has been the fact that it implies that Protestant ministers heretofore have been without divine authority, sanction, power or ordination to preach the Gospel as God's ambassadors.

"The Blind Leading the Blind"

The situation is becoming strenuous. The great ministers realize that with their own teachings and those of the colleges along the lines of Higher Criticism and Evolution, intelligent Christians are rapidly losing faith in the Bible. These ministers realize that this places Society in a dangerous position—that without faith in some higher authority, civilization would soon drift into anarchy. They feel the need of a substitute for the Bible—the need of some voice to address the people authoritatively. The desired end, they believe, can be best secured through the Federation of the churches and the coming of all ministers of the Gospel under the Episcopal ordination. Then, they think, we will present to the world a large system and a bold front and command their attention to the voice of the church and the Voice of God coming down through the "apostolic succession"—just as the Catholics do—a mild "Image" of Catholicism, but full of its power and vigor.

The Scriptures show that by the time this Catholic power and vigor and "apostolic-succession" authority are felt by the Federators, a spirit of autocracy and persecution of everything contrary to the Federation and contrary to Catholicism, of which it is to be the "Image," will be dealt with more and more severely, energetically and ruthlessly, as the masses fall in line with the Federative movement and catch its spirit of bigness, dignity, power, authority—a spirit very different from that inculcated by the Master and the Apostles in meekness, gentleness, patience, long-suffering, brotherly-kindness, love.

Far be it from us to suppose that the gentlemen participating in the meeting described foregoing are animated by all the vicious malevolence which the Scriptures indicate will ultimately result. On the contrary, they little realize the end of the road upon which they are entering. It is a case of the blind leading the blind. As the Scriptures indicate, the ditch is before them—the ditch of anarchy, the very thing which they are desirous of averting. To us the Scriptures indicate that the prosperity of the Federated Protestant "Image" will for a little time be so great, so pronounced, and its arrogance become so great that the sympathy of the masses will be entirely alienated and turned into bitterness. Hence the Scriptures show us that the climax will come suddenly, unexpectedly, "In one hour."—Rev. 13:15-17.

IS THE WORLD BETTER?

"Commenting on Dr. C. W. Eliot's statement that 'The world has been re-made within fifty years,' Thomas E. Watson, the Southern statesman and publicist, responds with the inquiry, 'Is the newly made world of today a better world than that of fifty years ago?' Mr. Watson, answering his own question, wrote:—

"'It seems to be a fact that a large percentage of the people have departed from the old faith, in the matter of religion. It seems to me that this is indisputably true; but does the man who loses his faith in Christianity become a better man on that account? Is the scoffing son or grandson of the New England Puritan a higher, nobler type than was his pious forefather? Is the preacher's son who is an infidel a more useful citizen than the preacher father?

"'Again, are we an honester, more temperate people than were the Americans of fifty years ago? What is the exact social and moral significance of the fifty or sixty thousand divorces that are being granted by the courts annually? What weight is to be given to the fact that President Roosevelt appointed a commission to investigate existing conditions in the homes of the people of cities, and that this report, officially made after painstaking investigation, revealed such an appalling state of affairs that the government decided it would be advisable to suppress the publication?

"'Again, what is the real meaning of the astounding size of our yearly drink bill? And what is implied by the infinite variety and ingenuity of the devices invented to keep us from stealing? Every time you go into a store you are bound to be reminded of the fact that the proprietor places no confidence in the employee and the employee places none in the proprietor.

"'In the cash drawer, in the system of collecting fares on street cars and railway trains, in the check and counter-check at the hotels, in the elaborate system of the banks, in the expensive safe vaults provided against the burglar, the robber and the sneak thief—in fact, in every direction that our eyes take in the business world, we are bound to see that commerce goes upon the idea that every man will steal if he gets the opportunity, and the whole trend of the ingenious, elaborate, and constantly changing system is to take away the chance to steal. The entire precautional system cries out: "Every one of us will steal if you don't watch us!" Was it that bad fifty years ago?'"

"We cannot agree with Mr. Watson, because of what he sees to commend in the past, that the people as a whole are not very much better conditioned than they were half a century ago. The writer here, who has almost reached the three score and ten, has seen great progress in the improvement of human life and living, much more than the most optimistic fancy of his boyhood days could have dared to imagine.

"Mr. Watson, who, by the way, is an ardent Baptist and clings most tenaciously to the 'old faith,' wants to know if the liberal religious teachings of today have made the present day American a more useful citizen than his orthodox father. We think it has. It is within our remembrance when there was constant warfare between the rival sects. The Catholics were denounced by the Protestants and the Protestants were as roundly abused by the Catholics. Liberalism has changed this."—*The Sunday Call.*

There are two sides to nearly every question—sometimes three. Two sides of a question are discussed foregoing. The third side, which harmonizes both, and which we believe is the truth, is this:—

Moral standards of the world in general certainly have improved in many respects. The world as a whole is more intelligent, broader-minded and more benevolent than in the past. It is along religious lines that we seem to see an unfavorable comparison. The light and liberty of our day have overbalanced many of the best minds of the world and led into Higher Criticism, Evolution and various other doctrines contrary to the Scriptures. As a result, Christian faith is weak and sterling Christian character is becoming scarce. Our Lord prayed, "Sanctify them through thy truth; thy Word is truth." And we are learning that there can be no sanctification without the truth. Hence the decline in Christianity, because of the departure from the divine standard. True, indeed, many of the things believed by our fathers were unscriptural. True, indeed, many of the sentiments of the world today are sounder and clearer and more logical and more God-like.

If our forefathers had presented only errors, the loss of them would have been beneficial, rather than otherwise. However, with the errors, they had truths derived from the same Word of God and their faith rested upon a sure foundation, even though it was blemished, imperfect. A blemished faith is much better than no faith. And hence, from this standpoint, today is less favorable than fifty years ago. We could not expect Prof. Eliot, nor any other Higher Critic disbeliever in the Bible, to see the matter from our standpoint. Nor shall we try. It is our part to do what we can for the establishment of faith and for the purging of it from all the inconsistencies and errors of the "dark ages"—the restoring of faith to its original simplicity and purity. In so far as we succeed in ourselves or others, we know that the result will bring a blessing and sanctification, under which all the light and blessing of this present time will be helpful in a proper approach toward God and appreciation of his character and Word.

"WATCHMAN, WHAT OF THE NIGHT?"

From "The Life of Faith."

Watchman, what of the night? The watchman said, "The morning cometh." (Isaiah 21:11, 12) The nineteenth century beheld, perhaps, the most amazing progress the church of Christ has ever experienced. A little more than a hundred years ago there was no Bible Society; today three Anglo-Saxon Bible Societies alone pour forth annually over ten million portions of the Scriptures, in four to five hundred languages of the world. Can any imagination conceive the spiritual effect of this mighty river of Truth pouring itself among all mankind? A little more than a hundred years ago missionary societies—apart from the Jesuit and Moravian—were practically unknown; in 1909 there were 19,875 missionaries scattered, as living epistles of Christ, through the heathen world. It would be difficult to say what was the membership of God's church when the century dawned; but it is now computed that the membership of Protestant Evangelical communions is not less than one hundred and forty to one hundred and fifty millions. It is possible that eternity will reveal to us that the nineteenth century was the richest toward God of any century in the world's history.

Nor does God's worldwide advance slacken; the last decade is probably the most wonderful of all. "The morning cometh!" More educated converts have been won in India in the last two decades than in the whole preceding century. Bishop Moule, of Mid-China, says that when he first landed in that Empire it held less than fifty Protestant Christians; in the first decade of the twentieth century there have been 16,000 martyrs; and nearly two thousand missionaries are now planted throughout China. A little over twenty years ago the Christians in all Korea numbered seven; in 1908, alone, there were fifty thousand converts; and, at a recent conference of twelve hundred laymen, some walked for ten days to enjoy the Bible study. In Tokachi prison, in Kokkaido, Japan, a spiritual movement, sweeping through it in 1908, brought nearly two thousand of the inmates to Christ, and most of the prison officials have been baptized. Four years after the Welsh revival, in spite of the reaction, from sixty to seventy thousand converts were known to be established in church fellowship. The census bureau of the United States, reports that, between 1890 and 1906, an average of eight new churches had been built every day. It has been recently stated that within the last decade more Jews have become believers (it is, of course, but an approximate computation) than in all the seventeen hundred years after Paul.

All these are but symptoms of a work of the holy Spirit which is nothing short of stupendous. For the first time since our Lord ascended, nearly the whole world is now open to the Gospel, and is being penetrated by heralds of the Cross. The year 1908 was a phenomenal one in missionary advance; 164,674 native members were added to the church, or an average of five hundred a day. Nor is the heroism of the Cross confined to any Christian group. Dr. Ambrose Shepherd recently met a young Roman Catholic priest in a railway carriage, on a farewell visit to his mother before leaving for the Congo. "When do you expect to come back?" Dr. Shepherd asked. "Never," was the reply; "we have buried fifteen already, and the average period of life is about two years"; and when the young priest arose to take farewell, in a voice that trembled with emotion, he said, "The life which I now live in the flesh, I live by the faith of the Son of God."

"The watchman said, And also the night." The facts are not more antithetical than are the words of the watchman. "Of no time in the history of the world," said *The Times* recently, "are so many signs of general unrest recorded as those which seem to confront us today"; or, in the words of the Bible Society's report (1909), "The horoscope of the future is written over with signs of incalculable change." As the Rev. James Johnston has pointed out in his, "A Century of Missions," the heathen and Mohammedan population of the world counts more by two hundred millions than a hundred years ago, while the converts and their families number less than three millions; a seventy-fold increase of the darkness over the light. There are millions more of heathen souls in China today than when the first Protestant missionary landed a hundred years ago; for every convert added to the church a thousand souls are added to Chinese heathendom by mere growth of population. "If our plans of education be followed up," said Lord Macaulay in 1836, "there will not be a single idolator among the respectable classes in Bengal thirty years hence"; today there is a false god for every member of the population of India—between two and three hundred millions. In Japan there are four hundred and fifty heathen temples for every single Christian missionary. There are 400,000,000 of mankind who have not a leaf of the Bible in their 2,700 languages and dialects.

Nor is faith what it was in the lands of faith. In 1908, in the State Church in Berlin alone, the fall in membership was ten thousand persons. The Bible Society reports that the sale of Scriptures is falling. In Liverpool—the third city of the empire—in 1881, 40 seats out of every 100 were filled at morning worship in the Free Churches; in 1891, 31; in 1902, 25; in 1908, 12. So also evening attendance has fallen from 57 in every 100 seats in 1881, to 28 in 1908. "Tom Paine's work," says the editor of the *Freethinker*, "is now carried on by the descendants of his persecutors; all he said about the Bible is being said in substance by orthodox divines from chairs of theology." At the last census in France, eight millions enrolled themselves as atheists; "We have driven Jesus Christ," says the Premier, M. Briand, "out of the army, the navy, the schools, the hospitals, the lunatic asylums, and the orphanages; we must now drive him out of the State altogether." This decay in faith is already producing its inevitable recoil in morality. While the population of the United States has grown one hundred per cent., crime has increased by four hundred per cent. The decade of unprecedented revivals—in Wales, Madagascar, Korea, China—is the decade of unparalleled earthquakes—at Valparaiso, San Francisco, Jamacia, Messina; it would seem as if grace is speaking her loudest as the earth trembles with premonitory judgments. The vast revival in Moslem lands; the flood of infidel literature which Japan is pouring into China, a fourth of the human race; the mushroom growth of such spiritisms as Spiritualism and Christian Science; the actual rumors of the rebuilding of Babylon and the Temple—"the watchman said, And also the night."

"The watchman said, If ye will inquire, inquire ye." "If the light that is in us be darkness, how great is the darkness"; and if the Lamp of Prophecy be extinguished, how inextricable is the confusion. "Inquire ye." Why inquire? Because the future which God has revealed, is the future which I ought to know; because without a knowledge of prophecy, the present workings of God are plunged in unintelligible mystery; because prophecy uncovers the pitfalls that lie in our path; because a knowledge of the future is of incalculable importance in shaping the present. Hear the watchman's mournful undertone: "If ye will inquire, inquire ye." It is a strange irony of the situation that worldly eyes can read the signs more acutely than the general church. Says a novelist whose works sell by the hundred thousand are published in many languages:

"All things that Christ prophesied are coming to pass so quickly that I wonder more people do not realize it; and I especially wonder at the laxity and apathy of the churches, except for the fact that this also was prophesied. Some of us will live to see a time of terror, and that before very long. The blasphemous things which are being done in the world today cannot go on much longer without punishment. We know by history that deliberate scorn of God and divine things has always been met by retribution of a sudden and terrible nature —and it will be so again."

Prophecy is the profoundest pessimism and the profoundest optimism; it is profoundly pessimistic of all that a Christ-rejecting generation is about to do; it is profoundly optimistic of all that an almighty and an all-gracious God will effect in the imminent establishment of his kingdom. Dr. Kelman recently asked an eminent American man of science his solution of the problems of modern city life. "An emperor!" came the answer, swift and decisive. "An emperor?" asked Dr. Kelman, in surprise; "I thought you had done with all that in America. Besides, your emperor would need to be a very wonderful man, incapable of mistakes, and extraordinarily competent for leadership." "Precisely," was the quiet answer; "and we know the Man; we are waiting for him, and his name is—Messiah." "The thrill of that reply," says Dr. Kelman, "will never leave me."

"The Watchman said, Turn ye; come." It may be that some unbelieving eyes may alight upon these words. The Rabbis expound the Watchman, who speaks here, as the Messiah; so it is—"turn ye"—repentance toward God; and "come" —faith toward our Lord Jesus Christ. Why thus turn and come? Because, to press forward, if we are right, is to press forward amid perhaps the mightiest operations ever put forth on a worldwide scale by the holy Spirit.

"The difficulty in the world today is not to find God, but to escape him." Because every moment that a world hardens itself against divine light, an atmosphere is being produced in which it is every moment more difficult to believe. Because, if to Chorazin and Bethsaida, after three years of Gospel opportunity, Jesus said, "It shall be more tolerable for Tyre and Sidon," shall it not also be said of our cities, after a thou-

sand years of opportunity? Because nineteen hundred years ago the Night was far spent, and the Day was at hand; there can be no time to lose now. The day before the wall of fire rolled down on St. Pierre, the telephone clerk spoke through to Fort de France, saying that the people were fleeing. Next morning, at ten minutes to eight, he was heard to exclaim, "My God! it is here!" and he was afterwards found, with the receiver in his hand, burnt to a cinder. "Watchman, what of the night?" That is, what hour of the night is it? "Little children, it is the last hour."—1 John 2:18.

ST. PAUL AND MOSES PATRIOTS EXTRAORDINARY

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh."—Romans 9:3.

This is one of the most patriotic expressions to be found in the Bible. It is comparable only to the request by Moses in respect to the Children of Israel, that if God would blot out Israel, he should blot out him also from his book of remembrance and special favor. We have a very high estimation of St. Paul's generosity of heart and loyalty of mind to his kinsmen, the Jews, and also for that of the great Law-Giver.

We are not, we think, to understand this as though it merely read, I do wish myself accursed. Neither are we to understand this expression to signify, I could wish myself damned; but rather, I could wish myself cut off from membership in the body of Christ, if by my being cut off it could be so arranged, in harmony with the Heavenly Father's will and provision, that it would benefit my brethren, my nation—so that as a whole nation the Israelites would constitute the royal priesthood and become Israel on the spiritual plane. I perceive that they do not realize how much they are missing. I feel such a grief for them, that having received the promises centuries ago and having hoped in these promises (many still hope in them) they are now so blinded as to reject the favors of God, because it was not on a spiritual plane that they anticipated them. If my being cut off from fellowship with the Lord Jesus Christ as a member of that Body of glory would thus benefit them and were to put me down on the plane of the "great company," instead of my being one of those who would share in the glory of the kingdom, I would be well pleased, indeed, if it were God's will, that thus I might have the satisfaction of knowing that I had been such a blessing to my own people.

ST. PAUL'S GREAT UNSELFISHNESS

We confess that the Apostle's attitude on this subject is marvelous. We cannot doubt his sincerity. He was proving this in all of his course of life. For one to will to sacrifice his place in the body of Christ for the sake of the multitude of his sinful nation, is something very wonderful. This, however, is not an example to us—that we should say that if we could bring some of our children or friends into the truth we would be willing to be cut off for the benefit of these, and thus to subordinate ourselves and take the lower position. It is our privilege to take the position God has offered us, but those who may be able to rise up to so high a standard are worthy of admiration because of the grandeur of character implied. St. Paul's great unselfishness was one of his grand traits, and we think it would be well for each of us to cultivate that trait to a greater degree, looking to the interest of the brethren, willing to subordinate our own preferences and our own ways in certain particulars if we can see that this would be an aid to others, especially an aid to a number of others. This is the Spirit of Christ; this is certainly in full accord with all the instructions of the Lord—that we should humble ourselves, and in honor prefer one another, even to the extent of self-sacrifice. The Apostle's course was self-abnegation to an extent, however, that we do not understand the Lord has demanded, although he has said, "We ought to lay down our lives (our human lives) for the brethren."

In a sense, we might say that the Jewish nation stood related to Saint Paul in much the same way that the nominal Christian church of today stands related to the fully consecrated. They are our brethren by a nominal consecration or nominal profession. Such a relationship we ought to feel, we think. We believe this text encourages us to feel a great deal of interest in these brethren, and to be willing to do a great deal to help them. We do not know how many may really be saints and merely for the time blinded by the errors which the adversary has caused to be promulgated. "The god of this world hath blinded the minds of those who believe not." (2 Cor. 4:4) We understand these words, "believe not," to apply not only to an entire lack of faith, but to apply also to the various imperfect decrees of development of faith in ourselves and in others. What is it that has hindered us from reaching the very highest attainment of that which God has provided for us? Some of these errors are standing in the way. Where did they come from? They came from our adversary.

"LET NOT SIN HAVE DOMINION OVER YOU"

And he it is who has completely blinded the heathen and has darkened the understanding of Christians, and we ought to be glad to do all in our power to remove those blinding influences. To whatever extent we do this, to whatever extent we are of aid to our brethren in the nominal church, it will make us proportionately sympathetic with them—not with the systems that are contrary to the teachings of the World, but sympathetic with the people who are blinded by the teachings of those systems—not sympathetic with the blindness, but with those who are experiencing the blindness. The Apostle seems to give the thought of a gradual obliteration of blindness when he speaks of "the eyes of your understanding opening ye might be able to comprehend with all saints," etc. So we see that in our own cases it is a gradual opening of the eyes of our understanding, and this progresses in proportion as we get free from the power of Satan and his blinding influences. We get free from these influences in proportion as we lay hold upon the Lord Jesus Christ and his wonderful provision made for our liberation, that we might ultimately stand free in the liberty wherewith Christ makes us free. He makes us free as the Emancipation Proclamation made the slaves free. And yet, after the proclamation is made, it is one thing to learn of our liberty and another thing to avail ourselves of that liberty and thus to become actually free. It takes, perhaps, months or years to gain this full liberty from blindness. "Let not sin, therefore, have dominion over you."

WISE AND FOOLISH VIRGINS

MATTHEW 25:1-13.—OCTOBER 2.

GOLDEN TEXT:—*"Be ye therefore ready also; for the Son of man cometh at an hour when ye think not."*—Luke 12:40.

The Great Teacher in today's Study tells us further about his glorious Messianic kingdom and concerning those who will be accounted worthy to share it with him—as his bride. This parable has not been of general application all through this Gospel age. It applies merely at the close of the age—at the present time, we believe. It does not take into consideration the world, nor even the nominal church, but solely, only, the true church, the virgin class. The word "virgin" signifies pure and in using this term the Lord implies that he is referring only to those who have been justified by faith and consecration, because by nature none are pure; none are holy; none are virgins.

FIVE WISE—FIVE FOOLISH

One of the special lessons of the parable is to show that amongst the pure, the wise, the consecrated people of God, there are two classes. For a time these will be all together—unseparated. But in the fulfilling of this parable certain circumstances and conditions and truths will develop and separate these two classes of saints, virgins.

The parable shows all the virgins as sleeping, waiting for the coming of the Bridegroom. Apparently, there is no difference; but really there is a difference—the wise had a larger supply of oil than had the foolish. Then came an announcement of the presence of the Bridegroom and a call to go forth to meet him. This implies that something from the prophetic Word at the appropriate time will call the attention of all the virgin class to the presence of Messiah. But at the second advent it will be as it was at the first advent, when John said of Jesus, "Behold there standeth one among you whom ye know not." We are not to expect the second coming of Christ in the flesh, but as a spirit being.

We are to remember that the Scriptures outline two distinct features connected with the second coming. First will come the *parousia* or "presence" of the Lord(recognizable only by the wise and foolish virgins. In his *parousia* or "presence" he will test and prove his Church, dividing them into wise and foolish virgin classes—the wise virgins to become the bride class and the foolish virgins to become the class who

will experience a second grade of salvation—coming up out of great tribulation and becoming the bridesmaids, so to speak, "the virgins, the bride's companions, who follow after her." (Psa. 45:14) These will attain great blessings in spiritual life, but fail to gain the prize of joint-heirship with the Lord in his throne, in his kingdom.

Later on will come the manifestation of Christ with his church, in power and great glory, in the setting up of his Messianic kingdom and in the overthrow of everything contrary to it. Concerning this manifestation we read, "When he shall appear, we, also (the bride class), will appear with him in glory."—Col. 3:4.

It will be in the time of the presence, the *parousia*, of the Son of man, for the gathering of the "elect," that all the virgins will be awakened by the message of the truth. Some will be able to appreciate, others will not be able to appreciate his presence. The latter will need to "go and buy" the oil, the wisdom, the understanding, of the divine Word. It will cost some of them considerable of self-sacrifice and humiliation to learn their lessons. Such as obtain the oil in time will join the party that will go in with the Bridegroom to the marriage feast. Then the door to that high calling will close forever.

Thank God that it is not as we once supposed—that the door of mercy is to close, shutting out the foolish virgins of the church, together with the whole world of mankind; and, as we once supposed, shutting them into eternal torment. The parable merely shows that the closed door will exclude any others from coming into the bride class, to be joint-heirs with Messiah in his kingdom. The door will close because the full number elected and predestinated to this high honor will have attained the necessary character-likeness of Christ and will have stood the necessary testings.

As no one of the Jewish priests could ever serve as High Priest if he had a superfluous finger or toe, it is thus shown in the type that the antitypical High Priest, the Messiah, will have only a definite, fixed number of members in his body—neither one too few nor one too many. Later on, the foolish virgins came to the "door," but found it forever shut. They lost the great prize. They were foolish in that they did not give attention to getting the oil in time; foolish also in that they cared too much for the things of this present life; but they were virgins, nevertheless. They finally got the oil, which represents the holy Spirit, but too late! The door was shut! They could not be of the bride class. The Master answered, I know you not. I could not recognize you as my bride.

In view of this the Lord exhorts that his consecrated followers of the church or virgin class be constantly on the alert, because they know neither the day nor the hour of the Master's coming and of the invitation to go in to the wedding. The parable shows, however, that although the time of the Master's coming could not be known in the past, nevertheless, it would be known to all of the virgin class "in due time." It will be announced, as indicated in the cry. The cry will be so loud that all of the virgins will hear it, even though the world will have no knowledge of it. The Master merely wished us to understand that the great event would not be foretold in advance.

The parable does not show how the foolish virgins, excluded from the wedding and from membership in the bride class, will be treated. Other Scriptures, however, show that this foolish virgin class will share with the world in a great time of trouble, which will then come to every nation. In that time of trouble these foolish virgins will suffer severely and "wash their robes and make them white in the blood of the Lamb," and thereafter be accounted worthy to "serve God in his temple," though not worthy to be of the temple. They will be accounted worthy to serve before the throne, though not worthy to sit in the throne. They will be accounted worthy to have palms of victory, but not be accounted worthy of crowns of glory. The lesson to God's people is to awake, to hearken, to have our lamps, the Word of God, trimmed and burning, and to have oil, the holy Spirit, in our vessels—to be living in an attitude of full consecration to God.—Rev. 7:9, 14, 15.

We see the marriage splendor,
Within the open door;
We know that those who enter
Are blest for evermore;
We see our King, more lovely
Than all the sons of men;
We haste, because that door, once shut,
Will never open again.

THE RECKONING HOUR

MATTHEW 25:14-30.—OCTOBER 9.

GOLDEN TEXT:—"*His Lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.*"

This study follows the one of last week. It also illustrates the fact that Messiah at his second advent, before appearing to the world in power and great glory and in the time of trouble, will be present amongst his consecrated people and many of them will know of his *parousia*, or "presence," in this time. He will do amongst them a judging work—deciding their rewards in proportion to their faithfulness. It is well that we keep in memory the difference between the parable of the pounds and the parable of the talents. Both represented money. But a talent is sixty times as valuable as a pound. In the parable of the pound, each servant got one pound, but in the parable of the talents the numbers given varied. In some respects all of God's people have one common footing and common privilege of service, as represented by the pound. In another respect their opportunities, privileges and advantages vary, as represented in the present study, the parable of the talents.

This is another parable of the kingdom. The Great Teacher himself went into the far country, even heaven; but before departing he delivered unto his servants certain blessings, privileges, opportunities—"to each according to his several abilities." The beginning of this parable was in the days of the Apostles when Jesus ascended up on high and at Pentecost shed forth in the Father's name the holy Spirit, communicating a blessing upon each one of his followers, as represented in the talents and opportunities of each follower. All through this Gospel age these servants have been making more or less use of their privileges and more or less wisely exercising themselves to serve the Master. Some traded with their talents, or used them in preaching, teaching, etc. And others hid them in the earth, perhaps under cares and responsibilities. After a long time the Lord of these servants cometh and reckoneth with them. This long time is the Gospel age, and the presence of the King in the end of the Age to hear the report of his servants and to reward them represents the *parousia* (or presence) of Messiah and his testing, sifting work in his church. We should distinctly note that this testing and proving is not of the world, for Christ never recognized any as his servants, except the consecrated. Many Christian people believe that we are now in the time when the servants of the Lord are rendering up their accounts, and when he is saying to some, "Well done, good and faithful servant; enter into the joys of thy Lord," and when he is saying to others, "Thou wicked and slothful servant . . . . take ye away, therefore, the talent from him, and give it unto him that hath the ten talents." But all of this testing and rewarding of the servants of Christ is manifestly prior to any outward manifestation of the King in his glory, because the worthy ones are to share with the Master in his glorious manifestation and this testing must demonstrate the worthy ones, in advance of the revelation in glory.

TO RULE OVER EARTH'S CITIES

The one who had received five talents and used them wisely, energetically, faithfully, loyally, doubled them and was invited to share in the Master's joy and glory. His reward would be to sit as a ruler of many. In other words, the service of the present life is but an insignificant one in comparison to the glorious service which awaits the Lord's faithful people in the future—when they shall sit with Messiah in his throne and, as kings and priests, bless and instruct and uplift and control Israel and all the nations of the world. The approval of the one who was given two talents and who was equally faithful, was in equally kind and benevolent terms. He also was a good and faithful servant over a few things; he also would be set as a ruler over many things; he also might enter into the joy of his Lord. The servant who failed to use his talent was branded as wicked and slothful. He knew in advance that the talent was given him for use and because he had professed to be a faithful servant. His failure to use the talent proved him disloyal, unfaithful. It was, therefore, taken away from him.

It is not for us to presume to say that the Lord will have no blessing whatever for that unfaithful servant. He was a servant all the time. He respected the talent. He did not lose it. But he did not use it properly. He seems to represent a

very similar class to the one described in our study of a week ago as the foolish virgins. This class will fail to get into the glories of the kingdom, but will surely get into the time of trouble and its outer darkness, disappointment and chagrin, with which this age will end and the New age be ushered in. The Lord grant that this lesson may help some of his consecrated servants to be more faithful, more careful, in the use of their consecrated talents, that they may glorify the Lord and hear his "Well done" in the end!

One difficulty with many of us in the past has been fear of the Master. We should have gotten better acquainted with him. We should have learned more respecting his real, true character and his purposes. If now the eyes of our understanding are opening, if now we are seeing the beauty of our talents and privileges of service as never before, let us quickly dig the talent out and wash it free from all soil of the earth and use it earnestly, zealously, vigorously, for the praise of our King, redeeming the time, knowing that the days are unfavorable.

THE ANTITYPICAL JUBILEE BEGINNING

Some of our readers have been disturbed by one item relative to the beginning of the antitypical Jubilee in the September number of the *Overland Monthly*. Nothing in that article is intended to be different or contradictory to our presentations in the SCRIPTURE STUDIES showing the year 1875 A. D. as the opening year of the antitypical Jubilee of a thousand years. In the *Overland* article we merely showed that the seventy years destruction of Jerusalem in the days of Daniel represented Israel's entire Jubilee system. We showed two ways of counting it:—

(1) Seventy times fifty equals 3,500 years.

(2) Nineteen times fifty plus fifty-one times forty-nine equals 3,449 years ending with 1874, marking 1875 as the first year of the antitypical Jubilee.

The latter is, to our understanding, the proper method of counting the Jubilee and agrees perfectly with our presentation of the matter in SCRIPTURE STUDIES, Volume II.

THE MARK OF PERFECT LOVE

Oh Lord, we thank thee thou hast set
A mark of perfect love
Which we must reach ere we can win
Approval from above.

For, in the reaching of that Mark,
Our characters are built,
Which thou requirest of all those
Whom Christ has freed from guilt.

We consecrate to follow him
Along the "narrow way";
And so we strive to overcome,
And grow, from day to day.

And "perfect love"—what does it mean?
Must we attain thereto?
And actually love, and perfectly,
Our God and brother true?

E'en so, we actually must love
Our Father, first and best,
And love our "Elder Brother," as
In him we find true rest.

And then our enemies we love;
We seek to do them good!
We ever try to render them
The services we should.

Ah yes, 'tis actual, perfect love;
We truly must attain;
But, oh, how often do we fail!
And failures gives us pain—

Because this creature of pure love
In sin-racked body lives;
But, praise his name, our Advocate
His loving service gives.

So, perfect will and perfect love
Are handicapped till we
In his own likeness shall awake—
Like him for e'er to be!

F. A. R.

THE SHEEP AND THE GOATS

MATTHEW 25:31-46.—OCTOBER 16.

GOLDEN TEXT:—*"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."*

Previous studies have pointed us to the kingdom and incited the Lord's people to strive to become members thereof—kings and priests unto God in association with the Redeemer. Today's study tells of the kingdom, but from another standpoint. It explains the work of the kingdom after it shall have been set up—after Messiah at his second advent shall have gathered his "jewels" to constitute his bride class—after these shall be with him in the throne of his glory—after he shall have taken unto himself his great power and shall have begun his Messianic reign of righteousness "under the whole heavens." It is important in every study of the Scriptures that we recognize the divine plan as a whole and properly locate the teaching of each parable.

We know that the parable of the sheep and the goats belongs not to this age, but to the coming age of Messiah's glorious reign, because the introduction declares this, saying, "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats." Those sheep and goats will not include the church, to whom the promise is, "When he shall appear, we also shall appear with him in glory"—sharing his throne.

The salvation of the church will be finished before the salvation of the world will begin. Today's study pictures the salvation of the world, showing us how every member of Adam's race will be on trial during the reign of Messiah and, by his obedience or disobedience to the light and knowledge then prevailing, he will be deciding his own everlasting future, either as a sheep or as a goat. It will require the entire one thousand years of Messiah's reign to complete the testing and separating work.

THE WICKED NOT TO BE PRESERVED

All then obedient will be recognized as children of God and brethren. All the disobedient will be reckoned as children of the adversary and worthy to share his fate, because, under favorable conditions, they were rebellious. Such shall be destroyed with Satan in the second death, which is symbolically represented as fire, because fire is always destructive, never preservative. On the contrary, the sheep class at the conclusion of Messiah's reign will have reached perfection, the image and likeness of God, on the human plane. These will be invited to become the kings of earth under the divine supervision—even as was Adam in his original perfection—crowned with glory and honor and set over the earthly creation.—Psalm 8:3-5.

The terms and conditions which will test and determine who will be sheep and who will be goats, who will be obedient or disobedient to the divine regulations, will be mercy, kindness, love. The loving and sympathetic character is the only one which God purposes shall have eternal life, either on the heavenly or on the earthly plane—all having either the wolfish or devilish character, or even the goat character—of waywardness and unsubmissiveness, will be accounted unworthy of any further blessing after the close of the reign of Messiah. The testing then will not be as to believing or disbelieving, striving to do well or not striving to do well. The church is dealt with now along such lines. God's dealings with us make allowances for our unwilling imperfections. But in the trial of the world in the future every man shall be tried according to his work, not according to his faith. In that time knowledge will have practically supplanted faith; hence faith will have no special rewards. Works will then have the rewards, and each member of the race will be expected to strive for perfect works and

to be assistants of the Great King Emmanuel and his bride, the church on the spirit plane. Mankind will be enabled gradually to attain such perfection of mind and of body as will make perfect works possible. At the conclusion of the Millennial age perfect works only will be rewarded.

REWARDS AND PUNISHMENTS

We have already referred to the rewards that will be granted to the "sheep" class at the close of Messiah's kingdom—they will enter into life eternal and become possessors of the earthly kingdom originally given to Adam, but lost through disobedience, and redeemed by the sacrifice of Jesus and restored by his Messianic reign, for which we pray, "Thy kingdom come; thy will be done on earth as in heaven."

As for the "goat" class, we have already intimated that their punishment will consist of destruction in fire, or destruction everlasting, the second death—the destruction which God has already determined for Satan and all who are his messengers and servants, after the manner of this goat class—because, with all the favorable opportunities, they failed to develop such characters as God could reward with life everlasting. The contrast is emphasized in the last verse of the study. These (the goat class) shall go away into eternal punishment; but the righteous, the sheep class, into eternal life. The contrast is perfect. The one gets life to all eternity. The other gets the specified punishment of destruction to all eternity. The Greek word here translated punishment is *kolasin*, which signifies restraint, cutting off—in this case cutting off from life—second death. "The wages (punishment) of sin is death."

"Sow a thought and you reap an act;
Sow an act and you reap a habit;
Sow a habit and you reap a character;
Sow a character and you reap a destiny."

The divine intention as respects the salvation of this Gospel age and the salvation of the world during the coming age is that only such as develop the God-like character shall be permitted to enjoy divine favor to all eternity. God has determined that the time shall come when there shall be no more sighing, no more crying, no more dying; but instead, every creature in heaven and in earth and under the earth shall be heard praising God and the Lamb.

THIS LOOKS REASONABLE

DEAR BROTHER RUSSELL:—

While reading the article in May 1 TOWER, entitled "The Binding of the Strong Man," certain further conclusions presented themselves to my mind; but they were of such a startling character that I have refrained from mentioning them to a single soul, as I would not for all the world wish to promulgate an idea that had any measure of error in it. However, the more I have thought over it the more has it impressed me as correct. It is herewith submitted for your consideration.

The Lord has permitted the church in these last times to be blessed with such an abundance that it makes us tremble lest we might be instrumental in the circulation of some one of the many forms of unscriptural teaching, thus assisting in marring in our own mind, and in the minds of others, the beautiful harmony of the divine plan. How the truth has made us love our Lord, and how grievous it would be if we were to find that in any way we have encouraged that which did not properly represent him!

The article referred to suggests the thought that just as there is a Christ company, the church, the body of Christ, and then an individual Christ, who is the Head of the body, even Jesus, so likewise there is a Satanic company, a System over which the devil is head, as well as the individual Satan, Beelzebub, the "Chief of Devils."

In that article you remind us that during the last thirty-five years there has been considerable evidence that a work of restraint has been going on in this great "system of which Satan has stood as the representative or head." You there point out how much evidence we have of the gradual binding of this system of things in the Prohibition movement, and we saw how the light along all lines was the agency being used of the Lord in the accomplishment of this binding or restraining of some of the things connected with the evil system. However, you made it plain that you did not refer to the binding of the individual devil, but to that of the satanic organization.

But right here I thought of the words of our Lord in Matthew 12:29, to which your article also refers, "How can one enter into a strong man's house and spoil his goods, except he first bind the strong man? and then he will spoil his house." According to this, if the Lord were to bind the Strong Man, Satan, before he began to spoil his house, and if we see reason to believe that the house is being spoiled already, then must we not conclude that the personal devil has been bound for some time? May it not be that part of the work accomplished by our invisible present Master between 1874 and 1878 was the binding of the wicked one? One of our Lord's first experiences after his baptism 1800 years ago was with Satan, and how likely that one of his first experiences at his second coming would be with the same adversary!

If the question is asked, Where, then, if Satan is now bound, do all our temptations come from? I answer, From the fallen spirits who were once under the control of Satan. For some cause, possibly the fact that he had been a being of a higher order than they, Lucifer appears to have had power over the other angels that had fallen, which they could not successfully resist; so if they were ever to be brought back into harmony with God it would be necessary for them to be set free from the bondage they were in to their leader, Satan.

In Hebrew 1:6, we find that all the other translations give quite a different thought from that in the King James translation; even the margin of the authorized version gives the correct thought. The Revised Version says, "And when he again bringeth in the First-Born into the world, he saith, And let all the angels of God worship him." This would, to my mind, seem to imply that when our Lord would come into the world the second time, one of the things he purposes is to give the fallen angels a chance to prove whether they are willing to become angels of God once more and one of the ways whereby they might demonstrate that they are sick and tired of the service of the devil is to acknowledge the authority of the One who has now returned to be King of earth, by worshipping and obeying him. On the contrary, those of them who would continue in sympathy with the evil principles of their wicked master, would simply use the increased liberty that would come to them through the binding of Satan, to introduce new forms of wickedness.

During the ages in which they served Satan, no doubt many wicked ideas apart from their leader occurred to them, but as he had his own idea of how his kingdom should be run, they were not allowed to have their own way. But now Satan's restraint has given them the occasion wished for, and would account for the great diversity of spiritualistic phenomena, compared with that of former times.

I cannot see how the fallen angels could have a fair trial as long as Satan was at liberty to coerce them to do his bidding, as seems to have been the case in the past.

If Satan is now bound, it would also teach another lesson: Many have the idea that in order to bring all the iniquity in the world to an end, it is merely necessary to bind the great author of sin, when things would naturally readjust themselves in harmony with the will of God. But the fact that after the binding of the evil one things would in some respects be even worse than they were before, resulting in the worst time of trouble that had ever been, would prove to all the universe that sin is not merely such an awful thing because Satan was here to direct things, but that the real cause of the trouble was sin, whether there was an archangel behind it, or one of the lower order of angels, or simply a man; that sin is the terror, with Satan or without him; that sin is the cursed thing.

The last point to be mentioned is this: If Satan was bound about 1874, and if the period of his restraint is also to be a thousand years, he would be due to be set at liberty about 2874. On the other hand, a thousand years from 1915, when the world will have been fully turned over to Christ, will bring us to 2915, when the world will have been fully turned over to the Father. This would allow a period of about forty years as the "little season" when Satan is to bring upon the world the great and final test. But if the binding of Satan is to be reckoned from 1915 it would be difficult to see where the little season, "when the thousand years were finished," would come in. From this standpoint these various Scriptures would be equally applicable to the individual Satan, and also to the satanic system.

Now, dear Brother, if you have anything that even halfway looks like proof that I am wrong in these suggestions, I think it would be better for me to drop it altogether, as far as presenting these things to others is concerned, as we cannot afford to risk stumbling our brethren with a doubtful interpretation.

Your brother and servant in the cause which seeks the Glory of our Lord, BENJ. H. BARTON.

SOME INTERESTING QUESTIONS

MOSES AND THE LAW COVENANT

Question.—Was Moses out from under Adamic Condemnation?

Answer.—If he was a member of the Jewish nation then he was in this special covenant-relationship with God. Adam, when he sinned, lost his covenant standing with God and was sentenced to death. God made a new arrangement with the seed of Abraham, that he would enter into a covenant with them as though they were perfect; and to this end Moses became their mediator. We have every reason to suppose that Moses was also a participator in the arrangement as well as being the mediator of it. So we suppose that Moses was under the law the same as were his successors, and this covenant, by its arrangement year by year continually, not only put them, at the first, in this condition of typical justification or covenant-relationship with God, but it gave them a whole year of that favorable condition; and only at the end of the year, when the period for which the sacrifice had been offered had lapsed, were they no longer in covenant-relationship with God. Then they put on sackcloth and ashes and, like the remainder of the world, they were sinners, under condemnation, but under more condemnation than the rest of the world because they had the additional condemnation of the Law.

We understand, then, that if Moses could have kept the law under that covenant, God would have been bound to give him eternal life according to the promise—"He that doeth these things shall live by them." God did not say anything about Christ or believing in Christ or anything of that kind; merely, he that doeth these things shall have eternal life by doing them. And so we think that this promise applied to Moses and all the Israelites under the law, and still applies to the Jews. And we believe God would give eternal life to anyone who could do those things perfectly, but this offer was made only to the Jews. They were out from Adamic condemnation in that tentative sense; not that they had escaped, for since they still bore unchanged the same imperfections as the remainder of the children of Adam, they could not do what they wished to do; as the Apostle says, "We cannot do the things that we would." So they had a condemnation as a people which other nations did not have. Adam, individually, had been sentenced to death. His children did not have, individually, that condemnation. They were born in "prison"—in this death condition. But in the case of the Jews, God treated them as though they had been separated from the remainder of the world.

It was as if they had said, "We did not do anything wrong, Lord; why do you not give us a chance?"

"I will give you a chance; I will give you my law to keep."

"What will you give us if we keep your law perfectly?"

"I will give you eternal life."

"We will keep it. We agree to keep your law, and you agree to give us life." So, then, these children of Adam, the Jews, who, like the rest of the world, were not on individual trial previously, and had not, therefore, been sentenced as individuals, but were merely sharing the effect of Adam's condemnation—all these Jews were now put on trial for life, and when they failed it meant a special penalty upon them, because they now had an individual trial and failed. Therefore, we see that it was necessary that the Jew, under this second condemnation, or this individual trial and individual condemnation, should all be under Moses as the Mediator, so that Christ could take the place of this Mediator and effect something for that nation. Moses was merely typical of the better Mediator. Therefore, since they were in that Mediator, who was only a type of Christ, God was merely showing to them in a typical way what he will do for them by and by, when Christ will be Mediator of their New (Law) Covenant.—Jer. 31:31.

JUSTIFICATION BY FAITH

Question.—Will any of the Gentiles be justified by faith during the Millennial age?

Answer.—We understand that justification by faith applies to the present age and to our salvation—the church's salvation—which is called "salvation by faith" in contradiction to the salvation that was offered to the Jews in their age, the salvation by works, under the Law Covenant, and also in contrast with the salvation that will be offered to the Jews and to the world in the next Age, which will be a salvation by works under the New (Law) Covenant. In other words, this Gospel age is the only age in which faith takes the place of perfection. It is true, of course, that no Jew could have been justified before God by keeping the Law Covenant unless he had believed in God; and it is equally true that no one will be justified under the New Covenant arrangement except he believe in God and is in harmony with the arrangements that will be open to all. However, this will not make it a faith-salvation, a salvation by faith, but a salvation by works—the works of the Law.

The works of the law were unable to save the Jews during the Jewish dispensation because they could not keep the law, and because there was no arrangement made through an efficient mediator to lift them up out of their degradation, but this arrangement has been made future for all Israel and all who will come in under this arrangement in the Millennial age. They will be enabled to perform the works. They will be helped out of their degradation. So we read in Revelation that the sea will give up her dead, the grave will give up the dead that are in it, and that they shall all stand before the great white throne during the Millennial age, and shall all be judged out of the things written in the book; according to their works shall they be judged, then. The distinctive statement made regarding us now is that it is not according to our works that we are judged, but according to our faith. So, then, there will be faith and works in the Millennial age; and there are faith and works in this Gospel age; but the faith of the Millennial age will be less meritorious in proportion because everything will be very plain and easy to believe, and hence it will not be the faith that will be specially rewarded then, but the works. In this age faith takes the most important place, and we are not rewarded according to our works, for we have none to reward. But it is the faith that will be rewarded.

Faith and works apply to both ages, but in the one age it is the faith that is rewarded, and in the other the works will be rewarded. In the one, faith is the standard or test of whether one is worthy or unworthy and in the other works will be the standard or test of whether one is worthy or unworthy of eternal life.

Galatians 3:8 seems very particularly to show that the reference is to the Gentiles who are justified through faith and not by works; hence, we understand that this text applies to the Gospel age in the sense that God foresaw that during this Gospel age he would justify certain of the Gentiles through faith, just as he intended also to justify some of the Jews through faith. The Gentiles never were under the Law of works, but are accepted under the Gospel arrangement, by faith.

HOW TO DETERMINE THE LORD'S WILL

Question.—Suppose some one has in mind an undertaking which he believes is of the Lord's leading, and yet others who are as consecrated to the Lord as himself, seem to think it may not be of the Lord's leading, is there any way whereby he can assure himself that he is right?

Answer.—We think that it is a good rule, when one is uncertain as to what is the right course, to simply stand still and wait, if the matter can be dealt with in that way. But if it is a matter that cannot be delayed but must be determined at once, it would not do to stand still; but it would be well in many instances to merely stand and wait.

For instance, a gentleman asked us as to whether he should build a house or not. We were not hasty in giving him advice, and he urged us to tell him our thought. After he had told us all the conditions, we advised him not to build, and gave our reasons. We did not attempt to urge our views upon him at all, but left them there. It is well for us to remember not to give too much concern about things that are not in our hands to decide; we would thus save ourselves a deal of trouble. In everything, however, that is in our hands to decide, we should use a great deal of care and judgment and try to find out the Lord's will in the matter.

In the case of people having different opinions about things, we think it well for one, if the responsibility rests with him, to hear what others may have to say and then consider the matter with as much wisdom and judgment as possible, and proceed to act according to his best judgment, taking into consideration the reasons advanced by his friends, bearing in mind, however, that the responsibility of decision is with himself.

FAITH THE GIFT OF GOD

Question.—Is faith the gift of God?

Answer.—"By grace are ye saved through faith, and that not of yourselves; it is the gift of God." The Apostle seems to intimate that grace is God's favor; in fact, the word "grace" has the significance of gift, or that which is favor. Our salvation is of divine favor—not of any necessity on God's part, not because Justice required it, not because anyone could have demanded it from him, but it is his own merciful, gracious provision, and this salvation in our case is through faith. And the faith is not of ourselves, as a matter of course. Hence we think that when the Apostle says "it is not of ourselves," he must refer to faith. However, faith, in a very important sense, is of the individual; we are urged to "have faith unto God." One cannot have faith for another. The individual must exercise his own faith in God; and yet in this text we are told that our faith is of God.

In what sense could this be of God? We answer that it is of God in the sense that every good and every perfect gift comes down from the Father. Our faith must have a foundation, must have a basis. We must have knowledge of a matter in order to have faith in it. We have knowledge of God, and this knowledge which is granted us as a grace or favor brings us to the place where we are enabled to exercise the faith. The faith in a great measure rests upon the knowledge. The knowledge shows us God's character; the divine Revelation makes known to us certain facts respecting God's purposes, and we see the purposes thus outlined to be in harmony with the character of God, and this enables one to believe the promises; and believing them, we are enabled to act upon them; and this is faith.

So, then, our faith, while it is of ourselves in the sense that we must exercise it, is of God in the sense that he supplies the necessary elements from which that faith is to be compounded.

IS THE CHURCH A ROYAL PRIESTHOOD NOW?

Question.—Is the church in the flesh a royal priesthood?

Answer.—We recognize that we are not a royal priesthood, in the full sense of the word, yet, because we are not yet certain that we shall be in the priesthood finally. We must first make our calling and election sure.

It will have to be determined whether we shall be in the "little flock" or "great company"—whether priests or Levites—or whether we shall be worthy of life at all. Since this matter, then, is in process of determination and will not be fully settled until our death, it follows that we are not in the fullest sense of the word officiating priests, but candidates for this priesthood, and temporarily acknowledged as priests and counted as priests—just as some time you might meet a gentleman who had been nominated for Governor. By way of compliment you might say, "Good morning, Governor." He is not really a Governor yet. That will be determined by the election, but before he is elected it might be proper or courteous to call him Governor. And so with us. We hope we shall make our calling and election sure; that we shall be of that royal priesthood in the fullest sense, and in one sense we are now members in the body, in that we have already received a begetting of the Spirit, acknowledgment of the Lord as ambassadors of God. This is an acknowledgment in one sense of the word of our priestly office, for these priests are "ambassadors," and to whatever extent we are conducting ourselves as ambassadors of God, to that exent we are priests of God—of the probationary kind, and not fully of the Melchisedec kind, which we shall be when our change shall come and we shall be like our Lord.

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VIEWS FROM THE WATCH TOWER

"PREPARE WAR! WAKE UP THE MIGHTY MEN"

While peace conferences are being held and while disarmaments are being considered, preparation for war goes steadily on. Germany is fortifying her islands nearest to Great Britain, and is now demanding that Holland shall likewise fortify her seacoast. The apparent motive behind this interest in Holland's fortification is that Germany proposes at no distant day to make Holland a part of the German Empire, and would like to have it fortified in advance. This would bring Germany within a few hours' sail of British ports. The British believe that it is the intention that they shall be invaded and conquered and made a German Province. Undoubtedly both Holland and Belgium would be part of Germany today were it not for Great Britain, which protects these nations as a barrier between her and Germany's army. A panicky feeling prevails in Great Britain. We make an extract from the *Naval and Military Record*, the writer being a secretary of the National Service League. We quote as follows:

"We want a million men with six months' training now, and after that another million in reserve, and these must be intact when all our regulars have left our shores. Without them we can neither fight by land nor sea. It is evident to all but to our ill-informed and apathetic people, that our supremacy at sea is slipping from our grasp, and our rivals feverishly prepare to dictate terms when we are least expecting war.

"We must be prepared to send 500,000 of our finest manhood and maintain that force abroad if we would save our interests and keep our friends in Europe. By 1915 Germany will have her ports and naval arsenals, her wharves and jetties and her fleet and transports ready, and when ready she may strike like lightning. Then, not far from Waterloo, must come the clash of nations fighting for their very life.

"Round Holland and Belgium the nets are drawing closer every day. We already harbor a million of the enemy within the gate. Our politicians mostly lie, or dare not speak the truth. Disaster stares us in the face. At the outbreak of war our food supplies will fail, and prices will be far beyond the pockets of the poor. Employment, then, will cease, and starving millions will demand surrender."

THE METHODISM OF WESLEY VANISHING

"For the fourth year in succession the Wesleyan Methodist church reports a decrease in membership, running into thousands each year. Thousands of 'pious persons' are on the books, some paying to the support of the church, and some not. In the course of time many of these paper members, having no living interest in the church, drift away, and are then classed amongst those who have 'ceased to meet,' though they never have met in their lives.

"Many others are still retained on the books long after the 'ceased-to-meet' period, the explanation often being given that the minister will not take the responsibility of 'unchurching' them. A time at length comes when the thing has grown to be such a palpable farce that something must be done. Besides, chapels and churches are assessed in their payments on the numbers on the class books, and grumblings begin to be heard from those who have to find the wherewithal. A drastic pruning then takes place, and decreases are reported. Those who maintain that numbers mean nothing pooh-pooh the returns. 'Things are just as they were,' they say; 'but honesty for the moment has prevailed.'

Numbers Unreliable

"There is truth in this view of things, but not the whole truth. The plain fact is that the numbers reported are never wholly reliable. There are thousands of others on the class books whom the ministers know right well are not genuine members, but whom they are afraid to strike off because of the trouble their action might bring on them at the conferences. No church likes to see its membership declining, and any tendency that way is keenly questioned. Only recently the writer sat at a meeting called for the purpose of 'pruning' where many worthless names were allowed to pass muster through that unwholesome fear. Some little time ago the writer was shown two membership tickets written by the minister for two people who had been dead a considerable time, and another for a person who had removed from the neighborhood.

"It is maintained by many loyal Methodists that a true and faithful record of membership would prove that the Wesleyan Methodist church is far more seriously declining than the returns to be discussed in the conferences show.

"The causes of the decline are not far to seek. The old Methodism of John Wesley is rapidly vanishing, or, where it still lingers, is tabooed by the upper circles of the church. Not only that, but scores of the very men who are paid to maintain it are constantly declaring that the Methodism of John Wesley has had its day, and that it is not respectable enough for the age in which we live.

Decline in Preaching

"The preaching in the Methodist pulpits is another cause of the decline. There may be more scholarly men in the pulpits than formerly, but the impassioned note in the preaching common amongst the early Methodists, has almost clean gone out of the sermon. And this is acknowledged by many ministers themselves, but, in explanation, they will tell you that we are living today in a time of changing creeds, and that the most careful language has to be employed in dealing with certain great themes. The truth, however, is that scores of ministers hardly know what they believe, and, therefore, it is not likely that they can grow impassioned over something of which they have only a very hazy idea.

"I do not know whether they are right or not. I am a layman, and not an expert in theology, but the men in the pulpit who have thrown over the old views of the atonement, the resurrection and other great tenets which Methodists used to believe with all their strength cannot expect to fill churches with the dry husks which they offer their congregations instead."—*London Dispatch.*

DECLINE OF NON-CONFORMISTS IN GREAT BRITAIN

Reports in Great Britain show that Baptists, Congregationists and the various Methodist denominations there are declining in numbers and prestige. The cause of this is not far to see. Gradually the common people are losing their sectarian spirit. Those once told directly or by implication that the

members of their sect alone would escape eternal torment and attain heavenly bliss have outgrown such teachings. As a result all now teach that one denomination is practically as good as another in the Lord's sight and equally sure of heaven. And the general sympathy and mental breadth of all Christians have increased to the degree that preachers are expected at funeral services to make the heavenly portals broad for all—the white and black, ring-streaked and speckled sheep of every kind and name and to have a large corner for those who have made no profession but have lived ungodly lives to the very end. For the latter the hope is expressed that they may have said a prayer before drawing their last breath.

By common consent neither people of civilized lands nor people of heathen lands are now going to the hell of torment which our fathers proclaimed and believed. The only ones being roasted there are such as went at least more than thirty years or more ago.

As a result Christianity and church fellowship and saintliness stand for nothing. Christianity has become merely another name for decency and civilization. All doctrines are abandoned as merely speculations. Churches are becoming merely social clubs in which form and ceremony mark the quality. Consequently the masses are inclined to attend worship, either to hear an entertaining lecture or to hear beautiful music by a trained and well-paid choir or for a ceremonial religion with plenty of show and movement. This accounts for the growing unpopularity of those sects which one stood for the highest standards of earnestness and Christian zeal and liberty, non-conformity and simplicity.

The Methodist church in the United States is very different from all the various smaller Methodist bodies of Great Britain. The Episcopal feature in it constitutes its clergy a great hierarchy with a vast influence. It is a masterpiece of organization in which the smallest teacher or lay preacher is attached to the one above him, in order to hold his own position. And the ordinary minister is attached to his presiding elder. And the presiding elders are attached to their bishops. Its management, its system, its watch-care over every interest is second only to that of the papacy—the masterpiece of all the organizations of the world.

A Lamentable Decline

The Methodist census again shows a decrease in membership, this time of 2,267, as compared with last year's decrease of 1,444; the total reduction in the past four years amounting to the startling total of 9,969. The fact that this falling-off represents but 2 per cent. of the entire body is of comparatively little moment in the face of the grave fact that, in spite of the huge and continued effort, instead of proportionate progress there has been a steady decline. The outlook is even more serious, for there is, as might be expected, a decline in the sources from which the members are chiefly drawn; thus, when the numbers "On trial for Membership" and of the "Junior Society Classes" are taken into account, "the total loss in all grades of membership for the four years is 23,996."—*London Christian.*

CHURCH MEMBERSHIP DECLINING

The figures presented to the annual meeting of the Baptist Union this week, showing a decrease of church membership by 1,553, while there is an increase of some 38 places of worship, are causing a good deal of heart-searching among the leaders of Nonconformity. There was also a decrease in the previous year. It is curious that while the facilities for worship increase, the number of adherents or recognized members decreases year by year.—*Darlington (Eng.) Times.*

Where the Fault Really Lies

Rev. H. C. Morrison, in a sermon preached at the Desplaines camp meeting, said:—

"I am not afraid of the blatant infidelity of Tom Paine or of Voltaire or of Robert Ingersoll, but I am afraid of the infidelity that masquerades in clerical clothes and in the sanctuary. I believe that that infidel, Rev. Lyman Abbott, has done more evil than any other of his class in America," said the preacher.

"The reason why the working men are rejecting the Bible and are no longer in fear of its warnings against sin, why the Ten Commandments are discounted and the church and the ministry are not respected as they once were, is because men like Lyman Abbott have so instilled doubt into the public mind as to the reliability of the Bible as the Word of God that the average person has lost faith in its commanding authority."

We are quite thoroughly agreed that the infidelity of the colleges and seminaries and pulpits of today is much more injurious than that of Paine and Voltaire. But Brother Morrison in the quotation above discloses the fact that he does not understand the situation. The real fault lies back of his criticism—in the creeds of the dark ages which defamed the divine character and, by foolish interpretations of the Bible, overthrew the faith of some of the noblest specimens of our race—turning them into Higher Critics.

The real fault, therefore, lies in the doctrine of eternal terment, which is still held forth in all the church creeds and outwardly, at least, endorsed by the Rev. Morrison and thousands of others of all denominations of Christendom. These false doctrines are turning the hearts of honest and logical ministers and other thinkers away from God, who has so long been misrepresented to them, and away from the Bible, which they have so long misunderstood. It is useless longer to ask intelligent people to worship a God described to them as worse than themselves, or to accept as the divine plan such an unwise, unjust, unloving one as they represent the divine program to be.

A NEW CHURCH UNION MOVEMENT

Recently (July 18) twelve clergymen and twelve laymen of the Episcipal church incorporated in the State of New York under the name of Christian Unity Foundation. It was announced that this is the official start of a movement which began in St. Thomas Episcopal church, New York, last February. Bishop Courtenay was announced as the first President. The organization starts with a gift of $10,000 for individual expenses and is ready to receive further contributions. Its object purports to be the bringing about of a union of all the Christians of the world—Protestant, Roman Catholic and Greek.

The new organization differs from the one organized three years ago, styled The Federal Council, which, without disturbing present organizations, speaks for Federation. The new movement provides for one great religious body in which all names and divisions would be removed. Mr. Rockefeller and everybody else is prophesying a united Christendom. They believe such a union or fusion necessary. Our opinion, based upon the prophetic Scriptures, is well-known to our readers. As long ago as 1880, in these columns, we pointed out, when others did not expect it, that such a Federation is sure to be accomplished and that, according to the Scriptures, the effect will be baneful, injurious in the extreme. Nevertheless we still see that while outwardly injurious to the highest interests of the "sanctified in Christ Jesus," it will not really injure this class. On the contrary it will provide the very oppositions and restraints and persecutions which under divine supervision, will work out blessings for the elect, and separate them more completely than ever as wheat from the chaff of nominal Christendom.

"In your patience possess ye your souls," declares the Master. We are living in a momentous time. Much is acccomplished in one year. What may we expect by October, 1914, the date of the termination of Gentile times? Let us not speculate, but let us keep awake and mark the stately steppings of our present Lord amongst the affairs of mankind—leading onward to the inauguration of the glorious kingdom of the Son of God, and, through it, to the blessing of Israel and all the nations of the earth.

THE HEAVENS ROLLING TOGETHER

Under the symbolism of the rolling together of the heavens as a scroll the Bible pictures the end of this age, its time of trouble, and how, as a result, the extremes of the ecclesiastical heavens, Catholic and Protestant, will be drawn together. A scroll does not always roll equally from both ends. If one end be fastened the other end will do all the rolling. Thus far Roman Catholicism has made little advance toward fellowship with Protestantism, but the latter is daily rolling a little nearer to Catholicism. Notice, for instance, the great Eucharistic Congress at Montreal, Canada, the first of the kind to be held in America. One hundred and twenty-five bishops were in attendance and thousands of visitors from all parts of the world.

Cardinal Vannutelli, the special Legate or Representative of the Pope, enroute to the Congress, stopped in England, in spite of the legal statute which forbids the entrance into Great Britain of Papal Legates. The newspapers note that he is the first Catholic of this rank to enter the Island of Great Britain in three hundred years. Evidently the law on the subject is a dead letter. Catholics and Protestants have both made an advance since that law was made.

The Government's representative in Canada, Judge Girourd, welcomed the Cardinal Legate in the words, "The administration of the Dominion of Canada presents its homage to his excellency and bids him welcome."

At the Congress, Father Vaughan of London, one of the leading delegates, attacked Protestants, declaring that Protestantism is dying out; that soon there will be nothing left of it; that Protestants, if they wish to conserve their religion, should labor for the abolition of race suicide.

WELL EXPRESSED—SHOULD BE HEEDED

In the *Atlanta Weekly Journal*, Bishop Warren A. Candler says, "Nothing is more schismatic than the effort to impose conditions of Christian fellowship upon others which the holy Scriptures do not impose." Not only should Methodists, Episcopalians and Catholics heed these true words, but all denominations of Christians should heed. All should remember that there is but one "Church of the Living God, whose names are written in heaven," and that it has but one Lord, one faith and one baptism, and one God and Father over all. All such, recognizing the Scriptures as the message of God through Jesus, the Apostles and prophets, should judge themselves and fellow-members, not by fanciful standards of the dark ages, but by the Word of the Living God which liveth and abideth forever, and according to which, the Master tells us, we, and, in time, the world also shall be judged.

CHEAPEST AND BEST LIFE INSURANCE

Of course, the Lord's consecrated people recognize that they have no earthly life to preserve—that it is consecrated to death in the service of the Lord and of his cause. From this standpoint the best and cheapest policy is a full consecration of baptism into Christ's death and the Lord's receipt, the earnest of our inheritance, the begetting of the holy spirit. Such are assured by the Scriptures that they will from time to time receive dividends in slander, evil-speaking and persecutions, generally from "false brethren." But even these experiences are guaranteed to work out for the insured special blessings, and to constitute assurances of divine favor continued with them.

But our particular thought at this time is to answer the queries of some respecting the insurance of their earthly lives in the interests of those dependent upon them for temporal support. So far as the editor is concerned, he carries no life insurance of any kind and desires none. Nevertheless all are not situated alike. To our understanding a father having dependent wife and children—if the latter be of tender years and unable to make their own living—has some responsibility for them; according to the Apostle's statement, "He that provideth not for his own is worse than an unbeliever." It may, indeed, be argued that this, in the Apostle's day, could not have applied to life insurance—that at most it could have meant that a man should pay his just debts, keep his family in reasonable comfort, and, if possible, lay aside for them some small provision in the way of a cottage, or what not, that would stand between them and immediate want, in event of his death. But in case he could not do this, he might be able to discharge his duty toward them through the medium of life insurance.

True, we have said, and still say, that we believe the time is near when insurance companies, with all the other arrangements of our present civilization, will be overwhelmed in the great time of trouble foretold by the Prophet Daniel (12:1). It is equally true that we anticipate that that climax of trouble is not farther away than 1915. Our thought is, further, that the so-called mutual insurance companies will fail sooner than those styled "old line" insurance companies, which have the backing of vast accumulations of money and the support of the more wealthy. The mutual companies will fail first, because, as times get hard, many will be unable to pay their assessments and drop out and thus make the assessments larger for those who remain in. And, as the pinch continues, these also will withdraw and the mutual companies will fail. We are not writing as the agent or emissary of any insurance company; hence we mention no names, but merely offer a suggestion for the benefit of our readers who feel that they have an obligation toward their families to the amount of $1,000 or more. All the "old line" companies have a variety of policies, some of them more, and some of them less favorable. And the agents who solicit insurance get larger commissions from the more expensive kind of policies, hence are not likely to introduce the kind which we are about to recommend and which may be obtained from any first-class insurance company and is the lowest-priced insurance granted by any of them. We describe it as follows:

It is known as a "Five-Year-Term Policy." It expires at the end of five years, but that should be no objection to us. It is convertible at any time within four years to a longer term policy. These policies grant full immediate benefit and, so for as the insurance feature is concerned, are as good as any other high-priced policy for the time mentioned. As for the cost:—

For a person of fifty-three years of age, the cost would be $25.65 per $1,000 for the year. For younger persons the rate would be cheaper; for older persons, dearer.

A CATHOLIC CHURCH PROP

The Roman Catholic church evidently finds its revenues diminishing, as its people become less fearful of the terrors of Purgatory. It has devised a new scheme whereby to provide for its faithful both earthly and Purgatorial Insurance.

The new scheme is an insurance company along ordinary lines, but Catholics only are expected to patronize it. The religious feature of the arrangement is that the insurance premiums are to go to the Catholic church treasury and to be credited to the insured as instead of direct payments. This is a long-headed scheme. Perhaps it would work well with the various Protestant denomination. Why not?

The Euphrates Drying Up

In Revelation we read of the drying up of the Euphrates River, that the way of the Kings of the East may be prepared. (Rev. 16:12.) This is symbolical, of course. It calls our attention back to the typical Babylon and her fall before Cyrus. Babylon was built upon the River Euphrates, which ran through the midst of the city. Her wall was impregnable, but Cyrus' army turned aside the river into a new channel, leaving the old channel dry and enabling him to march his army under the Babylonian gates, which otherwise served as the city's defense.

We are to expect a parallel to this in connection with mystical Babylon—Christendom. In the symbolical language of Revelations, waters sympolize people; hence the turning aside of the "waters" would represent the alienation of the people and the alienation of the people would be indicated by their withholding of financial support.

Gifts of money to ecclesiastical institutions represent love or fear. The increasing light of modern times has not only decreased love for the creeds of the "dark ages," but it has also decreased fear for their threatenings. As a result neither love nor fear is operating as strongly today as once it did in the minds of the masses. What wonder if the result would be the drying up of the Euphrates and the ultimate collapse of mystic Babylon! The matter is under the control of the anti-typical Cyrus, of whom it is written, "Truth saith the Lord to his anointed (typical), to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron. And I will give thee treasures of darkness, and hidden riches of secret places." (Isa. 45:1-3.) Thus saith Jehova, "That saith to the deep, Be dry; and I will dry up the rivers; that saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." (Isa. 44:27, 28.) As the typical Cyrus encouraged and gave liberty to the Jews to return from Babylonian captivity, so the antitypical, our present Lord, will see to the drying up of the Euphrates and also to Israel's opportunity and encouragement to return to the land of Abraham.

ABRAHAM LINCOLN'S CONFESSION OF FAITH

"I have never united myself with any church, because I have found difficulty in giving my assent, without mental reservation, to the long complicated statements of Christian doctrine which characterize their Articles of Beliefs and Confessions of Faith. Whenever any church will inscribe over its altar, as its sole qualification for membership, the Savior's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and all my soul."

SCIENTISTS ARE VERY COURAGEOUS

Common people hesitate to be out of line with truth, even a little, but scientists think nothing of thousands of millions of years. An illustration of this is found in their statements respecting the age of our planet. The *Scranton Tribune* quotes the scientific (?) estimates as follows:—

Lord Kelvin, of England, some years ago, guessed the earth's age to be about ninety-eight millions of years—days and months not stated. Five years later this scientific gentleman revised his figure, estimating mother earth to be from twenty millions to forty millions of years old.

Scientist D. D. Lapparent, in 1890, estimated the earth's age at from sixty-seven to ninety millions of years.

W. J. Sollas, in 1909, estimated the age of the ocean at from eighty millions to one hundred and fifty millions of years.

Charles D. Walcott, Secretary of the Smithsonian Institute, in 1893, gave as the earth's maximum age seventy millions of years.

The latest scientific (?) declaration on the subject is from the Smithsonian Institute which, being under governmental con-

trol, gives its estimate an official standing. The figures are given by Frank Wigglesworth Clark and George F. Baker, of the United States Geological Survey, whose pronouncement is not above seventy million years, nor below fifty-five million years.

Ordinary men obliged to find themselves perplexed to the extent of from fifteen million years to one hundred million years, would be apt to keep very quiet lest some one would criticise them and say they didn't know their business; but scientific men are so used to guessing on every subject that they do not take their own situation so seriously.

These scientific gentlemen usually feel that they are damaging the credibility of the divine testimony on the subject. We doubt if the majority of them know that the Bible does not undertake to say when the earth was formed, though it does undertake to say when the ocean was formed. Bible students will note that Genesis declares that when the first of the creative orders or epochs began, "the earth was without form and void." In Scripture Studies, Vol. VI., we have presented the Bible's own testimony, to the effect that each of the creative days was 7,000 years long and that we are living in the seventh epoch day and that six-sevenths of it are in the past. One more thousand years will complete it—complete an entire cycle of 49,000 years and usher in the glorious fiftieth of absolute perfection.

REMARKABLE WORDS IN A PROMINENT PLACE

It is well known that the Union Railway Depot in Washington City is thus far the finest on earth—the new Pennsylvania Railroad depot in New York City alone excepted. It is nearing completion and the following three texts of Scripture are quite prominent over the main arches of the entrance:—

(1) "Thou hast put all things under his feet."
(2) "The truth shall make you free."
(3) "The desert shall rejoice and blossom as the rose."

Our friends and our enemies alike will be inclined to suppose that in some manner we engineered the putting of those texts in those prominent positions. We want, in advance, to disclaim the honor. The selection was made by Prof. Eliot, formerly President of Harvard University and now prominent as an advocate of a Christless Christianity—Evolution and Higher Criticism of the Bible, which means no Bible. How came he, then, to select these texts of Scripture? Answer: "God is able to make the wrath of man to praise him."

HIGHER CRITICISM INFLUENCE IS APPALLING

Secretary Foster of the Detroit Y. M. C. A., speaking to the World's Sunday School convention at Washington the other day, made this discouraging statement: "Seventy-five per cent. of all the boys over thirteen years of age in the Protestant Sunday Schools of the United States are lost to the church, and never make professions of faith." He added, so as to leave no question about his facts, "I have made that calculation after study, observation and experience," and practically all the delegates in the meeting agreed with him. An English delegate, shocked by it, remarked, "This is the most astonishing statement I have heard in this country. In England we do not lose more than three per cent."

Mr. Foster's statement, which the Englishman called "astonishing," might be called appalling by every sincere Christian, and at once provokes the question, What are the churches and the Sunday Schools doing? Would the result be better or worse if the latter were abandoned altogether? What happens to the children after they leave the Sunday School to wean them from the faith? Do the Sunday Schools really give them any faith at all, that it is so easily and generally rubbed off afterwards?—*Detroit Free Press.*

"HE DIED UNTO SIN ONCE"

We have been requested to reprint the following from our issue of March 1, 1898:—

"There is no necessity for discussing with honest minds what is and what is not meant by the expression—the Lord's death. Some, in an anxiety to get away from the doctrine of the ransom, or, rather, in their anxiety to get away from the logical deductions associated with the doctrine of the ransom, are claiming regardless of all Scripture to the contrary that our Lord Jesus had two deaths, one when he came into the world, and the other at Calvary; and that the death of the 'man Christ Jesus, who gave himself a ransom for all,' at Calvary, was of small importance as compared with the other. They seem willingly ignorant of the fact that the Scriptures declare, 'In that he died, he died unto sin once;' and that that one death, and the only one ever referred to by our Lord or his apostles, was the death at Calvary.

"The Apostles declare that Jesus spoke of the death which he should accomplish at Jerusalem. This one and only death of our Redeemer is what is symbolized in the Memorial Remembrancer—his body, his flesh broken for us, and of its merits and life all who would have life everlasting must partake."

CUMBERED WITH MUCH SERVING

(Reprint of April 1884, which please see.)

PASTOR RUSSELL TO ADDRESS HEBREWS

Pastor Russell, of the Brooklyn Tabernacle, is to address a giant mass meeting of the Jews of New York on Sunday, October 9, at 3 o'clock, in the Hippodrome. He is considered one of the most eloquent Protestant preachers, and has gained a wide audience among the Hebrews by his sympathetic treatment of Jewish questions.

Pastor Russell's sermon will be on "Zionism in Prophecy." His appearance before a representative mass meeting of Jews will be the first time that a well-known Protestant minister has been asked to deliver an address to such an assembly.

Prominent Jewish citizens are arranging to make the meeting one of the largest gatherings ever held in this city. The Yiddish newspapers and Jewish societies are represented on the committees in charge of arrangements.

Counselor Leo Wolfson, president of the Federated Roumanian Jews of America and Vice Grand Master of the I. W. S. O., when seen at his office, said:

"As one who is interested in the Jewish question and an old worker for the Zionistic movement, my attention was called to Pastor Russell's interest in the Jews.

"I feel that an address by him on Zionism and Jewish prophets will present the question from a new point of view, and a point of view that I will be very willing to learn.

"I am sure that Pastor Russell's treatment of the question will be sympathetic, and will doubtless create wide-spread discussion of Zionism, its aims and ideals."

In speaking of the coming meeting and Pastor Russell's address, J. Pfeffer, of No. 139 Delancey street, said last night:

"Many of Pastor Russell's sermons have been printed in Jewish papers, and in these sermons he has preached sympathetically upon Jewish questions. This is primarily the reason why the Jews are anxious to hear him speak of the future of the Jew.

UNUSUAL COURSE FOR GENTILE

"Pastor Russell has been and is agitating Zionism. From a religious point of view he seems to believe in Judaism. It is a new occurrence for the Jews to have a Gentile take so much interest in problems and topics that are of special interest to them.

"Judging from the preparations and the interest already manifested in the announcement of the meeting I am of the opinion that it will be a very large gathering."

Pastor Russell, it is reported, will leave after next Sunday's meeting for London. One of these meetings will be a Jewish mass meeting. The London mass meeting will be held in Albert Hall, the largest auditorium in Great Britain.

The committee in charge of next Sunday's meeting in the Hippodrome includes: A. B. Landau, editor of *The Warheit;* Louis Lipsky, editor of the *Maccabean;* J. Pfeffer, editor of the *Jewish Weekly;* Abraham Goldberg, editor of the *Yiddish Volk,* and Leo Wolfson, editor of the *Yiddish Spirit.*

(From *New York American,* October 9.)

PASTOR RUSSELL CHEERED BY AN AUDIENCE OF HEBREWS

4,000 in Hippodrome Applaud When Venerable Brooklyn Clergyman Advocates Establishment of a Jewish Nation.
Hearers Who Came to Question Gentile's Views on Their Religion Find He Agrees in Their Most Important Beliefs.

The unusual spectacle of 4,000 Hebrews enthusiastically applauding a Gentile preacher, after having listened to a sermon he addressed to them concerning their own religion, was presented at the Hippodrome yesterday afternoon, where Pastor

Russell, the famous head of the Brooklyn Tabernacle, conducted a most unusual service.

In his time the venerable pastor has done many unconventional things. His religion is bounded by no particular denomination, and encompasses, as he says, all mankind. His ways of teaching it are his own. But he never did a more unconventional thing than this—nor a more successful one.

He won over an audience that had come—some of it, at least—prepared to debate with him, to resent, perhaps, what might have appeared like a possible intrusion. "Pastor Russell is going to try to convert the Jews to Christianity," was the word many had received before the meeting. "He wants to proselyte us."

Received at First in Silence

In the crowd which filled the big show house were scores of rabbis and teachers who had come to speak out in case the Christian attacked their religion or sought to win them from it. They had questions and criticisms ready for him. He was received at first in a dead silence.

But the pastor did not seek to convert the Jews. To their unbounded delight, he pointed out the good things of their religion, agreed with them in their most important beliefs as to their salvation, and finally, after a warm advocacy of the plan of the Jews establishing a nation of their own, brought about a tumult of applause by leading a choir in the Zionist anthem: "Hatikva—Our Hope."

A more interesting audience the Hippodrome never held, perhaps. From all parts of the city came serious-minded Hebrews to hear what it was an alien, a Gentile, might have to say to them at a service, held during their week of feasting, Rosh Hoshana. They were quiet, well-dressed, thinking men and women.

Among them were many prominent figures of the Hebrew literary world. Some of these escorted Pastor Russell to the Hippodrome in a motor car and then took places in the auditorium. The literary men recognized the pastor as a writer and investigator of international fame on the subject of Judaism and Zionism. Some of those present were Dr. Jacobs, editor of the *American Hebrew;* W. J. Solomon, of the *Hebrew Standard;* J. Brosky, associate editor of the same; Louis Lipsky, editor of the *Maccabean*; A. B. Landau, of the *Warheit;* Leo Wolfson, president of the Federation of Roumanian Societies; J. Pfeffer, of the *Jewish Weekly;* S. Daimont, editor of the *Jewish Spirit;* S. Goldberg, editor of the *American Hebrew;* J. Barrondess, of the *Jewish Big Stick*, and Goldman, editor of *H'Yom,* the only Jewish daily.

No Religious Symbols There

No symbol of any religion at all greeted them when they gazed at the Hippodrome stage. It was entirely empty save for a small lectern and three peace flags hanging from silken cords above. One was the familiar white silk banner with the Stars and Stripes in its center, together with the words "Peace Among Nations" in letters of gold. Another bore a rainbow and the word "Pax." The third was a silken strip bearing miniature representations of all the nations' flags.

There were no preliminaries. Pastor Russell, tall, erect and white-bearded, walked across the stage without introduction, raised his hand, and his double quartette from the Brooklyn Tabernacle sang the hymn, "Zion's Glad Day." The members of this organization are Mrs. E. W. Brenneisen, Mrs. E. N. Detweiler, Miss Blanche Raymond and Mrs. Raymond, Emil Hirscher, C. Myers, J. P. McPherson and W. J. Mockridge. Their voices blended perfectly, and the hymn, without any instrumental accompaniment, was impressive.

But still their seemed an air of aloofness about the audience. They did not applaud, but sat silently watching the stalwart figure of the pastor. When he began to talk, however, they gave him respectful attention.

With a powerful, yet charming voice, that filled the great playhouse, the unconventional clergyman made his every word audible to the hearer. His tone pleased their ears, his graceful gestures soon captivated their eyes, and in a few moments his apparently thorough knowledge of his subject appealed to their minds. Though still silent, the 4,000 were "warming up" to him.

RESERVE AND DOUBT VANISH

It was not long before all reserve, and all possible doubt of Pastor Russell's entire sincerity and friendliness were worn away. Then the mention of the name of a great Jewish leader —who, the speaker declared, had been raised by God for the cause—brought a burst of applause.

From that moment on the audience was his. The Jews became as enthusiastic over him as though he had been a great rabbi or famous orator of their own religion. He hailed them as one of the bravest races of the earth—having kept their faith through the persecutions and cruelties of all other people for thousands of years. And he predicted that before very long they would be the greatest on earth—not merely a people, any longer, but a nation. By a system of deductions based upon the prophecies of old, the pastor declared that the return of the kingdom of the Jews might occur at so near a period as the year 1914. Persecutions would be over and peace and universal happiness would triumph.

As he brought his address to a conclusion the pastor raised his hand again to his choir. This time they raised the quaint, foreign-sounding strains of the Zion hymn, "Our Hope," one of the masterpiece of the eccentric East Side poet, Imber.

The unprecedented incident of Christian voices singing the Jewish anthem came as a tremendous surprise. For a moment the Hebrew auditors could scarcely believe their ears. Then, making sure it was their own hymn, they first cheered and clapped with such ardor that the music was drowned out, and then, with the second verse, joined in by hundreds.

* * *

The discourse has already been reported in the newspapers which publish the sermons weekly.

"WILT THOU THAT WE COMMAND FIRE?"

LUKE 9:51-56.—OCTOBER 23.

GOLDEN TEXT:—*"And it came to pass, when the days were well-nigh come, that he should be received up, he steadfastly set his face to go to Jerusalem and sent messengers before his face."*

This week's study relates an incident which occurred on the occasion of our Lord's journey from Galilee to Jerusalem just before his crucifixion. He knew that his hour was come; that his sacrificial life of three and a half years should be accomplished. The Great Teacher was full of courage. "But of the people there were none with him" in the sense of sympathetic appreciation of the conditions. True, he had informed the twelve Apostles respecting the consummation of his work and its nearness, but they had been slow to believe all the things written in the Law and the prophecies concerning him. Their minds naturally grasped the glorious things spoken of the Messiah. They were so busy thinking of his glorious Kingdom, and of their glorious association with him in that kingdom, that they failed to note the other prophecies which, with equal distinctness, foretold his suffering and ignominy. Similarly, they overlooked the Master's own words concerning his death. They thought of him as speaking in some figurative, hyperbolic manner. And Peter even attempted to rebuke him, saying, "Be this far from thee, Lord; it shall not happen unto thee."

REFUSED BY THE SAMARITANS

Another account intimates that James and John visited the Samaritan city for the purchase of bread and supplies for the party. The Samaritans recognized them and inquired, Would the Great Teacher recognize the Samaritans and heal their sickness or would he treat them as Jews in general treated them—unkindly? They believed the latter. The Apostles frankly told them that the Great Teacher was sent only to the Jewish nation and would not stop to heal their sick ones, because he was "not sent save to the lost sheep of the house of Israel."

Naturally enough the Samaritans resented this and were angry. They said, Very well. Buy bread from the people whom you instruct and whose sick you heal.

St. John and St. James were greatly incensed at this.

Was not Jesus the greatest Teacher? Was he not the Messiah? Had he not, as such, the right to determine the will of God respecting who should and who should not receive his benefactions? With this answer they came to Jesus and, relating the circumstances, asked, "Wilt thou that we command fire to come down from heaven to destroy these men and their city?"

WHAT SPIRIT ARE YE OF?

We listen with keen interest for the Master's response. As we once viewed the matter of the divine program it would have seemed right for the Great Teacher to have said to the Apostles, Never mind, my dear disciples; wait just a little while and all those Samaritans will die and my Heavenly Father will deliver them over to the devils for an eternity

of torture. In comparison with eternal torture that which you propose in the way of burning up their city and incidentally burning them for a few minutes would be as nothing. I appreciate, my dear disciples, your spirit, that it is God-like; that you desire to do all the roasting and burning within your power, and I commend you for it. Continue to thus copy your God and to cause suffering to as many as possible of your fellow-creatures who do not think exactly as you do.

Was this the answer of the Great Teacher? Thank God, No! His teaching was the very reverse—sympathetic, loving, kind. And he had the Father's Spirit and understood it and followed it perfectly. In answer to their query, we read, "Jesus turned and rebuked them" and said, "Ye know not what spirit ye are of! The Son of man is not come to destroy men's lives, but to save them!"

"A SAVIOR AND A GREAT ONE"

The language spoken in Palestine in Jesus' day was the Syriac. One of the Great Teacher's titles is The Savior. And this, in the Syriac language, signifies, "The Life-Giver." The whole world was damned enough before Jesus came. He came not to damn (condemn) them more, but that they through him, might have life!—John 10:10; 3:17.

Life! Did they not have life? No. All human life was forfeited through father Adam's disobedience. All mankind are dying as a result. A Life-Giver, a Savior from death (and not from eternal torment), was what was needed.—Matt. 1:21.

The first work of the Savior is the redemptive work of Calvary. His second work is the selection of his church to be his joint-heirs in the kingdom. His third work will be the saving of Adam and all of his race from sin and death—from all the mental, moral and physical degradation which came through father Adam's disobedience and through his children being born in sin and shapen in iniquity and in sin conceived by their mothers.

The saving of the church is a great work! How faithful we should be if we have heard, if our eyes have seen, if our hearts have tasted of the grace of God in this wonderful privilege of becoming members of the bride of Christ. However, we cannot suppose that the saving of merely a handful of select ones is the purpose of God in the creation of the world and the redeeming of the world. On the contrary, this elect "little flock" is spoken of as a "first-fruits unto God of his creatures." (Jas. 1:18; Rev. 14:4.) This implies an after-fruitage much more numerous. While God does not propose to save anyone out of death and to life eternal contrary to the individual will, he does propose that every creature lost in Adam and redeemed by Jesus shall be brought to a clear knowledge of the truth, that they may be saved. He does propose that only the willingly obdurate shall be lost; and their loss will be the loss of life—as the Apostle declares, "everlasting destruction."

TOLD FOR A MEMORIAL OF HER

MATTHEW 26:1-16.—OCTOBER 30.

GOLDEN TEXT:—*"She hath done what she could."*—Mark 14:8.

In a previous study we considered the Great Teacher's triumphal entry into Jerusalem on an ass, and his tender of himself to the Nation of Israel as their King, in fulfillment of the prophecy of Zachariah 9:9-12. That was five days before the Passover. For several days Jesus taught in the temple, going at night to the home of Lazarus, Martha and Mary of Bethany. He knew what to expect—that his hour was come. He knew that even then the chief priests and elders of the people were considering his destruction and hesitating only lest it should cause tumult. Their indignation against the Great Teacher was that he did not teach as they taught and that his teachings had much more power with the masses than all their teachings combined. Anger, envy, hatred, united in branding him as an imposter and in sending him to death, "for the good of the cause."

The feast at Bethany referred to in this study may have been on the night before the Lord's betrayal, two days before the feast of the Passover. But the consensus of opinion seems to be that it occurred on the Sabbath evening preceding the triumphal ride to Jerusalem. It matters not, however. There was such a feast. Jesus and his disciples were present. During the feast a woman approached with an alabaster flask of very precious perfume. She poured it upon his head and the entire room was sweet with the odor. The woman was Mary, the sister of Lazarus and Martha.

Another account shows that the protest made by the disciples against this as a waste was instigated by Judas, the treasurer of the little company of the Lord's disciples. John remarked that he was a thief and carried the bag and intimated that he was more interested in the money than in the poor and that his mention of the poor was merely a subterfuge. But the Great Teacher rebuked his disciples, saying, "Why trouble ye the woman; for she hath wrought a good work upon me; in that she hath poured this ointment upon my body she did it to prepare me for burial. Truly I say unto you, Wheresoever this Gospel shall be preached in the whole world, there shall also this which this woman hath done be told for a memorial of her." (Matt. 26:10-13.) How considerate was the Great Teacher! How sympathetic! How appreciative of everything done for him!

"SHE HATH DONE WHAT SHE COULD"

The Lord, in line with all the Scripture teachings and usages, declines to recognize woman as a teacher of religion in the church amongst his followers. No woman was given a place amongst the twelve Apostles—nor even when the seventy evangelists were sent forth with the simple message, which any woman could have given, surely as glibly as any man, or more so; even on this mission he did not send women, nor even a representative of the sex. The man, in Scriptural usage, is the figure of the Lord; the women, the figure of the church. It would be out of harmony with the figure that the church should be the instructor and the Lord the pulpit. Consistently, therefore, it would have been improper for women to have been commissioned to represent the Lord. Hence, women as teachers in the church have no authority in the Bible for the position. We read that the serpent beguiled Mother Eve and made of her a teacher of error to her husband. We read that the evil spirits used a certain young woman as a medium to announce the Apostles. But we find no divine sanction of woman as a teacher in the church, but that the young woman who acted under the spirit of divination and attempted to preach Christ and the Apostles was rebuked by the Apostle Paul and the spirit of divination dispossessed.

And this, however, does no indicate that either Jesus or the Apostles were either rude toward women or unappreciative of their qualities of heart and mind. Quite the contrary. Amongst the Lord's followers were many "honorable women" and his special love for this Mary and her sister Martha is particularly recorded. Let us learn the lesson from the Book and not attempt to teach the Book.

"THE POOR ARE ALWAYS WITH YOU"

Our Lord, in reply to the argument of Judas, that the ointment should have been sold for a large sum for the benefit of the poor, answered, The poor ye have always with you. Whensoever ye will ye may do them good; but me ye have not always. Poverty is sure to be a factor in the social order during the present time, because, in our fallen condition as a race, some are more brilliant of mind than others and selfishness is the general rule. Hence, until the end of the reign of sin and death the poor will be here. And there is a blessing attached to every good deed, every noble endeavor to help any member of the race to higher and better conditions, mentally, morally, physically. By and by there will be no poor, for, under the kingdom conditions, love will be the ruling principle, instead of selfishness. Under the Messianic rule righteousness will soon become universal; God's will is eventually to be done on earth as it is done in heaven.

"BUT ME YE HAVE NOT ALWAYS"

This was true of the Master. A little while and he was gone from them, ascended to the Father's right hand. The same principle prevails in respect to the Lord's followers styled, "The members of his body." Whatever we can do for these members, the great Head will consider as though done unto himself. While, therefore, it will always be in order to do good uuto all men as we have opportunity, it will always be in order also to do good "especially unto the household of faith." These should always be first in our thoughts.

The spirit of selfishness in Judas led on from one degree to another of covetousness until he was willing to sell his Master to his enemies. Alas, what a terrible power for evil is selfishness! How many are willing to barter the truth for the sake of wordly ease or prosperity! Such as have the spirit of truth to a considerable extent should beware of where selfishness leads if followed—to the second death.

"THIS DO IN REMEMBRANCE OF ME"

MATTHEW 26:17-30.—NOVEMBER 6.

These studies are selected for us in advance. Otherwise our preference would have been to consider the incident connected with our Lord's closing of earth life in the Spring of the year about the season at which that occurred. But truth is always precious to us and has always profitable lessons.

Jesus was a Jew and was, therefore, obligated to every feature of the Mosaic law. He came not to destroy the law, but fulfill it. Today's study points us to the fulfillment of one feature of the law—the Passover; not that it is already entirely fulfilled, but that the type has for more than eighteen centuries been in process of fulfillment and the complete fulfillment, sure to come, is, we believe, near at hand. To appreciate this study we must have clearly in mind the type:—

Approximately 3,500 years ago God delivered the people of Israel from the despotic power of Pharaoh, King of Egypt. Time after time Pharaoh had refused to let the people go, preferring to hold them as chattels, slaves. Time after time God had sent plagues upon Egypt as chastisements. Under the influence of each plague Pharaoh repented and through Moses entreated God for mercy upon himself, and for the people relief from the plague. Nevertheless, every manifestation of divine mercy tended only to harden his heart until finally the tenth plague, the severest of all, was necessary. That plague consisted in the execution of the death sentence against all first-born of Egypt. But the Israelites in Egypt were exempt from its provisions under certain conditions. Each family was required to have its own lamb, not a bone of which was to be broken. Its blood was sprinkled upon the door-posts of the house and the family, assembled within, partook of its flesh with unleavened bread and bitter herbs, pilgrim-like, with staff in hand, ready for departure out of Egypt in the morning.

ISRAEL'S FIRST-BORNS PASSED OVER

When that night the divine sentence slew all of Egypt's first-borns, the first-borns of Israel were passed over or spared; hence the name—Passover. And this ceremony, as a reminder of the great blessing of the Lord upon Israel, was commanded to be observed yearly as a memorial of God's goodness and because it typed, or illustrated, a still greater mercy and blessing yet to come.

A little later on these spared first-borns were exchanged for one of the tribes—Levi. Thereafter the Levites were the passed-over first-borns and were specially devoted to God and his service.

THE ANTITYPICAL FULFILLMENT

Those experiences of the Israelites and their first-born ones were very real and properly very interesting to them; but they are still more interesting to Christians, who themselves are antitypes now being passed over. By Christian we do not mean all who merely make profession, nor all who attend church, however regularly. We mean merely the saintly few who are now being called and being tested as to faithfulness to the Lord and by faith being passed over—from death unto life. These are Scripturally styled, "The church of the first-borns, whose names are written in heaven." (Heb. 12:23.) As the deliverance of the nation of Israel from Egypt took place after the sparing or passing over of the first-born, so, correspondingly, the divine blessing will come upon the world of mankind directly after the completion of "the church of the first-born"—directly after their passing from death into life, by the power of the first resurrection. If there is a first-born class it implies that there will be an after-born class. Thus the Scriptures everywhere distinctly teach that the present call, trial, testing, proving and final rewarding of the church will not be the end of divine mercy toward humanity, but, on the contrary, will be only its beginning; for since the saintly are spoken of as the "church of the first-born," or as the Apostle declares, "the first-fruits unto God of his creatures," we are assured thereby that after-fruits are equally part of the divine program.

Amongst the Levites were several divisions representing different ranks and grades of the church of Christ. But the principal division or section of the Levites was the priestly family of Aaron, just as there is a special class among the antitypical Levites, the faithful few, known in the Scriptures as the royal priesthood.

THE ANTITYPICAL LAMB AND HIS BLOOD

In Jesus' day the time had come for the fulfillment of the antitype of the Passover. Jesus himself was to be the Passover Lamb. By faith the merit of his sacrifice, his blood, was to be sprinkled upon the door-posts of his people's hearts, and his flesh, the merit of his earthly perfection, was to be eaten or appropriated by them in their minds. With it they were to eat the unleavened bread of the divine promises and the bitter herbs of trials and adversities, and withal they were to drink wine, the blood of the grape, symbolically implying their participation with the Lamb in his ignominy and sufferings.

The Lamb of God, Jesus, the antitypical Passover Lamb, was slain nearly nineteen centuries ago on the exact anniversary of the killing of the typical lambs. The sacrifice of Jesus needs not to be repeated, for by faith we all sprinkle this same blood today, and in our hearts feed upon the merit of the same earthly sacrifice, and have plenty of bitter herbs of persecution and drink of the blood—share the Master's spirit and its reward of suffering for righteousness' sake.

Not many have appreciated these privileges during all these nineteen centuries—in all but a "little flock." Nor are there many who envy them their present experiences; nor are there many who appreciate how great will be their reward and blessing in the life to come. Then, instead of suffering with Christ, they shall reign with him in glory, honor and immortality.

"THIS DO IN REMEMBRANCE OF ME"

Jesus, about to begin the fulfillment of this type by dying as the antitypical Passover Lamb (Christ our Passover is slain for us—1 Cor. 5:7), instituted for his followers an annual remembrancer which, in their minds, would take the place of the type and continually remind them of the great Antitype. Instead of the literal flesh of the lamb, the Master used bread, and instead of the blood, the fruit of the vine, and instead of a further commemoration of the type, he directed that this be done in remembrance of the antitype—"the Lamb of God which taketh away the sins of the world," and the passover coming to the church of the first-born, as precedent to the great blessings to result for Isreal and all the families of the earth.

Our Lord as a Jew was obliged to keep the typical passover, eating of the literal lamb, etc., first; but subsequently, after that passover supper, he instituted with the bread and the fruit of the vine his substitutionary memorial of himself, saying, "Take, eat; this is my body. And he took the cup; and when he had given thanks, he gave it to them; and they all drank of it. And he said, . . . Verily I say unto you, I will drink no more of the fruit of the vine, until that day when I drink it new in the kingdom of God"—until his second coming in power and great glory to receive the church as his elect bride and joint-heir in his kingdom and to shower blessings richly upon Israel and through Israel upon the whole world of mankind.

JUDAS THE SELFISH BETRAYER

The hour for betrayal was drawing near. The Master knew, by some power unknown to us who would betray him, etc. Breaking the matter to the twelve, he said, "One of you will betray me." Each asked, "Is it I?" Even Judas brazenly challenged the Master's knowledge of his deceitful course and said, "Is it I?" The answer was, It is as you have said—you are the betrayer. The divine program was carried out by the betrayer, and the Scriptures were fulfilled which declare that he should be sold for thirty pieces of silver; but the coincidence marks the divine fore-knowledge without implying that God in any manner instigated the traitorous conduct, hence the statement, "Woe unto the man by whom the Son of Man is betrayed!" From this standpoint we are to understand that there is no hope for Judas in a future life. His sorrow and anguish before his death was such as found no compensation in any happiness he had enjoyed in previous days.

IN MY FATHER'S KINGDOM

In giving the disciples the bread, which represented his flesh, and the cup, which represented his blood, the Master pictorially offered them justification and sanctification, and, as St. Paul explained, he did more than this—he offered them a participation with himself in the sufferings of the present and in the glories of the future (1 Cor. 10:16, 17; Matt. 26:29.) The antitype of the cup in its higher sense will be the new joys of the kingdom which all the faithful in Christ will share with the great King of glory, when he shall take unto himself his great power and reign.

GOD'S ESTIMATION DIFFERENT FROM THE WORLD'S

DEAR BROTHER RUSSELL:—

I request your opinion upon the correctness of a thought found in one of the Convention Reports in the following language:—

"When the holy Jesus died, it was as a victim of Sin, which, for the moment, seemed to have the victory. Indeed, he could not have died had sin not been imputed to him; for all the promises of health, prosperity and life which were

by the law were his. The law said—"The man which doeth those things shall live by them." (Rom. 10:5.) Thus came a necessity for our Lord to be accounted a sinner, in order that he might die for the people. For this reason we do not see that it is possible for the members of the church to die unless, like him, they are accounted sinners."

I am well aware that the Lord Jesus would not have died (the Report says, "could not have died") if there had been no sin to be atoned for. But if our Lord died, as above suggested, it seems to me that his death must have been a penal death and not a sacrificial one. Could he die both a penal and a sacrificial death? It seems not so to me. If the Lord Jesus died a penal death it would appear to me that he could have no life rights left to his credit to bestow upon either the church or the world.

I anxiously await your reply, for if the foregoing expression is correct, I have seriously misunderstood both the Scriptures and the Dawns.

Your loving brother in our dear Redeemer,

W. W. M.——, Suffolk, Va.

IN REPLY

Dear Brother M.:—I am glad to note your careful discrimination in your Scripture studies. This is one lesson that all of the dear friends in the truth need to learn—not to accept implicitly everything that they read in a convention report, nor everything that even a regular pilgrim may express. The same principle, of course, holds true with respect to our own presentations, oral and printed. All that we receive as spiritual food should be thoroughly masticated before assimilation. We have great confidence in all of the dear brethren engaged in the pilgrim service; otherwise they would not represent the society. However, we must not be held responsible for their every expression. We believe them to be thoroughly well-intentioned, but perfection alone will be reached beyond the vail. We come now to your question.

We cannot quite indorse the phaseology of the statement you quote. All of the church die as the victims of sin, in the sense that sin and death are mentioned in a personified way in the Scriptures. Sin has actuated all those who oppose the truth and persecute the Lord and his consecrated footstep followers. But we cannot agree with the thought that our Lord's death was a penal one. One Scripture might be considered as supporting this thought, namely, the words, "He was made sin for us who knew no sin." But this Scripture we understand to signify that our Lord, who knew no sin, was made a sin-offering on our behalf. We remember also the Scripture which declares that "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." The serpent, indeed, is the symbol for sin. But we can think of only one way that our Lord was viewed as a serpent—in the sense that he underwent all the experiences which a sinner could have been required to undergo. Then he suffered as a sinner, and for the sinner, the same penalty that might have been required of any sinner. But while, in the eyes of men, he was a malefactor, a sinner, etc., he was the reverse of all this in the eyes of his true followers and in the Father's sight.

What Jesus did he plainly stated:—He laid down or surrendered his life because thus he could best serve the Father's purposes. He did not give away his life, nor did he die under condemnation as a sinner, nor did he forfeit his life; nor did the Jews or Roman soldiers take his life from him contrary to his permission. He laid it down of himself. Had he died a sinner in God's sight with sin imputed to him by the Father, he would have had nothing to give for the redemption of Adam and his race;—he would have been unable to become their regenerator in the "times of restitution."

We submit that the only proper view of the Lord's death is that it was a manifestation of his absolute obedience to the Father's will. That extreme of obedience was rewarded with the divine nature and glorious exaltation in his resurrection. The risen glorious Redeemer made no satisfaction of Justice and paid nothing over on behalf of anybody until after he had ascended upon high. Then he appropriated of his merit to all who, during this age, will accept the Father's call and drawing to become members of his body. To these he imputed enough of his own merit to make good the deficiencies of their flesh, in order that they, like himself, might present to God sacrifices holy and acceptable and thereupon be begotten to the spirit plane. Later on our Lord's human life, unforfeited, not yet given away, will be given away on behalf of Israel and the world, canceling the sins of all the people and securing the Mediatorial Throne of the Millennial age for the blessing of Israel, through its Mediator, and also for all the families of the earth through Israel and under Israel's New (Law) Covenant.

We note your second question relative to our statement in March 1st WATCH TOWER, page 88, second column, where we set forth that Satan's "little season" will be after Messiah shall have delivered up the kingdom to the Father. It is true that some years ago we were not so clear on this as now—less positive. The great Mediator will indeed "destroy from amongst the people" all who will not obey him throughout the Millennial age, so that at the transfer of his kingdom, at the time of his vacating of his Mediatorship, the world of mankind will be perfect. The Mediator will step from between God and man, and divine tests will be applied to prove, to demonstrate the heart-faithful. The sentence upon the disloyal will be, "There will come down fire from God out of heaven and destroy them." This indicates a testing and punishing by divine justice similar to that which came upon father Adam. This would not be possible so long as the Mediatorial kingdom held sway. However, we understand that our Lord will be the Father's representative in connection with that exhibition of divine justice, which will follow his Mediatorship, just as he was the Father's representative and agent before he came into the world to be our Redeemer.

SOME INTERESTING LETTERS

FROM THE SALVATION ARMY

DEAR BROTHER RUSSELL:—

I have often wanted to tell you something of what the knowledge of present truth has meant to me, but I find it very difficult to put it into words.

From my earliest recollections I have been "feeling after God," lending an eager ear to any who seemed to know something of him and his ways, and who sought to conform their lives in accordance with their belief. When but twelve years of age I was "confirmed" in the Church of England. I looked forward to that ceremony with happy anticipations, thinking that it would surely work a great change in me for the better. My disappointment was bitter when the expected "change" did not take place, but resulted in the decision, for the time, that such things were not for me; that I must be more depraved than the rest of humanity, and that, therefore, it was of no use for me to try to "be good."

A few years later I was "converted" in a Methodist church revival, and a year later joined the Salvation Army. My reason for becoming a Salvationist was that they were the most earnest Christians I had ever met, and, too, I had a great desire to work for the Lord in return for his wonderful goodness to me. For sixteen years I remained in the army, fourteen years as an officer, devoting all my time to the work. The last seven of those years were spent in New York City, where I was working in the editorial department at National headquarters. For six years I was assistant editor of *The War Cry* and editor of the children's paper known as *The Young Soldier*. This brought me into close touch with the young people, of whom I became very fond, and among whom I was known as "Cousin Sunshine," they writing many letters to me under that *nom de plume*, which letters were printed in *The Young Soldier*, together with one from myself addressed to the young people.

But while I enjoyed my work my heart was not satisfied on doctrinal points. My Bible told me that God was love; the creeds of the Salvation Army and other sects depicted him as a fiend, torturing millions of human beings eternally while I would not torture a kitten for one moment. Jesus said, "I, if I be lifted up, will draw all men unto me," yet I saw that not only were all men not drawn to him, but that very few of them were, and fewer still were consecrated foot-step followers of the Lord. Surely he desired that all men should be drawn to him, but since they were not, the only logical conclusion must be that Satan was the stronger, and that God was not the Almighty God the Bible proclaimed him to be. The creeds could not help me in this matter, for they explicitly declared that the majority of the race would not be drawn to the Lord Jesus and be saved, and some even went so far as to say that God had never intended that all men should be so "drawn."

These and other questions caused me great distress of mind and heart, and I prayed earnestly that God would send me the key that would unlock the Scriptures and smooth out the seeming contradictions in his Word and show me what was truth. You can understand, then, dear Pastor, with what great joy I examined, with my Bible, "The Divine Plan of the Ages," the "Hell" pamphlet, and others, as put into my hands by a dear brother whom the Lord used as his messenger. I knew it was

the truth; it stamped itself so by the very Word of God. And, oh, how I thanked him that at last I had the key that unlocked the wonderful treasures in his Word. In a few months I had left the Salvation Army. Few among its members, even my close friends, understand my position, but grieve over me as one who has been deceived by a "strong delusion." I rejoice that the light will soon come to them. Many of the young people do not know what has become of me, but in answer to their earnest inquiries have merely been told that "Cousin Sunshine is no more." I am very sorry to have grieved their young hearts, but must leave that, too, with the Lord.

My testimony up-to-date is that the Lord and his Truth are more precious to me than ever, and the pathway truly "shineth more and more." The vow, the covenants, etc., have been wonderful sources of strength and joy to me, and I praise him more and more for having granted me the great privilege of understanding as much as I do of the wondrous things that are written in his Word—"written for our admonition." (1 Cor. 10:11; 2 Tim. 3:16. 17.) Truly "He hath brought me into a large place," and my heart rejoices daily in his goodness to even me.

Pray for me, dear Pastor, that I may be faithful, and that even I may be "counted worthy to stand before the Son of Man."—Luke 21:36.

I remember you daily in my prayers, praising God for your faithfulness to the present time, and praying that you may so continue to the end of the way.

Your sister in the hope of immortality,

MRS. A. I. RITCHIE.

(Formerly Staff-Captain Nina Maitland.)

DEAR BROTHER RUSSELL:—

About a year ago a paper, issued not far from my home, began the publication of your sermons. Of course, I was delighted that so many of my neighbors and friends would thus be brought within touch of the truth, which I so dearly love. Recently the sermon feature was discontinued. Then I bethought me that I had not specially encouraged the publishers, nor told them of my deep interest in the matter. I supposed, however, that others had been more faithful than myself in this respect. I concluded that, although late, I would endeavor to retrieve my opportunity. I wrote to the publisher on the subject and felt vexed with myself and others that it was possible for the publisher to write to me as follows:—

"I do not know how many of our readers care for the sermons, but no one has complained of their discontinuance so far but you. This leads us to believe that they were not very popular with our readers. We never heard from anybody who did take pains to say that he cared for them."

I trust that this will be a lesson to me that I should not only pray for God's blessing upon the work, but also be on the alert to do my part to help forward his glorious message—however others may care to do their parts. With Christian regards,

Your brother and servant in the Lord.

IN REPLY

We sympathize with this case. There are others just like it, and probably will be more. Brethren and sisters, particularly those possessed of the talents of penmanship and of good expression, have a glorious opportunity for serving the truth, which many of them, we fear, do not properly appreciate until it has passed them by. It is apt to be thus with all of God's blessings.

Incidentally, let us remark that some dear friends send us newspaper subscriptions for friends and neighbors, without inquiring of them whether or not the gift of the paper would be acceptable. This is a serious mistake. The intended kindness becomes an injury if the favored one write to the newspaper refusing it and declaring that he never ordered it. We have sent papers to some of the Lord's poor at the Society's expense—newspapers never do this, and thanks to them is wholly improper.

We would not reflect upon all the dear friends. Some are very thoughtful and are continually, every month or so, noting to the publishers some appreciated features of certain sermons and expressing their gladness that the Gospel is reaching the many who rarely attend church services. We might remark, however, that dear friends who are poor writers and very ungrammatical would serve the truth better by not writing much. It is the work of the gifted, who can serve the truth best along the lines of encouraging newspaper publishers, to do so. If they neglect the opportunity they will surely regret the matter sometime. Large weekly newspapers do not need special encouragement in the way of subscriptions; it is your nearby daily or smaller weekly that needs your subscriptions and those of your friends.

BRETHREN:—

I have seen the first number of your periodical (P. P. Spanish), and have pondered the contents in my heart. Glory be to God! In my position of preacher of the Gospel (30 years), I have not encountered such brilliant truths as I now see in the four pages of your blessed little paper. My mind, stupefied by human theories, has hindered perfect reasoning on the plan of God. Now all I see is clear, logical and true. The article, "Where Are the Dead?" was for me a celestial light which let me see a glorious eternity. I am conducting amongst this people a Mexican Mission, attended by thirty to forty individuals; we keep no accurate account. I preach the Gospel to them and their characters have been modified so that they are now good men. Although I am an ordained minister of the Baptist church, I do not work in connection with them nor with any denomination. Last Sunday I preached a sermon on the theme of "Where Are the Dead?" and the congregation received this new light with great joy.

I have here a good friend, a Mr. John R———, with whom I conversed on this subject, and he told me more particularly about these things, so new to me, and which helped us here so much. Glory be forever to the blessed God and Father of our Lord Jesus!

From your brother in faith.j

C. TEZEDA Y VALDIVIA.

(Translated from the Spanish.)

DEAR BRETHREN IN CHRIST JESUS:—

I advise you that I have received a copy of the *Peoples Pulpit* (Italian), which treats on the subject of "Where Are the Dead?" and I read the same with pleasure. I desire that you do me the kindness of sending me other discourses along Scripture lines, because I aspire to be a helper in the Lord's work in the Italian field.

Your brother in Christ, D. ANTANACCI.

(Translated from the Italian.)

"SOW BESIDE ALL WATERS!"

EDITOR OF THE PEOPLES PULPIT:—

Through a friend there has come to my hands a copy of your *Peoples Pulpit*, which has interested me exceedingly to the very end, for I see that you invite inquirers to send for additional literature. I hope I may be favored with some—"The Thieves in Paradise," "The Rich Man in Hell" and "Lazarus in Abraham's Bosom." I also wish to know more fully about the book entitled "*The Plan of the Ages.*" Anticipating the kindness, I am,

Yours very truly, MANUEL R. LANUZA.

(Translated from the Spanish.) Philippine Islands.

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BLESSING GOD AND CURSING MEN

[This article was a reprint of that published in issue of April 1, 1899, which please see.]

"THE PRESENCE OF THE SON OF MAN"

MATTHEW 24:32-44.—NOVEMBER 13.

"Watch and pray, lest ye enter into temptation."—Matthew 26:41.

For various reasons many Bible students understand that our Lord referred to the Jewish nation under the symbolism of a fig-tree. He had been telling his disciples what he expected in the end of this age, when he would come again to receive his faithful to himself and to give them a place as his bride upon his throne and to establish his kingdom under the whole heavens for the blessing of Israel and all the world through Israel. In this study he tells us that amongst the prominent signs of the closing of this age and the opening of the new will be the budding of the fig tree—the springing forth of new life and new hope in the Jewish nation. And is not this condition of things manifesting itself today? Behold the Jews awakening and listening to the voice of Moses and the Prophets calling them to Palestine and to fresh hope in God and in the glorious promises

to which they still are heirs as the natural seed of Abraham! "For the gifts and calling of God are things he does not repent of."—Rom. 11:11-39.

"THIS GENERATION SHALL NOT PASS"

The generation which witnesses the signs promised in the verses preceding our lesson and which witnesses this putting forth of the green leaves of hope by Israel will see to the full the accomplishment of the glorious change of dispensation so long foretold. They will witness the passing of the reign of the prince of darkness and the inauguration of the glorious reign of the Prince of Light—Messiah with his glorious bride class; not, however, that mankind will see Messiah with the natural eye, nor see even his glorious bride, except with the eyes of their understanding. "Flesh and blood cannot inherit the kingdom of God" in this highest sense. Flesh and blood, however, will see Abraham, Isaac and Jacob and all the prophets in the kingdom, and will have full testimony and practical demonstration of the kingdom power in the great transformation that will be wrought and the restitution blessings which will be showered upon Israel and upon all who will come into harmony with God through Israel's New Covenant.—Jer. 31:31.

The present ecclesiastical heavens and the present social earth will, indeed, both pass away in the great time of trouble with which this age will end; but following these, supplanting them, will come the new heavens and the new earth—the new religious institutions of the Lord—the church in glory, and the new social order amongst mankind under the regulations for which we still pray, "Thy kingdom come; thy will be done on earth." Then the words of the great Teacher will surely have fulfilment.

THE DAY AND HOUR HAD NOT BEEN FORETOLD

The day and hour of the great change no one knew, not even the angels in heaven. The Master himself declared that he did not know—but the Father alone. This should not, however, be understood to mean that the Son of God would not know about the matter later on, in due time, before he would begin his work of establishing the kingdom. Neither would it prove that the angels of heaven would be in ignorance up to the last moment. Neither would it prove that God's people, living at the time for the establishment of the kingdom, would not know. In fact, the Master declares that all living in proper harmony with him would be kept informed respecting the Father's plans as they became due. He declared that if they would partake of the things of God and follow after them, then they should have meat in due season.

In this very study the Great Teacher illustrates this principle, referring to Noah and Lot. Noah was informed respecting the coming change of dispensation when he was instructed to build the ark one hundred and twenty years before the flood. Lot was instructed respecting the disaster coming upon the city in which he lived long enough in advance to escape from it; likewise the church of Christ is forewarned by this illustration and reminded that when they flee they shall not, like Lot's wife, covetously look back to the things which, under divine condemnation, are to pass away, but shall escape to the mountain—flee to the kingdom of God, which will at that time be in process of establishment.

Doubtless much of the immorality and sensuality which marked the days of Noah and the days of Lot will prevail in the world in the closing days of the present age. Other Scriptures so inform us, even though this study intimates nothing of the kind. This lesson brings to our attention another feature connected with our Lord's second advent—a feature which hitherto has been little noticed by Bible students. It informs us that his second coming will be unobserved, unknown to the world; that he will be present in the world, and have to do with the gathering together of his saints and with the great time of trouble which will follow, yet be entirely invisible to men, recognizably only by outward signs of his presence and known only to the saintly few of humanity.

This feature of the lesson is veiled from the eyes of the average Bible student by a mistranslated word. The Greek for the word coming in verses 37 and 39 is parousia, which does not mean coming, but should be rendered presence, as of one who has already come.

"IN THE PRESENCE OF THE SON OF MAN"

This gives us a stupendous thought! The great King of kings will for a time be present amongst men, invisible, unknown, except by a very few of his saints, to whom his presence will be revealed through the knock of prophecy and the opening of the eyes of their understanding to appreciate fulfilments. Everything will continue as ordinarily—the eating, drinking, planting, building and marrying, "as it was in the days of Noah." Had the world known in Noah's day the climax of trouble impending, many of the ordinary affairs of life would have been discontinued—and likewise here. The lesson is that as the world did not know in Noah's day, so the world will not know "in the days of the Son of Man"—in the presence of the Son of Man.

The field is the world, said our Lord, in explaining one of his parables. And so we should interpret it here. The Lord will gather some of his jewels from the field; all not his jewels will be left. Two will be grinding at the mill preparing food for the household; one will be taken and another left. The Lord's household is the church, and the mills which prepare the food for the church are theological. The intimation is that some theologians will be taken and some will be left, in the selective processes of the presence of the Son of Man—in the making up of his jewels.

St. Luke mentions another feature of this discourse. There shall be two in one bed; the one shall be taken and the other left. A bed is a place for rest. All churches profess to be resting places, where the weary and heavyladen rest through faith in God and in his promises. The teaching, then, would be that not all who are resting in the churches of Christendom, in the creeds, will be amongst the elect, the gathered jewels. Some will be taken away from these beds. Others will be left in them. A vivid description of these creed-beds and their unsatisfactory character is given us by the Prophet.—Isaiah 28:20.

WATCH THAT YE MAY KNOW

Following these illustrations of his presence and his work in the harvest time of this Gospel age the Master exhorts all of his followers to watch, to be ready, to be on the alert, to be on the lookout, that they may be ready for his presence, that they may, in due time, discern his presence, and that they may be gathered or separated from the world and theological relationship, and from earthly church relationship, to the Master himself. Some very earnest Bible students believe that we are in this harvest period now; that the Son of Man, the glorious Messiah, invisible to men, is even now present doing a searching and separating work in his church, gathering his saints unto himself preparatory to their change from earthly to heavenly condition and preparatory to the inauguration of the great time of trouble, by which present institutions will be blotted out to make way for the kingdom of righteousness, for which we have so long prayed. Many Bible students believe that the present unrest and sifting and shaking amongst Christians and the creeds of all denominations and the colleges and seminaries are but incidental to this work which the Son of Man, present amongst us, is accomplishing for the purpose of fully separating to himself his very elect. Whether this proposition be agreed to or not, the fact still remains that thus matters will be whenever the time shall come, whenever the end of this age and the inauguration of the new shall take place.

SATAN'S HOUSE TO BE BROKEN UP

All of the foregoing suggestions are confirmed by the symbolism of the 43d verse. Here the Master likens the institutions of the present time to a house or household. Elsewhere he informs us that Satan is the prince of this world, the over-lord who tyrannizes the world, operating through the weaknesses and passions and depraved appetites and impaired reasoning faculties of humanity. Had the time of the Lord's second advent been clearly made known that knowledge would have so altered matters and affairs that the world would not have been taken by surprise in connection with the gathering of the Lord's jewels and the establishment of his kingdom, and thus there would not be such a breaking-up in earth's affairs as is now impending; the kingdom would be established, but not in the way in which God designed.

In this verse our Lord likens his second presence, unknown to the world, to the presence of a thief in a house, unknown to its master. The Lord's saints in the world are his jewels. These he will take away and the loss to the world will be great. As the saintly ones will be gathered from the field, from the mill and from the bed into closer heart-union with the Lord, those left in the world, the mill and the bed, will be greatly disadvantaged—not because the jewel class are wealthy or have worldly greatness, for of these chosen saints it is distinctly stated that there are amongst them "not many great, not many rich, not many wise, not many noble." But these saintly ones are, nevertheless, the "salt" of the earth and the salt of the churches, and the salt of the theological seminaries. After the taking away of the salt class, putrefaction and disintegration will speedily follow.

In view of all this, all who profess to be the Lord's people should earnestly watch, as well as pray; they should watch their words and thoughts and doings and see to it that they worship the Lord in the beauty of holiness, and that they do not idolize either dead or living men or creeds. Thus walking circumspectly in the footsteps of Jesus the saintly ones will be kept in the hour of temptation, which shall come upon the whole world to prove them.—Rev. 3:10.

THE LIBERTY WHEREWITH CHRIST MAKES FREE

Liberty is a grand word, yet it does not always spell true blessing and happiness. In the Second Psalm we read of some who say, "Let us break their bands asunder"—let us be free. In Genesis we read of how Satan broke loose from the restraining hand of righteousness and made shipwreck of his eternal interests. We learn also of how he seduced Mother Eve and she persuaded Adam to break loose from the Divine restraints to eat of the forbidden fruit. The entire history of the Jewish nation is a narrative of rebellions against Divine regulations—temporary feelings of release and liberty and subsequent experiences of sorrow and epentance. Judas cut loose from bondage to his Master and the Divine providences represented in him. The thirty pieces of silver, the wage of his treachery, brought joy to his craven heart for but a little time. At last it ate as doth a canker and he wished it back and himself rid of the liberty into which he sold himself. St. Peter was unwillingly entrapped into denying his Master and asserting his liberty with oaths. But his loyal heart could find no rest in such liberty.

Should it surprise us that the Adversary still holds up the bait of liberty and leads the world into all kinds of excesses in the name of liberty? Should it surprise us that amongst God's people, too, he uses the same tactics—telling them that they are enslaved when they are obedient to the voice of God's Word and to the leadings of his providence? Is it surprising that he urges them to break the bands of the consecration and reassert their freedom? It is not strange? Nor is it peculiar that some, in leaving the Truth, are beginning a warfare against it—opposing the very harvest work which once they endorsed and co-operated with, betraying it, seeking to injure it, etc. When such boast of their new-found liberty we ask them, What liberty have you? The only answer can be that they feel relieved in being rid of their bonds of consecration to the Lord. Alas! they glory in their shame. What need we wonder if anger, malice, hatred, envy, strife, bitterness, back-biting, assassination, slander and murderous hatred take the place in their hearts and conduct, once filled by the spirit of brotherly kindness, meekness, gentleness, long-suffering?

Let all the children of the light, begotten of the holy Spirit, rejoice in the only liberty that is really a blessing, the liberty wherewith Christ makes free those who become his bond-servants. These are set free from the bondage of sin—envy, malice, strife, hatred and the murderous spirit. These are bound with cords of love to their Master and to the letter and spirit of his teachings—bound to do good unto all men as they have opportunity, especially to the household of faith—bound to the altar of sacrifice with cords of devotion, strengthening as the days go by, even unto death; for such is the crown of life prepared.

THE DARK GETHSEMANE HOUR

MATTHEW 26:36-46.—NOVEMBER 20.

"The Son of man is betrayed into the hands of sinners."—V. 45.

After the Master and his disciples, as Jews, had celebrated the Passover Supper and after he had subsequently instituted the Memorial of his death, with the bread and the cup, and after Judas had gone out to betray him, Jesus and the remaining eleven left the upper room in Jerusalem, crossed the city to the gate, and thence crossed the Valley Kedron and ascended the sloping side of Mt. Olivet toward the Garden of Gethsemane. The word Gethsemane signifies oil-press. Tradition has it that this Garden belonged to the family of which the Apostles John and James were members, and that for this reason the Lord and his disciples were privileged to feel themselves at home there. St. Mark, the writer of one of the Gospels, but not one of the Apostles, is credited with having been a member of the same family. One of the accounts of the arrest of the Master tells that amongst those who followed after him was a young man wrapped with a sheet, and who fled naked when some members of the band attempted to lay hold of him. That young man, tradition says, years afterwards was known as St. Mark.

This was the most memorable night of the Master's experience. He knew perfectly the meaning of every feature of the Passover. He knew that he was the Lamb of God, antitypically, whose death was to be accomplished on the following day by crucifixion. Yet his thoughts were for his dear disciples. He must give them final words of encouragement and instruction. And so he did. Three chapters of St. John's Gospel record the incidents of the intervening time between the leaving of the upper room and the arriving at Gethsemane, the place of the oil-press. "And Judas also, who betrayed him, knew the place, for Jesus ofttimes resorted thither with his disciples." (John 18:2) In St. John 14 the Master told his disciples about the place he would go to prepare for them, but that he would send the Spirit of Truth to be their comforter, and it would show them things to come. In the fifteenth chapter he gave them the parable of the Vine and the branches, and assured them that no longer should they be servants, but friends, "For all things that I have heard of my Father I have made known unto you." In the sixteenth chapter he explained to them that persecutions must be expected, if they would share his sufferings and be prepared to share his glory.

A little while and they would not see him; then again a little while and they would see him. The entire period of his absence from the divine standpoint, as compared to eternity, would be but a little while. Then, by virtue of the resurrection "change," they would see him, because made like him. "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." "These things I have given unto you that in me ye might have peace." In the seventeenth chapter is recorded his wonderful prayer to the Father on behalf of his followers—not for the Apostles only, but for all those also who would believe on him through their word.

IN THE GARDEN OF GETHSEMANE

Thus discoursing, they reached the Garden, or olive-yard, where the press for extracting the oil from the olives was located. Somewhere near the entrance eight of the disciples were bidden to remain watching while Jesus, with the specially beloved Peter, James and John, went a little farther. And then, realizing the impossibility of even his dearest friends appreciating his sorrowful condition, he went still farther alone to speak to the Father. The disciples, perplexed, astounded, by the things that they had heard from his lips, did not comprehend the true situation. They evidently thought that there must still be something parabolic in his utterances. They would indeed watch with him, but they were weary and sank into slumber. The spirit was willing, but the flesh was weak.

If some have queried why the Master preferred to be alone in prayer so frequently, the answer is, "I have trodden the wine-press alone, and of the people there was none with me." (Isa. 63:3) His disciples and followers loved him dearly. Still he was alone, because he alone had been begotten of the holy Spirit. His followers could not feel so blessed nor be Spirit-begotten until after his sacrifice had been finished nor until he would appear in the presence of God for them to apply his merit imputedly to them; to permit them to join with him sacrificially in the sufferings of this present time, that they might share with him also in the glories to follow.

St. Peter, referring to the foregoing experience of our Lord, declares that he offered up strong crying and tears unto him that was able to save him from death, and was heard in respect to that which he feared. Why did he fear? Do not all humanity face death, and some of them with great courage and some with bravado? Ah, there is a vast difference between the Master's standpoint and ours as respects death. We were born dying. We never knew perfect life. We have always known that there is no escape from death. It was different with him. His experiences on the spirit plane before coming into the world were all in association with life, perfection of life. "In him was life" uncontaminated, because he was holy, harmless, undefiled and separate from sinners; his life came not from Adam.

He knew that in his perfection he had a right to life, if he would live in perfect accordance with the divine requirements. But he knew also that by special covenant with God, "a covenant by sacrifice," he had agreed to the surrender of all his earthly rights and to allow his life to be taken from him. The Father had promised him a great reward of glory, honor and immortality through resurrection from the dead, but this was dependent upon his absolute obedience in every particular—in word, in thought, in deed. The question was, Had he been absolutely loyal to God in every particular? If not, death would mean to him an eternal extinction of being; not only the loss of heavenly glory promised as a reward, but the loss of everything. Can we wonder that he did not understand? The hour seemed so dark, and he said, "My soul is exceeding sorrowful." He knew that he was to die. He knew that death was necessary. But here, now, looming up before him on the morrow was a shameful execution as a blasphemer, as a criminal, as a violator of divine law. Could it be possible that in anything, even slightly, he had taken to himself the honor due to the Father? Could it be possible that in any degree he had held back, even in his mind, from full obedience to the Father's will? Did this crucifixion as a criminal possibly mean the loss of divine favor? Was it necessary that he should die thus? Might not this cup of ignominy pass? So he prayed in a great agony. And although the older Greek manuscripts do not contain the statement that he sweat great drops of blood, medical science tells us

that such an experience would not have been at all impossible in a nervous, strained, mental agony. But we note the beautiful simplicity of the statement with which his prayer concluded—"Nevertheless, my Father, not my will, but thy will, be done."

How childlike and beautiful the faith and trust, even amidst strenuous agitation! St. Paul says that he was heard in the thing which he feared. How? God's answer came by angelic hands. An angel appeared and ministered to him—ministered to his necessity. "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?" (Heb. 1:14) We are not informed in what words this heavenly ministry was expressed to the Master in his lowliness and sorrow, but we do know that it must have been with full assurance of the Heavenly Father's favor and sympathy and love. He was heard in respect to the things which he feared. He received the assurance that he was well-pleasing to the Father; that he had been faithful to his covenant, and that he would have the resurrection promised.

From that moment onward the Master was the calmest of all who had any association with the great events of that night and the following day. Officers, servants, Sanhedrin, priests, Herod and his men of war, Pilate and his soldiers, and the shouting rabble—all were excited, all were distressed. Jesus only was calm. This was because he had the Father's assurance that all was well between them. As this blessed assurance gave the Master courage, so his followers since have found that, "If God be for us, who can be against us?" If we have the peace of God ruling in our hearts, it is beyond all human comprehension.

JUDAS THE UNGRATEFUL APOSTATE

The world is full of sadly disappointing characters. In many things we all fail. Selfishness, meanness, perversity, pride, etc., mark the human family most woefully. But withal, can anyone find anything more reprehensible than the ingrate who would betray his best friend?

The world is of one opinion respecting such characters as that of Judas. And although he is a noted example he is by no means an exception; there are many. Some of them live today. But whoever can see the meanness of such a disposition with a reasonably good focus will surely be saved from manifesting such a character, however mean might be his disposition. The man who could sell his Master for thirty pieces of silver is justly in contempt with all humanity. Nor was it merely the thirty pieces that influenced the ingrate. Rather it was pride. He had thought to be associated with the Master in an earthly throne. He had set his faith upon this expectation. Now that same Master explained more fully that the throne was not yet in sight; that it belongs to an age to follow this, and is to be given only to those who prove themselves loyal and faithful unto death. In the mind of Judas the matter took not the wisest and best way. Holding the Great Teacher in contempt, the deceived one probably intended that the delivery should be merely a temporary one—a lesson to the Master not to talk that way, not to carry matters too far—an incentive to him, compelling him to exert his power for the resistance of those who sought his life and thus, in exalting himself, make good to his disciples the share in the Kingdom which he had promised, or, failing of this, to wreck the entire project. Alas, the love of money, the love of power puff up and make delirious some who become intoxicated with ambition. How necessary that all the Lord's followers remember the message, "He that humbleth himself shall be exalted, and he that exalteth himself shall be abased!" "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."—Matt. 23:12; 1 Pet. 5:6.

NEARING THE GOAL

With eyes aflame, with panting breath, they come—
The runners—every nerve and muscle tense;
Urged forward by a thousand deafening cries.
On, on, they rush! When one, close to the goal,
For but one moment glances back in pride
To note how far he hath outrun the rest.
Alas! tripped by a pebble on the course,
He stumbles, falls, arises, but too late!
Another sweeps ahead with blood-flecked lips
And bursting heart! One final, awful strain,
With superhuman effort, grand, supreme,
He leaps into the air—and falls in death
Across the line—a victor, but at what
A fearful cost he gave his life, his all!

I ponder o'er this tragedy of days
When Greece was mistress of the world, and say,
Hast not thou, also, entered on a race,
My soul, in contest for "a Crown of Life"—
A prize thou canst not win except thine all
Thou givest! Then, be wise, and watch and pray.
Turn not thine eyes one instant from "the mark,"
For fear thou dash thy foot against some small,
Well-rounded truth, which in thy pride thou hast
O'erlooked, and thus thou stumble, fall; and though
Thou shouldst arise, 'twould be too late to win!

Ah, then, consider thy "forerunner," Christ;
Yea, call to mind the "cloud of witnesses"
Around—those noble, faithful ones of old—
And strip thyself, my soul, of every weight;
Gird up thy loins; make straight paths for thy feet;
Breathe deeply of the Spirit's conquering power;
And run with patient, meek, enduring zeal!
Almost thou hast attained, my soul! My soul—
Shall angels, principalities, or powers,
Or height, or depth, or other creature, draw
Thee from the goal so near? Ah, yes, so near,
The glory-light streams through the parting "vail"!
Have faith, press on! One effort, grand, supreme—
And thou hast won in death Love's blood-bought crown!

G. W. SEIBERT.

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THE PURIFICATION OF THE SONS OF LEVI

"Who may abide the day of his coming? And who shall stand when he appeareth? for he is like a refiner's fire; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."—Malachi 3:2, 3.

We understand this statement to apply to our Lord's manifestation at the first advent and throughout the Gospel age. He has been appearing, in the sense of making himself known to those in the right condition of heart, that he might assist them in walking in his steps. But he is particularly manifesting himself to them now. The Jews, at his first advent, had been expecting the greater Mediator than Moses, who was the Mediator of the old Law Covenant. Moses said to them, "A Prophet [a great Messiah] shall the Lord your God raise up unto you from amongst your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that Prophet shall be destroyed from among the people." (Acts 3:22, 23) So they were expecting this great Messiah, the greater Mediator of the New Covenant.

Jehovah had said, "I will send my Messenger, ... even the Messenger of the covenant, whom ye delight in." You are expecting a greater than Moses; but it will mean a severer trial and testing when the greater shall come. The text above does not signify that he will refine literal silver and literal gold, but that he will refine God's people. These will be relieved of the dross, that they may offer unto the Lord an acceptable sacrifice. These sons of Levi, in the antitypical sense, are the household of faith. And they have proposed that they will offer sacrifice to the Lord—will "present their bodies living sacrifices." Such as do thus fully present themselves will be the Priests, and the great Messiah will be the High Priest. They will offer unto the Lord an acceptable sacrifice in righteousness. This work has been in progress throughout this age. And because we are now in the end of the age, tests more crucial are being applied, and will continue to be applied until the Lord shall have completed the development of this spiritual house of Levi, the antitypical Priests and the antitypical great company.

The text having reference to the entire appearance of Messiah, beginning at Jordan, his appearance will culminate in his glorious revelation at his second advent. Messiah, the Head of this greater prophet than Moses, was raised up first. It requires the entire Gospel age to raise up the body of this greater Mediator and antitype of Moses.

HE WILL THOROUGHLY PURGE HIS PEOPLE

The statement, "Who shall stand when he appeareth?" should not be understood to imply that all would be standing at the time of his appearing. There would be some who would think that they were standing, but who would really not be in the Lord's favor at all. But the meaning of this text, to our mind, is, Who shall stand the test at the time of his appearing? As, for instance, at the first advent he came unto his own, the Jewish people; but they rejected him and crucified him. There were only a few who stood the test. John the Baptist said, "He will thoroughly purge his floor, and gather his wheat into his garner." (Matt. 3:12) We understand this text to be a reference to this work of purification; similarly, today, in this harvest time, more fully than throughout the Age, there is a testing and trying and proving of the Lord's people. Who will stand the test to prove who are the people of God? The Lord is now determining who are the consecrated class.

We see that at the first advent only a remnant of the Jewish nation accepted Jesus as the antitypical Mediator of the New Covenant, when he began to test the Levite class—to prove them. Similarly, today, we find the nominal church falling away, proving unworthy in many respects—not falling into everlasting torment, not into the second death, but rather manifesting that all are not worthy to be classed among either the Priests or the Levites. We are not to forget that the Gospel age is for the purpose of finding the priests and the Levites, to make them ready as ministers of the New Covenant, which is to be for all the people through them.

We understand that in this picture the Lord quite probably used the two metals (both precious, but one more precious than the other) to represent the Priests and the Levites—the "little flock" and the "great company." We understand also that the New Covenant has been in process of inauguration all through this Gospel age, but that this covenant will not benefit Israel and the world until the Millennial age. First, they must have a Mediator. This Mediator was, to begin with, the Lord Jesus Christ, the High Priest. Then, in God's arrangement, he was to add an under-priesthood, all these to be the antitypical Levites, ministers, servants of the New Covenant. The justified humanity of all these constitute the "better sacrifices" that are being offered, at the completion of which, in the end of this Gospel age, everything will be ready—the Priesthood and the Levites, and the blood of the New Covenant—to apply to Justice, forthwith to bring the blessings of the Mediatorial kingdom to Israel, and, through Israel, to all people.

It may be asked, What is the "offering in righteousness" here mentioned? The offering now being made to God is the offering of the church—"Present your bodies a living sacrifice." (Rom. 12:1) The High Priest purifies these members of his body by giving them the necessary experiences day by day, that they may more and more learn the will of God—may more fully lay down earthly things and attain to the character-likeness of our Lord Jesus. This purging does not come all at once and complete the offering; but, in our daily experiences the chastisements of the Lord are to the end that his will may be accomplished in us more perfectly. He is giving us these experiences day by day, so that, as we receive them, we may learn what is his will, that we may complete the offering in righteousness which has begun.

If it be asked how we could be members of the great Refiner and, at the same time, be of this Levite company whom he is refining, we answer that this is the picture uniformly set before us in the Scriptures—that Christ is the Head of the body, in the official sense; and we are counted in as members of his body, even before we have been fully and completely and finally accepted as such in the "first resurrection." The Head has passed into glory and we are to be with him. From the time of our acceptance and begetting of the holy Spirit we are counted in as members of his body in a prospective manner, on the supposition that we shall make our calling and election sure. Then again, in another sense of the word, the Lord uses these very ones whom he is refining as co-laborers with him and gives to them a part of the ministry of reconciliation; some of the refining work—amongst them being some who are instructors of the brethren—until, as the Apostle says, they all come to the full stature of a Man in Christ. (Eph. 4:13) So now the refining work, the increasing of the Body of Christ, goes on—the use of the different members of the body proceeds, all by reason of the fact that our Lord is the Head of the body.

HE SHALL GIRD HIMSELF AND SERVE THEM

Alas! how few realize what a dangerous thing is liberty; how carefully it must be used for our benefit, and how easily it might be misused to our eternal danger. Because God created us free agents; because this is part of his likeness, and because, additionally, ambition must be a part of every progressive individual, therefore this free agency and ambition in conjunction bring us all under tests of character. And the greater our abilities, the more our talents and the wider our influence, the stronger the power of ambition may become. Then comes the test. Will this laudable ambition be subject to the divine will—thoroughly consecrated to do the Lord's will even unto death?

If our devotion to the Lord be absolute, fully in control of our thoughts and words and doings, our liberty and largest ambition will be rightly directed and eventuate in blessings to ourselves and to others. But if the divine will be not first and absolutely in control of our wills, the more ambition and the more liberty we have the greater will be our danger. Where the Lord is not reverenced—obeyed with heart, mind, soul and strength—some one else has an influence in our hearts—husband or wife, parents or children, or, more than probably, self. We cannot be overcomers except as our hearts are absolutely loyal to the Lord, with self-will and every other will thoroughly subjected to the divine will. This is the lesson of life to those who would come off conquerors. How we rejoice, in every struggle, when finally, by God's grace, we recover balance!

It is not to be wondered at that the more prominent brethren have the more severe trials along this line. Of this condition of things the Apostle forewarns us, saying, Be not many of you teachers, knowing that he who is a teacher will experience the more severe trials. The deflection of some recognized as teachers will cause special trials to others not teachers, and will prove to what extent they have a personal relationship to the Lord through his Word and through an individual consecration to him and through his instructions by his Word and the prophecies—in the School of Christ. We fear that too many are in an attitude of leaning upon others whose fall might bring them disaster. It is because we have long recognized this principle that, in our writings, we have presented the Lord's message as his message, and not as our own, giving the chapter and verse for every doctrine.

PUTTING ON THE WHOLE ARMOR

If any are leaning on anything but the Lord's Word for guidance, to these we say that we have striven to bring all of the members of the Body into direct personal contact with the Head, and, while not ignoring the value of books and sermons, we have, nevertheless, urged upon all the necessity of proving, to the extent of their ability, every item of truth which they receive. Notwithstanding this we fear that many lean upon us and upon others. We fully know that we are in the evil day, and that the armor that the Lord provides is to be put on by each one of his faithful soldiers of the cross. We will use our shield, breastplate, helmet, and sword in the defense, as much as possible, of all the Lord's people; but each must see to it that he put on this armament for himself. The great King of the Universe has provided it, the great Captain of our salvation, Jesus, has invited us to put it on, and we, as corporal, merely call attention to the Captain's order. Whoever is negligent will surely rue it.

The time for adjusting this armor is very short. The battle is on. Many are falling at our side. What we do should be done energetically, systematically, thoroughly—at once. It is important that we help others to the extent of our ability, but still more important, according to the divine will, that we should take heed to ourselves and make our own calling and election sure. It has been our observation that some who have come into the truth quite recently are much more clear in it, and have the armor better adjusted, and are able to use the sword of the spirit better, than some who have been in the truth for five, ten, and even twenty years. Indeed, it is our observation that some who have been long in the truth are less skillful today in the use of the armor than they were years ago. Why is this? And what is the remedy? The answer is a simple one, manifest to all.

Divine providence has furnished the people of God at this time an outline of the divine plan and a detail of Bible doctrines such as God's people never before had in their possession. Without claiming any inspiration for these STUDIES IN THE SCRIPTURES, we surely may claim a divine supervision in respect to the matter which they contain and the time of their presentation. Whoever admits that we are in the harvest time at all—that we have been in it since 1875—must acknowledge this also, that the Lord promised that at that time he would

cause his people to sit down to a bountiful repast of spiritual food and that he would be their servant and bring forth to them "things new and old." (Luke 12:37) All who recognize these things must recognize these STUDIES IN THE SCRIPTURES as being identified with the fulfillment of that promise.

RESPECTING "THINGS NEW AND OLD"

It would be giving too much honor to any man to suppose that the general elucidation of divine truth through these volumes should be merely one man's opinion. No one who understands these things can possibly believe that one man in our day could fabricate a theory which puts all other theories of this and every other day completely into the shadow, as a tallow dip in comparison to the most wonderful arc lights of our day. Neither is there reason or sense in the attempt of some to claim that these SCRIPTURE STUDIES are merely a rehash of what has been believed for centuries. True, they present the doctrines of Election, Free Grace, etc., but not as these subjects were presented nor as they are now presented by many. These books discuss the Bible texts and set them in order, as showing their relationship to each other. But while these presentations are harmonious, they are not accepted by Calvinism and Arminianism. Although they cannot refute them, they secretly oppose them—oppose the only presentation which shows the true significance of the Bible texts which they use in a private and isolated manner. We repeat, then, that STUDIES IN THE SCRIPTURES are either of the Lord's providence or else they are one of the greatest miracles.

The secret of the clearness and power of some who have come recently into the truth can be traced to the fact that they have been diligently using these divinely provided helps for Bible study. On the contrary, many of those who today are less clear in the truth than they were years ago owe their loss of spiritual vigor and clear perception of the truth to the fact that they have neglected this divine provision for their needs. They have followed the worldly thought—that, having digested what some other man has thought, believed and taught, they should break fresh ground for themselves, in hope of bringing forth still brighter jewels from the Divine word. Some of these diggers have searched long and carefully, but have found nothing, brought forth nothing, that has specially sparkled as a gem of truth for the eyes of the Lord's people. Some of them have sought far and near for other fruits and viands for the table of the Lord's family, but have added little, if anything, to that which the great Provider has set before us of "things new and old." Some of these would-be new dishes, new viands, set before the church have proven to be unhealthful, indigestible, visionary, and calculated to give a fever, rather than real spiritual strength. Others, failing of their ambitions in these directions, have become destructive and have uttered what some of the friends have outlined a "Midnight Howl" against the food that the Lord has prepared, against his service of his people, etc.

All these things are tests. The sooner we realize this fact, the better for us. We have no fear but that the great Shepherd, now present with his sheep and gathering out of all the various pens of Christendom those who know his voice, will not suffer the wolves to stampede his flock, nor to devour them. Has he not said, "The Father who gave them to me is greater than all, and none can pluck them out of my Father's hand."

The lesson to us all is, "Humble yourselves under the mighty hand of God, that he may exalt you in due time." Be not heady, high-minded and worldly-wise, but humble, teachable and full of faith in the divine promises, which are so rapidly fulfilling and culminating in this day of his preparation.

ARRAIGNED AS A BLASPHEMER

MATTHEW 26:57-68.—NOVEMBER 27.

"Who when he was reviled, reviled not again."—1 Pet. 2:23.

We cannot do better at the opening of this study than quote the words of Mr. Chandler. He said: "Many remarkable trials have characterized the judicial history of mankind. The trial of Socrates, before the dikastery of Athens, charged with corrupting the Athenian youth, with blaspheming the Olympic gods and seeking to destroy the constitution of the Athenian Republic, is still a sublime and thrilling chapter in the history of a wonderful people.

"The trial of Alfred Dreyfus is still fresh in the memories of men. The French Republic is still rent by contending factions. His friends say that Dreyfus was a Prometheus who was chained to an ocean-girt rock while the vulture of exile preyed upon his heart. His enemies still assert that he was a Judas who betrayed, not God nor Christ, but France and the Fatherland. But these trials, one and all, were tame and commonplace compared with the trial and crucifixion of the Galilean peasant, Jesus of Nazareth."

It is not for us to say that the Jews were wholly excusable in their course of injuries toward Jesus, in causing his crucifixion by the Romans. On the other hand, it is proper for us to consider everything that could be thought of calculated to mitigate the severity of our judgment regarding the injustices there practised. And it is proper also that we should consider what, from their standpoint, would seem to be extenuating circumstances. This is everywhere recognized as just treatment. The attorney, defending a criminal who has pleaded guilty to the charges against him, is considered to do only his duty by his criminal client when he presents whatever in the circumstances of the case would tend to prove that the culprit had cause, or thought that he had reason, for his misdemeanor.

Viewing the Jewish people of nearly nineteen centuries ago from this standpoint, we get a more reasonable view of the situation than is otherwise possible. We hearken first to St. Peter's words respecting the transaction. He said, "I wot that through ignorance ye did it, as did also your rulers." Had they known, they would not have killed the Prince of life.—Acts 3:15-17.

The Jews did not for one moment suppose that the great Messiah, foretold to be their Prophet, Priest and King—like unto Moses, but greater; like unto David and Solomon, but greater; like unto Melchisedec, but greater—would appear as "a man of sorrows and acquainted with grief." Although those very words were written of him by the Prophet, they were hidden from their eyes of understanding by the glorious things related of him in other prophecies. They saw the glories. They saw not, understandingly, the sufferings. To this day they interpret the sufferings of their nation as being those which will ultimately inure to their advantage. The prophetic descriptions are not concentrated nor collected, but scattered, "here a little and there a little," so written that they could not be understood at the time; nor were they understood even by the Lord's disciples until after his resurrection from the dead, when he explained them, and, subsequently, by the holy Spirit, enabled them still more fully to understand that thus it was written in the prophets, and thus it behooved the Son of Man to suffer before entering into his glory—before he began to bless Israel and all the world.

Yea, today many Christians are as deeply confused on this matter as are the Jews. Many have rejected entirely the thought of Messiah's glorious kingdom reign for the general blessing and uplifting of Israel and all humanity. From their standpoint, if "the sufferings of Christ" were intended to prepare the way and usher in his kingdom of glory, then the programme must have failed, or else his kingdom of glory is to be a heavenly kingdom and completely in accord with the prayer taught by our Lord, "Thy kingdom come; thy will be done on earth." The trouble is that they will not realize that where the sufferings of Christ, the Head, ended, the sufferings of the "body of Christ" began—the sufferings of the church, which is his body"—filling up the measure of the afflictions of Christ, which are behind. (Col. 1:24) As soon as the "church, the body of Christ," shall have finished the bearing of the cross, after him, following in his steps to the end of the journey, then the kingdom glories will be ushered in. Israel's blindness will be turned away, and the blessing of the Lord will begin to fill the whole earth.

The Jews, who caused the crucifixion of Jesus, certainly did so in much the same spirit which led St. Paul—then Saul of Tarsus—to cause the stoning of St. Stephen. As Saul was forgiven, so Israel is to be forgiven; as the Scriptures declare, "The Lord will pour upon them the spirit of prayer and supplication," and then they will see, with the eyes of their understanding, "him whom they pierced, and they will mourn for him" (Zech. 12:10), and their mourning will be turned into joy; for, as Joseph forgave his brethren, so will this great anti-typical Joseph of the throne of earth freely forgive those who caused his crucifixion.

POLITICS AND SELFISHNESS AS RELIGION

The Jews are not so different from other people now, nor were they then. History indicates that some of their highest offices were held by irreligionists for their political influence; thus the chief-priest, at the first advent of our Lord, was a Sadducee, who wholly disbelieved in the promises of God to Israel, including a disbelief in the resurrection of the dead. Similarly today there are high-priests, both amongst Jews and Christians, who disbelieve, and yet hold high positions.

Amongst Christians there are D.D.'s who are unbelievers; and many of the most notable rabbis amongst the Jews also declare themselves thorough unbelievers. We are not claiming that such unbelieving Christian and Jewish ministers would lightly espouse and support an unjust procedure against an innocent man. We do not know about this. It has yet to be tested, perhaps. We do know, however, that when faith in a divine revelation and in a divine supervision of human affairs is lost the natural effect is that the losers of the faith become more and more policy-men and consider policy the extreme of human wisdom, particularly in the guidance of affairs of church and state.

Taking history for it, that the leaders of Judaism at the time of our Lord were Higher Critical unbelievers (Sadducees), we can readily see that their policy was to curry favor with the Roman Emperor and to seek to hold the common people in subjection to themselves. To these, then, it must have seemed almost a calamity that a poor man, although of noble birth, of the family of David and the Tribe of Judah, should gather about him a handful of nondescript fishermen, tax-gatherers, etc.; that he should pronounce himself a king and declare the setting up of his kingdom to be near, and that by the exercise of some supernatural power for the healing of their diseases he should attract the "common people" to his standard, but not the learned. We can well imagine their reasoning that, if this thing, the popularity of Jesus, continued to increase, it would shortly reach the ears of the Roman Emperor, and then all their claims for imperial favors would be discounted, and they would be rated as a nation of rebels.

The riding of Jesus into Jerusalem, just before the Passover, on an ass, after the manner of the kings of Israel and surrounded by a multitude shouting, "Hosanna to the Son of David who cometh in the name of the Lord," capped the climax, so to speak, and convinced these unbelieving Jews, politicians, occupying religious offices, that it would be far better that one innocent man should die than that the whole nation should be turned into turmoil and wrecked by the Romans in consequence. How many American preachers, judges, officials, etc., would, in this enlightened day, be inclined similarly to decide such a matter! And is not this the policy which always prevails in monarchies? Fancy such a commotion in the capital of Germany, Italy, France, Austria, Russia, Great Britain, the United States. Fancy that after such a parade, mimic though it might appear, the adored one should go to the temple and execute a long-neglected law, and, in thus exercising his religious rights, suppose that he should drive out the money-changers and merchants from the outer precincts of their religious cathedral! What would be done to such a person today? Do we not know that in the most civilized lands he would be arrested and imprisoned, and in the more savage lands he would be beaten or executed? When, therefore, we view the situation from this standpoint we lose any spirit of antagonism which might have been ours; it turns to sympathy—that a religious nation should allow itself to get into the hands of politicians to such an extent.

BROUGHT BEFORE CAIAPHAS

It was very courageous on the part of St. Peter that, after having smitten off the ear of the High Priest's servant (though the wound was healed by Jesus), he followed his Master into the Court of that high-priest to see what would be done. The arraignment was at night, although it was contrary to Jewish Law to try a prisoner at night for any serious offense. But there was an excuse. This was a special case; haste was necessary, because whatever should be done must be done quickly; the very next day the unbelieving officials perceived that Jesus had great influence with the common people. They believed him to be a brilliant but harmless fraud. He had committed no crime, but he was a disturber of the peace, and they felt fully justified in taking his life. The Feast of Passover was at hand and would last a week, and it would be contrary to their law that any execution should take place during that week. Besides, they feared the amount of influence which Jesus might exercise during the week, when there would be from one to two millions of people in and around Jerusalem from all over Palestine. They had already determined that their action must be short, sharp and decisive. This was decided before the arrest was made. They were ready and waiting at that midnight hour to carry out their murderous designs, for the good of their nation, as they thought.

The examination was merely a preliminary one to get together such evidence as could be rushed through rapidly at a prearranged session the following morning.

HE WAS CHARGED WITH BLASPHEMY

They had difficulty in finding a charge; for what had Jesus ever done except acts of kindness and the uttering of words of wisdom and correction and hope? Blasphemy was a serious charge under the Jewish code. They would charge him with that as being the easiest to prove. He had said, when near the temple, "Destroy this temple, and I will rear it up in three days." "But he spake of the temple of his body." Some of those who heard him understood him to speak of the literal temple. This they charged was blasphemy, because it took years to build the temple, and for Jesus to rebuild it in three days would mean a claim on his part of divine power. But the charge did not seem sufficiently strong, even for those who had premeditated his murder. They wanted something to give a color of justice, at least, to their findings. So the chief-priest thought to get Jesus to commit himself in their presence and said, I adjure thee by the Living God to tell us whether thou be The Christ, the Son of God. Jesus replied that this was true, and that they would yet see him in heavenly glory and power at the right hand of divine favor. This, the high priest declared, was sufficient proof of blasphemy. "Behold, now ye have heard his blasphemy, What reply ye?" And the council answered that he was worthy of death. The rabble in the Court, hearing the commotion, felt at liberty to abuse the prisoner, as they had done others. They showed their contempt of him by spitting upon him. They derided him by smiting him and saying, Prophesy, tell who smote thee. "He was reviled, yet reviled not again."

SELF-CONFIDENCE IS WEAKNESS

MATTHEW 26:31-35, 69-75.—DECEMBER 4.

"Let him that thinketh he standeth take heed lest he fall."—1 Cor. 10:12.

St. Peter has proven to be one of the most helpful of Christ's twelve Apostles, and the secret of his assistance lies in the Scriptural revelation of his human nature, its strength and its weaknesses. He was the first of the twelve Apostles to acknowledge the Master as the Messiah, the Sent of God; he was the first of the twelve to deny him. He was the only one of the twelve who drew his sword in the Master's defense and the only one who, later, swore that he never knew him. By divine arrangement, to him were given the keys with which to open the door to the high calling—to the kingdom. At Pentecost he used one of the keys of power and boldly proclaimed to the Jews the opening of the way to glory, honor and immortality. A little later, at the appointed time, he opened the door to the same high calling for the Gentiles when, by his preaching, Cornelius, the first Gentile acceptable to God, was received and begotten of the holy Spirit, this fact giving evidence that the middle-wall of partition, previously separating Jew and Gentile, had been broken down. Yet, after all this knowledge and special opportunity, this great man subsequently dissembled to the extent of ignoring God's grace to the Gentiles as being sufficient, discriminating between Jews and Gentiles and their equality before the Lord.

But in all these experiences St. Peter displayed the fact that his heart, at its core, was loyal to God, to truth, to righteousness, and that the weaknesses, the faults, the blemishes of his character were of his flesh and not of his real heart intention. For his denial of the Master he wept bitterly. And for his failure to recognize the Gentiles he made full reparation most humbly. The same exhibition of human nature which makes St. Peter attractive is that which made David, the Prophet and king of Israel, attractive. He was not so saintly that he could not make a mistake. He was not so far above the remainder of humanity that they could not realize in him a fellow-creature. Yet withal he was not so debased as to make him abhorrent. His weaknesses were fully offset by the abundant evidence of his heart-loyalty to God and to righteousness. His very experiences in stumbling and recovery have so saturated his Psalms that they touch a responsive chord in nearly every heart which is loyal to God and which has had any degree of experience with sin and weakness—its own and those of others.

HOW OTHERS SAW ST. PETER

Peter remains even today the most fascinating of that band of men who surrounded our Lord in the days of his earthly pilgrimage. G. C. Morgan said of Peter: "Now I am convinced that in Peter we have the greatest human revealed in the New Testament. I do not say the greatest man in his achievement or in one particular capacity of his being, but

the most wonderful revelation of human nature. This man of intelligence was perpetually making blunders. This man of emotions was guilty of such impulse that he worked harm in the very cause he desired to help."

Of St. Peter Southouse says: "Peter was an average man, and for this reason he comes nearer to us than some of his colleagues do. But average men have their splendid moments, such as when St. Peter tried to walk on the water, for in this action he tried to do a thing for which he seemed to have no abilities. He set out to do some thing of which he had *no* experience. A swift glance amongst the men and women whom we know will be enough to prove that it is never safe to prophesy the achievements of which they are capable, for extraordinary things have been done by the last man in the world."

Dr. Davis said about St. Peter: "Peter was intellectual. He asked Jesus more questions than any other of the apostles. The capacity for asking questions is a revelation of the intellectual. It may also be a revelation of ignorance; but the man who never asks a question is certainly deficient in his *intellectuality*. . . . . Peter was a man of heart, sobbing and impetuous. His virtues and his faults had their common root in his enthusiastic disposition. It is to his praise that, along with the weed of rash haste, there grew more strongly into his life the fair plant of burning love and ready reception of Truth."

"TAKE HEED TO YOURSELVES"

One of the great lessons which the Master taught his followers, and which all in the School of Christ must learn, is that, with burning love and zeal for God and for righteousness, we should also have moderation—exercising the spirit of a sound mind. Christ's followers are exhorted to be "wise as serpents and harmless as doves." Their wisdom is not to be merely the selfish kind, which would look out for its own interests, but of the generous kind which looks out for the interests of all, and particularly for the interests of the Lord's cause and for any share therein which he may entrust to us.

In the course of his instructions, Jesus had said to his disciples, in advance of the trying hour of his betrayal—"All ye shall be offended because of me this night; for it is written (in the prophets), I will smite the Shepherd and the sheep of the flock shall be scattered abroad. But after I am risen again I will go before you into Galilee."—Matt. 26:31, 32.

Then spoke the impulsive Peter, "Though all shall be offended because of thee, yet will I never be offended." (V. 33) Alas! how little did this courageous man understand the nature of the trials and difficulties immediately before him, or realize the weak points of his own impulsive nature. Yet if we are grieved with his denial of the Master, we must rejoice to note his faith and love and zeal, as manifested in his acknowledgement of Jesus as the Messiah and his later declaration that nothing should ever shake his loyalty.

However, it is the specially loyal and ardent that the adversary seeks most persistently to entrap. Thus Jesus, on this very occasion, explained to St. Peter, "Satan hath desired to have thee that he might sift thee" (Luke 22:31); that he might separate you from your loyalty to Christ and discourage you from discipleship, overwhelming you with fear and with your own weaknesses. The Master added, "But I have prayed for thee that thy faith fail not." We may well understand that the same loving Master still assists all of his true, warm-hearted followers, whatever their weaknesses of heredity. We may well understand, too, that he is able to develop all such into strong characters, if they abide in his love, continuing in their zeal. He is able to make all things work together for their good—even the weaknesses of heredity may work out for the faithful that "far more exceeding and eternal weight of glory" which the Lord has promised.

"BEFORE THE COCK CROW"

The Master discerned the danger of his loving but impetuous follower, and uttered a warning word, that before cock-crowing he would deny his Master. How improbable this seemed to St. Peter! How he courageously declared, "Though I should die with thee, yet will I not deny thee." And so said all of the eleven. Their hearts were good. And the Lord looketh upon the heart. Our study now passes to verse 69. The Master had been arrested. The scattered disciples had fled. St. John, because of an acquaintance with the high priest's family, penetrated further into the palace than St. Peter, who stood in the court-yard. A maid of the palace recognized St. Peter as one of Jesus' disciples and so declared publicly. Fearful that he might share the fate of the Master, St. Peter denied his identity, declaring that he knew nothing about the matter. A little later another declared the same. St. Peter emphasized his denial with an oath, declaring that he knew not Jesus. Later the word spread throughout the court-yard and many took it up, declaring that they believed what the maid said and that St. Peter had the Galilean dialect, anyway. To emphasize the denial St. Peter began to curse, and to swear that he knew not the man. Directly after, cock-crowing began. Then St. Peter remembered the words of his Master, "Before cock-crowing thou shalt deny me thrice."

Alas! he had been too sure of his own stability, too confident of his loyalty. He was entrapped by the adversary along the very line of his boasting. Another account says that Jesus turned and looked at Peter! That look was sufficient. It spoke volumes to St. Peter's loyal heart. It was not a look of disdain, nor one of anger, we may be sure. It was a look of loving sympathy. It melted St. Peter's heart. He went out and wept bitterly. The followers of the Master today, beset by weaknesses and frailties and temptations of the adversary, have the lesson of St. Peter's experience as a warning to be confident in the Lord and to look to him for assistance, rather than to be self-confident. And those who fail today have St. Peter's experience as a lesson of the Lord's sympathy and pity. They, too, should weep bitterly for transgressions and repent and profit by their experiences.

THE PRINCE OF LIFE CRUCIFIED

MATTHEW 27:33-50.—DECEMBER 11.

"He was wounded for our transgressions; he was bruised for our iniquities."—Isa. 53:5.

The trial of Jesus really took place shortly after his arrest, but, on account of the law requiring a death sentence to be passed in daylight, a morning meeting of the Sanhedrin was appointed, which, in a perfunctory manner, confirmed the high priest's decision of the night before, that Jesus had blasphemed the Creator when he claimed that he had come into the world in accord with the Creator's long-promised plan that he should redeem Israel and the world from the death sentence, that in God's due time he might establish the Messianic kingdom for the blessing of Israel and all the families of the earth. The matter was rushed through lest the gathered multitudes, who had shouted, "Hosanna to the Son of David," when Jesus rode upon the ass five days before, should undertake again to proclaim him king. No execution could take place during the Passover week. And if Jesus were held a prisoner they knew not what might happen to him or to them. They had, therefore, but a few hours in which to carry out the plan which they believed would rid their country of a man whom they considered a deceiver and one likely to get them into trouble with the Government at Rome.

The Sanhedrin had authority to judge the people along the lines of their religion, but was prohibited from executing the death penalty. Hence it was necessary after the condemnation of the Sanhedrin, to take the case before Pilate, the Roman Governor. Realizing that Pilate would not recognize blasphemy as a cause for death, the charge against Jesus, before Pilate, was a totally different one, namely, that Jesus was a seditionist and raiser of disturbance; that he claimed to be a king and that his freedom was inimical to the interests of the Roman Empire. The foolishness and the hypocrisy of such a charge were too transparent to need assertion. Pilate perceived that for envy they were delivering him—because he and his teachings were having more influence with the common people than could be exercised by the chief priests and scribes. Pilate relieved himself of responsibility by declaring that since the home of Jesus was in Galilee, King Herod, the Governor of Galilee, should have the jurisdiction of the case, which he was glad to get rid of.

JESUS BEFORE KING HEROD

This was an unexpected difficulty, but Herod's palace was not far distant. He was glad of the opportunity to see Jesus, of whose miracles he had heard much. As he looked at the Master's noble features and beheld in him purity and gentle dignity, it must have seemed ridiculous that such a person should be arraigned as a seditionist and a man dangerous to the interests of the peace of the country. After a few taunting words and jests, the palace guards took a hand with the one whom their master treated flippantly. They put upon him a purple robe and a crown of thorns and mocked at his unkingly appearance. Then Herod declined to act in the case and sent the prisoner back to Pilate, perhaps feeling that he had had a sufficiency of trouble in connection with the behead-

ing of John the Baptist a year or so before. The matter was a joke between Herod and Pilate—dealing with the case of a man claimed to be so dangerous that he must die thus, when he manifestly was so pure and innocent that the weakest would be safe with him.

PILATE'S PERPLEXITY INCREASED

Pilate was disappointed when Jesus was brought back to his court. The case was an unpleasant one to settle. The prisoner manifestly was innocent of any crime, yet his accusers were the most prominent men in the nation and city over which he had charge. Their good will must be preserved, if possible, and they were evidently bent on the murder of their innocent captive under the form of legality. What a pity it is that religion has been so often misrepresented by her votaries in every age of the world! A lesson which we all should learn is to search the motives and intentions of our own hearts, that we be not led into the error of the wicked—into violating the rights of others and thus fighting against God.

Pilate heard the accusations, realized that there was no truth in them, and then gave his decision: I find no fault in Jesus, but, seeing that such a commotion has been created, I consider it necessary in the interests of peace to satisfy the unrighteous demands of the clamoring multitude. I will therefore have the prisoner whipped, although I acknowledge he is not deserving of punishment. The whipping will be in his own interest, as well as in the interests of the peace of the city, for by satisfying the clamor of the multitude the life of Jesus will be spared. As political decisions go, this was a very fair decree. Magistrates recognize that absolute justice is not always possible in dealing with imperfect conditions.

But the rulers would not be satisfied with anything short of Jesus' death. The rabble was exhorted to shout, Crucify him! Crucify him! It seemed impossible for Pilate to appreciate that such a frenzy could be aroused against so innocent a person. So he inquired, What evil hath he done? But the answer was, Crucify him! Alas, how human passion can ignore every principle of righteousness! To add to Pilate's perplexity, his wife now sent him word, Have nothing to do with this just person, for I have had a horrible dream which connects itself with him.

As a last resort Pilate caused Jesus to be brought to a prominent place where the multitude could all see him and then he cried out to them, "Behold the Man!" See the character of the man you are willing to crucify. Note that he has most kingly features, such as none of your race possess—nor others. Would you crucify the very best sample of your race? Consider; be reasonable. Behold the Man! It has for years been a custom with you that the Government at this season release a prisoner. So, then, consider that Jesus has been condemned and that your conception of justice has been satisfied and that now I release him to you. But the multitude cried out so much the more, Crucify him! Release unto us Barabbas (a robber and dangerous character).

Who will explain this strange perversity of fallen human nature—that a villain should be preferred to a saint? Thus, a few years ago, in the City of Vienna, a man who had just been released from serving a term in prison made a speech in which he declared that all Jews should be put to death. A frenzy seemed to seize the people. The bad man became the leader of sentiment. He was applauded and, as a mayoralty was impending, he was elected mayor of the city on the strength of his bravado. Oh, shame! How can we claim that the world is ready for liberty while such conditions stare us in the face and mark the pages of history? They prove, on the contrary, that the world needs just such a strong, imperial government as God purposes to give it—the kingdom of God's dear Son, strong for the suppression of every wrong and strong for the uplifting of every right.

THOU ART NOT CAESAR'S FRIEND

The Jewish leaders were shrewd. They knew that treason to Rome was one of the most serious offenses and in the fact that Jesus had spoken of himself as a king they had the lever wherewith to compel his crucifixion. They used it, assuring Pilate that if he let the prisoner go they would report him to the Emperor. Pilate knew that he would have difficulty in explaining such a case and that the Roman Government would agree with the decision of Caiaphas that one man should die rather than have any commotion in their dominion. Thus compelled, Pilate finally acceded and wrote the papers of execution, but before doing so he took a pitcher of water and in the sight of the people washed his hands, saying, "I am guiltless of the blood of this just person."

The execution proceeded. The soldiers already had two thieves to crucify and merely added another cross and the procession started for Golgotha, a hillside near where the face of the rock much resembles a skull—Golgotha signifying the place of a skull. It is just to the north of the city, outside the wall. New buildings and a wall recently erected hinder visitors at the present time from getting the skull effect as formerly. The crime of each culprit was, by law, inscribed over his head. Above the Master's head was his crime—"Jesus, King of the Jews."

Satan and his deluded dupes evidently thought that they had finally disposed of Jesus. The priests and elders mocked his declaration that he was the Son of God and demanded that, if he were such, he should demonstrate it by leaving the cross. They realized not the truth, that it was necessary for him to die for man's sin, in order that, by and by, he might have rightful authority, in his glorious kingdom, to restore all mankind to full perfection and life under the terms of the New Covenant, of which he will be the Mediator. (Jer. 31:31) At the sixth hour, noon, darkness settled down for three hours and then Jesus died, saying, "My God, My God, why hast thou forsaken me?" In order that he might fully experience the weight of divine justice which belonged to the sinner, it was necessary that the Father should hide himself from him, as though he had been the sinner. This temporary separation from the Father was evidently the severest blow in all of the Master's experience.

"NOW IS CHRIST RISEN"

MATTHEW 28:1-20.—DECEMBER 18.

"Lo, I am with you alway, even unto the end of the world (age)."—Matt. 28:20.

The Scriptures give very particular details respecting the death of Jesus and his burial in Joseph's new tomb, wherein none had previously been buried and respecting the sealing of the tomb and the setting of a guard lest the body should be stolen at night. But while these matters are interesting to us, they probably do not now have the same importance that they had when they were written. From this distance we feel inclined to ask about the general character of Jesus' disciples who declared his resurrection, rather than to inquire particularly respecting all the details which they enumerated. In broad terms we say, If the characters of the Apostles prove themselves satisfactory to us, we are ready to take their word respecting the resurrection of Jesus and his subsequent appearances to them. On the other hand, if they were bad men or otherwise unworthy to be believed, no amount of details respecting the tomb, the watch, the seals, etc., would be satisfactory to us, because cunning and designing men could make up the story to suit their desires.

But it was not so at the time of our Lord's death and resurrection. It was then very necessary that every little detail should be explicitly specified. The parts of three days and nights, for instance, were unimportant to them because of Jesus' words, which they remembered. He likened his period in death to the period in which Jonah was in the whale's belly. There are some today disposed to quibble over the matter and to claim that Jesus died on Thursday and not on Friday. Surely, however, all can concede that it matters nothing to us on which day of the week he died, nor the number of hours he was in the tomb, whether seventy-two hours to the minute or a less exact time. With us the important question is, Did he die? Did he arise from the dead? Was there a value in his sacrificial death, from the divine standpoint, and how is that value or merit made applicable to mankind, and have we obtained our interest herein according to the divine terms?

"HE ROSE AGAIN ON THE THIRD DAY"

With the majority of Christians for these many centuries we agree that Jesus was in the tomb parts of three days and nights; that he died on Friday afternoon, and that he arose from the dead early on Sunday morning. But we are not contentious. Let who likes believe that he died on Thursday or Wednesday or Tuesday or another day; this is a matter of no importance. The all-important matter is, "He ever liveth to make intercession for us." (Rom. 8:34) The stone at the mouth of the sepulchre was not a large boulder, as many suppose, but was shaped like a wheel—like a large grindstone. It rolled in a groove, but, being heavy, would be cumbersome and difficult for the women, as suggested.

The sorrowing friends of Jesus did not realize at the time what he had taught them respecting his crucifixion and subsequent resurrection. Hence they were surprised with every

incident of their experience on that eventful Sunday morning. The angel appeared in dazzling brightness, that he might not be mistaken for a man. He told the women who brought spices for the embalming of the Lord's body that their Master was risen from the dead—that he was no longer dead; that they would see him Galilee; and to so tell his disciples. On the way Jesus met them and revealed himself to them. Another account tells us that Mary, separated from the others, met Jesus alone and, mistaking him for the gardener, asked whither the corpse had been removed. Then Jesus revealed himself to her. Recognizing her Master she clasped him by the feet as though afraid that he would leave her; but, different from his previous course, he declared, "Touch me not, for I have not yet ascended to my Father and your Father, to my God and to your God." Instead of delaying to commune with me, hasten at once to tell Peter and the others of my resurrection. How careful was the Master that Peter should be mentioned by name, lest he should feel that he was forever rejected because of having denied him!

For forty days Jesus was with his disciples and during that time he appeared some seven or eight times, according to all the different accounts. Once he appeared as a gardener. Once he appeared as a traveler to two of the disciples going to Emmaus. Again he appeared on the shore of the Sea of Galilee to some of the disciples who were returning to the fishing business. They knew it was Jesus, yet he was different from formerly. But we read that they did not dare ask him respecting the matter. He appeared again to above five hundred believers in the mountains of Galilee, and finally, by appointment, he met the eleven at the top of the Mount of Olives and ascended out of their sight—a cloud receiving him. Only on two occasions are we informed that he appeared with nail-prints in his hands and the spear wound in his side. And on these two occasions we are distinctly told that he appeared in their midst, the doors being shut, and that he vanished again from their sight.

Thus did Jesus demonstrate to his disciples the fact that he was no longer dead, but alive, and additionally, the other fact equally important, namely, that he was no longer alive as a man, but as a spirit being. As St. Paul declares, "He was put to death in flesh, but made alive in spirit." But every precaution was taken to permit their natural powers of observation to comprehend the spiritual truths revealed to them respecting Jesus' resurrection and ascension. It was ten days after his ascension, on the fiftieth day from his resurrection, that the holy Spirit came, and thus demonstrated at once that the Redeemer lived and that he had appeared in the presence of God on the spirit plane and that his sacrifice had been presented and was acceptable to God; and, on the basis of his sacrifice and the imputation of his merit to the disciples, the sacrifices which they had presented in his name were accepted, and they were begotten of the holy Spirit, that they might also become new creatures and share in his kingdom and glory.

HIS DEATH AND RESURRECTION NEEDFUL

It is needless that we seek to dispute as to which was the more important event—the death of Jesus or his resurrection from the dead. Both were equally important. Had he not died there would be no basis for a reconciliation of Adam and his race condemned to death. Had he not risen there would have been no one to apply the merit of his sacrifice. Had he not risen there would have been no call of the church during this Gospel age to be the bride of Christ. Neither would there have been use for the promised Mediatorial kingdom to be established at his Second Coming for the blessing of Israel and the world.

Thus Jesus explained to the two with whom he walked to Emmaus on the day of his resurrection, saying, O slow of heart to believe all that God hath spoken in the Law and in the Prophets! Was it not necessary that Messiah should die and should rise from the dead, that in his name repentance and remission of sins might be proclaimed? How could any be invited to come to God until a way had been opened, until the redemption price had been provided? Whoever can hear this message and accept it may properly be invited to repent of sin and to reform and to live contrary to the tendencies of his fallen nature, because, in so doing, through the Redeemer, he may attain unto eternal life. And if he ask, How about the things that are past, the answer would be the same. God's provision is for the remission of sins through the merit of the sacrifice of his only begotten Son.

The eleven Apostles were commissioned, "Go ye, disciple all nations." (V. 19) This did not signify, as some suppose, a command to convert the world. It meant that they should make disciples out of people of all nationalities—and not any longer, as formerly, of the Jews only. And the Master's injunction has been fulfilled. Disciples, followers of him, have been found in all nations. But, as Jesus did not say, Convert all nations, neither has the Gospel message done this. Those accepting discipleship were to be baptized with Christ's baptism in the name or authority of the Father, Son and Holy Spirit. In all, these have been but "a little flock." (Luke 12:32) But theirs is the "high calling" to joint-heirship in his kingdom, which is soon to bless the world.

But even this permission to disciple people of all nations could not, and did not, begin at once. For three and a half years after the cross, in fulfillment of divine prophecy, the Gospel message was kept from the Gentiles, until the door for them into this high calling was opened by St. Peter—Cornelius being the first to enter it.

All disciples of Jesus were instructed to follow him, to take him as their pattern and example. Any instructions contrary to these are contrary to the words of the Great Teacher. And the Master said, "Lo, I am with you alway, even unto the end of the age." He has been with his faithful followers to bless them, to comfort them, to strengthen them, to fellowship them, to safeguard their highest interests, though often at the expense of their temporal interests. And this promise of his Word, of providential guidance, was to continue until the end of the age—then he would come again in a personal and official sense to exalt his church, to establish his kingdom, to bless Israel with the New Covenant arrangements, and thus to bless the world of mankind.

"GLORY TO GOD IN THE HIGHEST"

DECEMBER 25.

"For unto you is born this day in the City of David a Savior, which is Christ the Lord."—Luke 2:11.

God's promise that the Seed of Abraham should ultimately bless all nations has influenced thought the world over, but particularly amongst those nations living contiguous to Abraham's home and northward and westward from there, in the directions in which the message of divine favor has gone. At first the Jews thought of this promise as being fulfilled in them as a nation—that, without assistance from on high, they could approve themselves to God through obedience to the Law Covenant, and that then, as instructors of the world, they would teach all nations to keep that divine law, and thus bring the world to the blessed state of perfection, divine favor and life everlasting. This hope was crushed out as they found themselves unable to keep the law, going down into death, instead of attaining to perfection of life. Even Moses, the special servant of God, could not, and did not, attain the blessing of the Law.

Then God made them the promise of some better thing—of a greater Mediator and of a more successful Covenant through that Mediator. The Mediator of the New Covenant (Jer. 31:31-34) was to be greater than Moses; as he himself declared, "A Prophet shall the Lord your God raise up unto you from amongst your brethren like unto me (but greater)—him shall ye hear in all things whatsoever he shall speak unto you. And it shall come to pass that the soul that will not obey that Prophet shall be destroyed from amongst the people." (Acts 3:22, 23) Thenceforth their hearts and hopes looked down through the stream of time to when the glorious things hoped for through this great Prophet should be accomplished.

"THE DESIRE OF ALL NATIONS"

As surrounding nations and those afar off heard of Israel's hopes—that to them would come a great Savior, Deliverer, who would bless them and exalt them in the world and through them bless all peoples, the beauty of the thought took root in every direction. Messiah was more or less looked for under various names, and the glories of his kingdom were pictured by heathen poets as the Golden Age.

Thus it happened that when our Lord was born, when he was made flesh and dwelt amongst us, "All men were in expectation of him"—not of Jesus, but of the promised Messiah, whom Jesus was. Thus it was that wise men in the East were attracted to see and to worship him that was born King of the Jews. Thus it was also that during Jesus' ministry certain Greeks came to the disciples saying, "Sirs, we would see Jesus." They had heard of him and recognized that in some respects his magic power implied a relationship

with the long-expected Messiah. And so it was with the multitudes of Palestine. They heard; they listened. They said, Is this he? The rulers said, No, this is not the Messiah. Then the people asked, When Messiah cometh can he do greater works than this man? Never man spake like this man!

Nevertheless, there were few ready to receive him, even amongst his own—only "Israelites indeed," to whom, because of worthiness of heart, God specially revealed his Son. This was in harmony with the prophecy of old, "The secret of the Lord is with them that reverence him and he will show them his covenant." (Psa. 25:14) As again it is written, "I will give him for a Covenant of the people." (Isa. 49:8) Neither Jews nor Greeks nor Persian wise men knew to expect that Messiah would first appear to offer himself, through obedience to the Truth, a living sacrifice for sinners. None of them knew that a long period must elapse from the time when Messiah would be the man of sorrows and acquainted with grief, of whom the people would be ashamed, until he would appear in power and great glory to establish his Empire under the whole heavens, in fulfillment of the prophetic picture of Daniel 2:34; 7:13, 14-27.

Few understand God's great secret or "mystery" hidden during past ages and dispensations (Col. 1:26), that, during this long period of the Gospel age a saintly "little flock" would be selected from amongst men to be Messiah's bride, and joint-heir with him in his Messianic reign. Few see that this "little flock" has been selected during these nineteen centuries from every nation, people, kindred and tongue, and that they are all saints, in the spirit of their minds, at least, and follow the Lamb, whithersoever he goeth, walking in the footsteps of Jesus. Few understand that, as soon as these joint-sacrificers with the Master shall have filled up the measure of afflictions appointed, then the kingdom of glory will be revealed and all flesh shall see it together and all shall be blessed by it, the Jew, Abraham's natural seed, first, and also the Gentile—all the families of the earth.

A SAVIOR—CHRIST THE LORD

It was prophetically, of course, that the babe of Bethlehem was called a Savior—he was to be a Savior, The Christ, the Lord. But as the babe he was none of these. He became The Christ before becoming the Savior and Lord. The word Christ signifies anointed. In the divine purpose it was arranged that Messiah should be anointed High Priest of Israel on a higher plane than Aaron—after the order of Melchisedec. (Psalm 110:4) And every priest must be anointed to his office before he could fill it. Similarly, it was prophesied that Christ would be the great King, greater than David and Solomon, who were his types and foreshadows.

The anointing of Jesus was not with literal oil, but with that which the oil upon the head of the kings and priests of Israel typified—the holy Spirit. He received this holy Spirit at the time of his baptism, the Spirit falling upon him and abiding with him, anointing him for his great work of antitypical Priest and antitypical King of Israel, who, as the Messiah long-promised, would bless them, and through them, the world. But every priest was ordained to offer both gifts and sacrifices for sins, and in this also they typified Jesus, who, under the divine arrangement, must first offer up himself as a sacrifice acceptable to God for the sin of mankind—in order that he might be the Savior or Deliverer of men from the curse of sin and death—that he might restore them and their earthly home to the glorious condition of perfection represented in Adam and his Eden home. Hence it was necessary that Jesus should not only consecrate his life to the divine service and be anointed with the holy Spirit, but that, sacrificially, he should lay down his life, even unto death—even the death of the cross. As a part of his reward he was raised to glory, honor and immortality, on the third day thereafter.

As the glorified One he was now fully commissioned and empowered to establish the long-promised, Messianic kingdom, but has been waiting while a "little flock" have walked in his footsteps—until the elect number shall be completed and shall share his glory. Then his kingdom will take the control of earth. Satan shall be bound for a thousand years and all the wonderful blessings promised in the law and the prophets and Gospels and epistles shall be fulfilled.

"A SAVIOR AND A GREAT ONE"

We have seen how the Son of God attained his Priestly Office, for the sacrifice of himself; how he was anointed thereto, and also anointed to be the great King, and how he has been merely waiting for the due time for his kingdom to begin. Now we inquire as to the force and significance of the word Savior, and how he saves his people from their sins!

In the Arabic, Savior signifies life-giver. The Redeemer, glorified as the antitypical Melchisedec, "a priest upon his throne," is to be the Savior or life-giver of the race, for whose sin and because of whose condemnation he died—"the Just for the unjust, to bring us back to God," some during this age and some during the period of his Messianic reign. Gradually he, with his saintly bride class, will uplift humanity from sin and death to righteousness and life eternal and will destroy all who refuse the blessing in the second death, from which there will be no hope of recovery.

But the Christ, the Savior of Glory, bride and Bridegroom, will, unitedly, be the world's Savior. The glorified Redeemer saves his church first—by a special salvation and high calling. These are the "elect," called to suffer with him and, if faithful, to reign with him on the Heavenly plane. These are dealt with now on the basis of faith: they pass from death unto life, by the exercise of faith and their entering into a Covenant with God, of sacrifice, through the merit of the Redeemer. Their salvation will be made actual when they shall share in his resurrection, the "first resurrection," and become kings and priests unto God, to reign with Christ a thousand years.—Rev. 20:6.

QUESTIONS AND ANSWERS

CONCERNING MESSIAH'S KINGDOM

Question.—Please give briefly your understanding of the expression, Messiah's kingdom, and the work of that kingdom.

Answer.—Our understanding is that Messiah's kingdom will be a spiritual one, invisible to mortals, yet all-powerful, for the accomplishment of the great things promised in the law and in the prophets. The empire which he will establish, invisible to men, will take the place of the empire of Satan, likewise invisible. The King of glory will replace the prince of darkness. Principal amongst Messiah's earthly agents and representatives will be Abraham, Isaac and all the prophets, resurrected in full human perfection. Instead of their being, as heretofore, the fathers, they shall be the children of Messiah, whom he will make princes in all the earth. (Psalm 45:16) With this kingdom the nation of Israel will speedily unite, and eventually every nation will come into harmony with Messiah, and all people will be privileged to come in under Israel's New Covenant, then established by the great "Messenger of the Covenant, whom ye delight in."—Jeremiah 31:31-34; Malachi 3:1-3.

The glorious Messiah, whom the Jews identify with "Michael, the great Prince, which standeth for the children of thy people" (Dan. 12:1), the Mohammedans also expect and identify with Mahomet of the past. The Free Masons also expect the same glorious personage and, in their traditions, identify him with Hiram Abiff, the great Master-Mason. This same great Messiah, Michael, the archangel, the antitypical Melchisedec, Priest as well as King, we identify as "the Man Christ Jesus, who gave himself a ransom for all, to be testified in due time." (1 Tim. 2:5, 6) But when the great King shall appear in his glory and establish his kingdom with Israel he will be, as promised by the Prophets, "the desire of all nations." (Hag. 2:7) Then all the blinded eyes will be opened and all the deaf ears will be unstopped. Then who he is and how he should be identified with—Abraham's seed and David's line—will be clearly known to all, in heaven and in earth. Not now, but when the King shall reign in righteousness, all shall fully understand the significance of Zechariah's prophecy (12:7-10) and Psalm 22:16. Content that Messiah shall show the Truth in his day of revealment, we are glad to point Jews, Mohammedans, Christians, all, to the glorious Messiah and the great work of blessing for all the nations which he will accomplish through the seed of Abraham, according to God's covenant and his oath.

HOW TO GAIN THE GREAT PRIZE

Question.—Is it the spirit of obedience to the Lord's commands that will gain the great prize?

Answer.—What the Lord is looking for at the present time is the spirit of sacrifice or self-denial—not merely the spirit of obedience to commands. Few, of course, would resist a divine command, if thundered from heaven. Our test is more crucial than that. It is a test of obedience to what we understand to be the will of God or the privilege of service in his cause. Those who delight to do his will, those who delight to serve his cause, even at the cost of sacrifice to earthly interests, are the very ones he is now seeking. "He seeketh such to worship him as worship him in spirit and in truth!" "Now is the acceptable time"; now is the time for those to come forward who desire to offer themselves unreservedly, and who

desire that the Lord shall accept their offering, which they know is not of great value. The more the sacrifice costs you, the more we may be sure it will be appreciated of the Lord. For any to give the Lord a thing which has no value in their own estimation would be in the nature of an insult, instead of sacrifice.

Our experiences in life should draw us closer to the Lord, not only in the form of prayer; but moment by moment, in every little emergency of life, we should learn to expect heavenly guidance.

Every accepted sacrificer who fails to carry out his sacrifice will surely miss the "high calling," and, if our expectations are correct, will share with the "great company" in the "destruction of the flesh," which, after consecration, they were unwilling to devote day by day.

RE PHILOSOPHY OF COVENANTS AND RANSOM

Question.—Is it possible to be both justified and sanctified without knowing the philosophy respecting the covenants and the ransom?

Answer.—It is true that one might be both justified and sanctified through faith in the blood before learning anything about the covenants or the philosophy of the ransom. And one might retain equally justification and sanctification through faith in that blood, irrespective of philosophies respecting the divine methods of the applications of Christ's merit. This was true in our own case. Subsequently, having obtained grace from the Lord and some knowledge of his plan—the philosophies of the Atonement, etc.—we served it out to others in his name. He advised us through his Word that these things were "meat in due season," and that the path of the just would shine more and more. In harmony with these promises, we have clearer light, increasingly, which is ours to dispense to whomsoever has "an ear to hear."

The Old Law Covenant was to the natural seed of Abraham, and similarly the New Law Covenant will be instituted with them, as taking the place of the old one and bringing them a blessing, which they failed to get under the one of which Moses was the mediator. Ours is the faith covenant, the original covenant, to which the old one was added, and to which the new one will be added in due time."

SHOULD WE SELL ALL THAT WE HAVE?

Question.—Please explain the following text: "Go and sell all that thou hast, and come and take up thy cross and follow me, and thou shalt have treasure in heaven." Should we go and do as the Master advised?

Answer.—If that young man had assented to our Lord's proposition, and had made further inquiry as to the particulars, it is our opinion that the Lord would have modified his statement to the extent of suggesting that the selling and giving to the poor be not done all at once, but gradually, as the necessities might seem to open up. In the language of the Apostle, "Let your moderation be manifest to all." We are to use earthly things and earthly opportunities and temporalities with great moderation, self-denial, as the case may seem to make necessary.

We are to have bowels of mercy, compassion, sympathy, love. Did not our Lord allow Mary to anoint his head and also his feet and were not these caresses and manifestations of love of an earthly sort? There are various items to intimate the Lord's special love for Lazarus, Martha and Mary, James and John, and for his mother. And this would seem to give us ground for a similar course. But as Jesus did not allow those earthly loves to hinder him from the Father's service, so we, also, must be on the alert about the Father's business.

SOME INTERESTING LETTERS

MY BELOVED BROTHER AND PASTOR:—

Herein please find my check to be used in the Lord's service. We regret that we are not in a position to send more. Any and all service we could render is in nowise commensurate with the rich blessings we have been enjoying for the past ten years. Present truth has done more for my wife and myself than I can ever tell you. It is wonderful, marvelous, beautiful, how God's Word (which our parents, Sunday-school teachers and preachers so frequently told us was never meant to be understood) is now so plain, and has been opened up so clearly to our heads and hearts by the only key—THE WATCH TOWER publications and STUDIES IN THE SCRIPTURES.

These books, dear Brother, are the real Keys to Holy Writ. What could we do without them in the present blinding mist and maze of human sophistries? If not others could be had, a million dollars could not buy mine. Thank God! we have been delivered from the nightmare of Satanic teachings, such as were inculcated in our minds by the creeds of Christendom, and the labyrinth of mere conjectures concerning God's Word; and by his grace, through your publications, we now stand in the blazing sunlight of a clarified understanding of his Word and his loving character, which we now see to be the embodiment of love and mercy.

And as we rejoice with a joy unspeakable and full of glory because of the one hope of our high calling, we also rejoice to know that in "The times of restitution of all things" there will be a universal opportunity for salvation for the whole world of mankind—Nero included.

May God continue to bless you and to use you as an instrument in his hands. W. B. SUTTON.

DEAR BROTHER RUSSELL:—

Just one year ago I came into the truth. I was exceedingly rejoiced with the many wonderful truths entirely new to me, though I had been educated for the ministry, and preached for three years; and had passed normal school examinations and taught school for several years.

My temporal surroundings, as well as my newly acquired desire to penetrate the new and unknown fields of the now unsealed Book, led me to long for a further unfolding of these new and surprising truths. I could wish that there were one hundred volumes of such studies, instead of six; and instead of contenting myself with a careful assimilation and application of that already learned, I sought rather for new conquests.

I began with the help of Strong's concordance to delve into the meanings of words. I sought to make pictures and draw types from nearly every chapter in the Bible. I tried to fit the meaning of every proper name to some one, and usually concluded that it referred to Brother Russell. My faculty for seeing pictures and types became so developed that my eye would skim over a chapter, jumping at a chance picture here and there, and missing nearly all the original meaning and proper application of the text.

The Bible I loved was thus becoming quite barren to me in respect to its intended use. Instead of using it to supply my much-needed armor, I was enjoying it more as one would enjoy a picture book or "Grimm's Fairy Tales."

Since my speculations were unwarranted, they naturally contradicted each other. One picture would bring me to one conclusion, and another would seem to contradict it. It became quite confusing.

Finally I came to the point where it became quite difficult for me to distinguish between truth and error; and I was in danger of losing my appreciation of the truth and devoting myself to the fanciful. Nor did I realize the great danger I was in until, a short time ago, the Lord used our dear Brother Saphore to point out to me my mistake. I cannot express to you what a blow it was to me to see that most of my Bible study for a whole year was not only of no account, but of a negative influence not only to myself, but to those I may have thus influenced.

I deeply regret my mistake, and have vowed to my Lord that henceforth, trusting in his grace to help, I will to the best of my ability more zealously appreciate and pursue the study of the TRUTH, and cease all speculation and typemaking.

I am endeavoring, dear Brother, to retrace my steps; to learn again to discern between fact and theory, and to make no positive statement except that which I know, and can prove by the Bible to be truth—fully warranted and established.—Isaiah 8:20.

The article in the Sept. 15 TOWER, page 297, entitled, "Is the reading of the SCRIPTURE STUDIES Bible Study?" has been of great help to me; and I am now reading at least twelve pages every day and seeking to keep all my Bible study within the bounds of that which is known, and given to us by the Lord as meat in due season.

Now, brother, I fear that many are making a similar mistake of rash speculation to the end that perhaps many will stumble. I pray for such that they may see their mistake and the great danger thus impending over those who thus build upon speculation, and are sure to see their speculations fall. Oh! that our faith may be built upon nothing unstable as a part of its foundation, for "This is the victory that overcometh the world—even your faith."

R. G. JOLLY.

TO OUR BELOVED BROTHER RUSSELL:—

Greetings in the name of our blessed Savior! We are writing to tell you of some of the joys and strength received from "the vow" and from the glorious light on the covenants and the sin-offering.

Before "the vow" came out I had an intense hunger for knowledge and was just beginning to realize that the world's literature is full of the wisdom of "the god of this world"—Satan. When "the vow" came, I realized my need of it. Now I can remain in a room full of books and not read one, but read only the Bible and the Keys which our present Lord and Master has provided.

Sometimes I think of Ezekiel 3:21 as a fitting description of how the Lord has used the Vow "to warn the righteous." Certainly it was a warning to me.

When thirteen years ago I came to a knowledge of "present truth," the fact that The Christ is composed of many members was the key to many mysteries; for instance, the delay of restitution blessings, etc. Daily the doctrines grow more precious to me. My heart is inspired to greater zeal and faithfulness, now when I need this very inspiration; and I feel more than ever willing to yield to the three burnings, just as our Master set the example. Oh, how thankful we are to our blessed Master for this wonderful truth on the sin-offering! The truth on the covenants has been such a help also. How I enjoy saying to the Jews whom I meet, "Have you ever thought of the blessings of the New Covenant? These are for your people."

Now, dear Brother, I come to the object of this letter, which is to let you know of our Christian love and how glad we are that, like our Master, you have humility enough to do the Father's will by proclaiming these truths even though you know that you will be misunderstood by many. Would that, like John and Mary, we could be a comfort to you in the hour of trial.

At present I am enjoying the colporteur work more than ever before, due principally to the strength gained from "present truth." I voice the sentiment of every member of our class here when I say, God bless you, Brother Russell; for those who keep their consecration vow grow more precious to each other.

Your sister in the "one Body,"

MRS. A. D. MILLER.—Ind.

MY DEAR BROTHER AND PASTOR:—

With the sincere hope of encouraging you and holding up your hands in this severe hour of trial and determined effort of the enemy to hinder the Lord's harvest work I have been, I trust, directed by our Heavenly Master to write you a few lines. I may tell you that I am utterly overwhelmed with admiration and thanks to our Heavenly Father for favoring me—one, as I feel, so utterly undeserving and being favored with an insight into his great scheme for the uplifting of the human race and, above all, for calling me to run in the good race of the high calling.

Dear Brother, how especially honored you must be to be made God's instrument in presenting these wonderful truths to the Church! How I bless God for opening my eyes to see them and my heart to receive them, and how I bless him for his great love in preserving me from falling back, as some have done. Surely there will be weeping and gnashing of teeth with those who try to obstruct and hinder the Master's work. I am satisfied that they might as well try to keep back the waters of the Amazon. I rejoice exceedingly also in being favored so highly as to be permitted to do something in the way of presenting the message to others. I am happily in a position to do a lot of colporteuring and tract distributing, and I trust the Lord of the harvest will give me grace sufficient to make the most of the few short remaining years of the harvest.

Again assuring you, beloved Brother, of my loyalty to the glorious cause of Christ and to the blessed harvest truths as presented to us through THE TOWER, the STUDIES, etc., and which I would not exchange or give up for all else besides, believe me, my dear Brother, to remain

Faithfully your co-worker and Brother,

S. D. COLEMAN.—Australia.

"MARRIAGE IS HONORABLE IN ALL"

OUR BELOVED PASTOR IN THE LORD:—

At this late date what do you think about marriage by those who claim to be fully consecrated? I think a timely piece in THE WATCH TOWER treating the propriety of marriage would do much good. It seems that many do not understand their privilege in sacrificing their little all.

I have certainly enjoyed THE WATCH TOWER, especially of late. The expositions of the great company and what is meant by a full consecration have caused me to make some careful self-examinations and more earnest prayers, inquiring of the Lord whether or not I have made a full consecration of my little all, and am I being faithful in my stewardship.

Yours in the Lord,

IN REPLY

We quite agree with your sentiments, dear Brother, that the time is short; that all the consecrated need every talent and every moment for the service of the King, to demonstrate to him their love and loyalty. We quite agree that many marriages have proved disadvantageous spiritually. We do not know that all have done so.

Anyway, we have no option in the matter. The Lord's Word clearly declares that marriage is honorable in all. It is not, therefore, the province of anybody to forbid marriage, directly or indirectly. The most we are privileged to do is to call attention to the words of St. Paul, a divinely inspired instructor for the church, whose admonitions have brought blessing to us all many times. He says, "He that marrieth doeth well. He that marrieth not doeth better."

For our part, therefore, we leave the matter in the hands of the dear friends, content to point out the Apostle's advice, not forgetting that there might be instances in which this general rule might not apply. It is for each of the Lord's people to decide this matter in harmony with his or her own judgment and convictions. "Let us not judge one another, but judge this rather, that no man put a stumbling block in his brother's way."—Rom. 14:13.

VALUE OF BEREAN SCRIPTURE STUDIES

DEAR BROTHER RUSSELL:—

You might be interested in the result of some observations made concerning the relative development of members of Bible classes that I have been privileged to visit. The degree of progress seems to be largely influenced by the character of meetings and the method of study adopted.

Some of the classes closely adhere to the Berean Studies, as set forth in THE WATCH TOWER. Other meetings are devoted to DAWN Studies, each member of the class taking part therein; and at least one meeting per week to prayer, praise and testimonies, with an occasional discourse. All such appear to be making progress in the development of knowledge and the graces of the Spirit.

Other classes do not have Berean studies; do not use the DAWNS at the class meetings, seldom have a prayer, praise and testimony meeting, but instead largely depend upon the leader of the class, who prepares a lesson on some chapter in the Bible and at the meeting states his conclusions, and then calls upon the class for expressions of opinion. Such classes, it is quite evident, make little progress.

Since all who have come to a knowledge of "present truth" concerning God's Plan, obtained it by the use of the six volumes of STUDIES IN THE SCRIPTURES and other WATCH TOWER publications, it would appear to be a serious mistake, in the class studies, to ignore these God-given helps. No member of the class can grow without an individual exercise of his faculties, and where the leader is depended upon to prepare a lesson and recite it at the meeting of the class, the benefit resulting to the class is reduced to the minimum.

The Society now publishes, in pamphlet form, the Berean questions on TABERNACLE SHADOWS and on Vol. V., STUDIES IN THE SCRIPTURES, besides the current Berean questions on Vol. VI, appearing in THE TOWER. No better material can be had for three meetings each week. The majority of the friends are so situated that they can have four meetings per week. Some of the classes thus situated, and which have not used the Berean studies from their inception, are now having for one meeting the Berean questions on TABERNACLE SHADOWS, for another, Berean questions on Vol. V., and for another, the current Berean study on Vol. VI. In this manner the new members, as well as others of the class, get the benefits of all back lessons, at the same time keeping abreast with THE TOWER lessons. The fourth meeting of the week is devoted to praise, prayer and testimonies recounting the experiences and blessings of the week. The result shows it would be profitable for others to pursue a similar course.

If you are in harmony with the thoughts herein expressed, you may be pleased to find some way of calling the attention of the friends thereto.

In the love and service of our King,

J. F. RUTHERFORD.

DEAR BROTHER RUSSELL:—

I know that you will rejoice with me when I tell you that after about two years waiting, the dear, loving heavenly

Father has opened my eyes to the truth concerning the vow.

Sister Frances Thompson has written you in her letter about our experiences, so it will not be necessary for me to repeat them. I have made the vow my own, and have been rejoicing in the blessings and help derived therefrom.

It seemed such a foolish thing to think of taking a Vow like that. Why did I want to pledge myself, or tie myself up to a vow? But thanks to the dear Father for his loving kindness and favor towards me. He has shown me that I was the foolish child, and that the vow was just what I needed.

To me it is just a line of suggestion of how to carry out our consecration. This is what I have needed for so long, but did not know it. It has made me more watchful of my words and thoughts and actions. It has been the means of pulling me back into line when this mean old self would come to the front and demand its rights. It has caused me to rely on the assistance of the promised grace to help in every time of need. SISTER SCHEIDLER.

THIS IS MY WILL FOR THEE

Just to hear my dear Master say,
"This is My will for thee;"
Then to whisper the dark night through,
"This is His will for me."

Just to keep in the narrow way,
Painful howe'er it be;
Just to follow Him day by day—
All shall be well with me.

Just to joyfully bear the pain,
All that He sendeth me;
Just to suffer the scorn and shame—
Trust where I cannot see.

Just to hear, when the day is long,
"This is My will for thee;"
Then shall my faith and love grow strong—
Knowing His will for me.

Oh, to hear, when the work is done,
"This is My will for thee—
Faith and Patience and Love have won—
Sit in my throne with Me!" G. W. S.

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VIEWS FROM THE WATCH TOWER

LABOR AND ANTI-MILITARISM

The growing sentiment of anti-militarism is now noticeable in almost every country in Europe. The trials and troubles of the British recruiting sergeants have been described at length by these "harpies" of the army, who, with multi-colored ribbons, flying from their headgear, and a braggadocio swagger, lure unsophisticated yokels to accept the "Queen's shilling."

That it is by appeals to their vanity and not to any intelligent appreciation of the merits of the case is amply demonstrated by the study of the birthplaces of those who make up the personnel of many Scottish regiments when the preponderance of those entitled to wear the kilts will be found to be natives of countries outside of Scotland. Today the great plaint of those interested in the upkeep of Scottish traditions is that although the regiments who don the picturesque garb of various clans are quite numerous, there are not more than two who have not a large admixture of others than sons of Caledonia. All the dialects found between Giants Causeway and the Cove of Cork can be found in one regiment, and the Forty-second, better known as the Black Watch, is a Babel.

All of these facts are in themselves straws showing the decadence of "local" patriotism, and indicative of the waning devotion of those martial pursuits that in the past have formed so thrilling a theme of song and story. That it is the costume rather than the much vaunted love of country that attracts was unanimously the verdict of the recruiting sergeants in England, tacitly given, of course, when they declaimed so loudly against Khaki replacing the brilliant red coat because of its deterrent effect upon prospective animated packages of food for powder.

The practical suppression by the newspapers of all news regarding the opposition in different countries to military service is a recognition of its development and a realization that if the reports of outbreaks from time to time be allowed free circulation the effect will necessarily be antagonistic to the exploiting class.

The riots in various parts of Spain at the different ports from which reinforcements were being shipped to Melilla for the Moroccan campaign were protests on the part of those who, awakening from the hypnotism of past generations, realize that war is prosecuted only for the gratification of those desiring profit therefrom, and all the talk about the "defense of honor," upholding the flag, freedom's cause, are so many catchpenny phrases that have outlived their usefulness.

The increase of Socialistic philosophy in Germany, with its concomitant anti-militarism, goes on apace despite the outbursts of censure from the Kaiser stigmatizing these subjects as "vaterlandlos," etc. It is very likely that an *impasse* may be reached in the kingdom of Prussia in 1912.

There are reports current that the army will be mobilized in that year, which means temporary disfranchisement, whereby a diminution of the Socialist vote may be affected and candidates more favorable to imperialistic policies elected.

There is this "fly in the ointment"—the fear is felt, and more or less openly voiced, that, inasmuch as the supporters of Bebel, Singer, Auer, et al., know the motive for the mobilization is because those deprived of the privilege of voting are opposed to the present regime, a coup d'etat would very probably be, not only attempted, but carried to a successful issue.

It is not very generally known by the world at large who do not read Labor's papers that when Sweden and Norway dissolved partnership there was a strong element among the jingoistically inclined for a resort to a trial by combat, and that it was averted as a result of the conferences between the workingmen's unions of the two countries deciding that their members would refrain from so fratricidal a war. Much praise was given to the late King Oscar concerning his tact and diplomacy in that controversy, but he was merely the *Deus ex machina* of the commonsense workingmen of the two countries interested.

In Canada all the available machinery of press and pulpit has been called into requisition for the purpose of engendering the war fever; but this propaganda, though most extensive, has not met with much favor, and as a consequence Canadians have been called "ingrates" to the Mother Land.

Why should this country burden herself with the expenses incident to floating junk piles in the shape of battleships, cruisers, torpedo-boat destroyers? Junkpile may be considered a wrong term to use for these Leviathans of the sea, but let the inquisitive look into the cost, life and final resting-places of these monuments to man's stupidity!

THE WORM AT THE SOCIAL CORE

The Rev. Dr. Charles Townsend, of Orange, was one of the speakers at the Park Presbyterian Church Men's Club banquet recently and told this story of one of the troubles of the original ancestor:

"Adam had eaten the elaborate repast furnished by his helpmeet with every indication that he relished every morsel. He complimented her upon the dainty manner in which the blue-points were served, the flavor of the puree of pea, the seasoning of the fish and entree, and finally reached a delicious salad. Adam paused, and with a worried look on his face, he demanded of Eve where she found the ingredients. She enumerated all except the lettuce. 'Where did you get those leaves?' he demanded. 'Why, they were lying on a bush in the back yard,' she replied, sweetly. 'Well, they were my best Sunday trousers,' sobbed Adam, adding, 'Ah, woe is man,' which was corrupted into 'Woman,' the term by which we know Eve's daughters."—*Newark Star.*

* * *

The above is a fair sample of clerical wit. It is also valuable as a finger-post pointing the way, showing how the Bible account of creation has been abandoned by Presbyterian orthodoxy and has become ridiculous, silly and absurd even to those who profess to believe the Bible is an "inspired book."—*The Philistine.*

Is it any wonder that the rising generation thinks lightly of the holy Scriptures when all the modern ministers and brightest college professors make light of its statements? Yet these men think that they are but doing their duty to benighed people who have not enjoyed their opportunities of examining the Bible along the lines of Higher Criticism. They do not wish to be sacrilegious. They have themselves lost all faith in the Bible and cannot always keep up an outward pretense of respect for it.

The effect upon Christendom is growing terrible. The God

of the Bible is ignored, if not dethroned, from the minds of humanity. Instead, mammon is worshiped—riches, money. The result is summed up by *The Christian and Evangelist*, from which we extract the following:

LOSING THE SENSE OF SIN

"We are finding that there are crowds at all the Legislatures, State and National, buying legislation all the time. And the horror of all this is that many of these men have not moral sense enough to realize that they are both dishonest and dishonorable! They are surprised that such a turmoil is aroused over the mere giving and receiving of bribes. Now, these men are our so-called respectable men. They are the men who wear high hats and frock coats, and go to church and have boxes at the opera or symphony concert. Have they lost all sense of honor and honesty? Has their moral nature become atrophied by the handling of bribes as are the hands of certain men paralyzed who work in certain chemicals? And when we turn to our own neighborhood, we find contractors cheating the builders by poor material, and laborers cheating the contractors by slovenly, deceitful work. The city employes are cheating the city in every way—by short hours, exorbitant and unearned salaries, illicit favors shown by one to another, bills entered for things never bought.

When we turn to business we find graft being practised everywhere: merchants paying for markets, employes being bribed to get trade of their employers, newspapers being controlled by advertisers. Any employer of numbers of young men will tell how rare the sense of honor and honesty is among them: how they will shirk work, and feel no constraint to render full and interested service. Young men steal stamps and even money to pay betting debts. Even college boys cheat in entrance examinations.

"Now, if this goes on much longer, where can we issue except in moral chaos? We need a new sense of honor; we need a new generation of men with such a sense of honor that they will despise and turn from anything that deprives them of pure hands and clean hearts, who will hate a lie in any form."

THE NEW AND WONDERFUL TORPEDOES

As dreadnaughts increase in number and size and power, invention prepares fresh agencies for their destruction. These sometimes are from unexpected quarters. The world is evidently getting ready for a most sanguinary conflict. When it is ended, in a most dreadful desolation, the world will be sick of war and will be ready to learn Messiah's more excellent way. God will make the wrath of man to praise him and the remainder he will restrain. In permitting this dreadful condition of warfare to culminate the Lord will be giving humanity a needed lesson and, in the language of the Prophet, he will thus command them, "Be still, and know that I am God."

The latest invention of torpedoes is by a truck gardener of Missouri, named Ikerman. His torpedoes have been tested on the battleship Texas. One naval officer is quoted as saying that with twelve men and enough of Ikerman's torpedoes he could withstand the attack of the combined navies of the world.

FIFTY-SEVEN METHODIST PREACHERS RESIGN

The September number of the Upper Iowa Methodist Conference this year faced the fact that fifty-seven "charges" in the Conference have been vacated. Newspapers say:—"Fifty-seven men, the greater number of them young and in the prime of life, will quit the ministry at this time to engage in secular lines of work. Many of these men are only a few years out of the university and seminary. The general complaint is that the salary paid is not sufficient."

* * *

Such a condition of things should not cause astonishment. Nearly all of the ministers that have been graduated from all colleges and seminaries within the last fifteen years left the Alma Mater Higher Critics—unbelievers in the Bible—and many of them skeptical as respects a personal God. This is the general teaching of all the colleges and seminaries, male and female—not openly and avowedly sometimes, but really and truly, nevertheless. If there are exceptions, they are rare. What incentive is there for the preaching of a message, which the preacher does not believe, from a text which he considers uninspired and believes he could improve upon himself? The motives must be either pride, money, approbativeness or ease. The world is holding out greater inducements today along all these lines, for clericalism is growing in disesteem and it is becoming more and more difficult to squeeze money out of unconsecrated pockets.

How much ministers and people both need the true Gospel, which shows the harmony of divine justice, wisdom, love and power, and mankind the divine inspiration of the Bible, showing its complete harmony with itself and with the true principles of godliness!

CHURCH FEDERATION ACCOMPLISHED

This is the view of Dr. Lyman Abbott as set forth in a recent issue of the *Outlook*:—

"These instances of united action indicate only a primitive form of Federal Union. Nothing more could be expected within nineteen months. But, primitive though it is, it is real. The American States, when they were first federated, were as truly a nation as they are today. They were a weak nation, an immature nation, but a nation, nevertheless. Today the Federal Council demonstrates that not only Church Union is practicable, quite wise, but also that it has been achieved."

"TIMES OF RESTITUTION"

A cablegram from Sheffield, England, announces that Drs. Hutchinson and Russell, who have been experimenting in soil fertility, made a report to the British Association, proclaiming the discovery of a micro-organism which demonstrates bacteria essential to the fertility of the soil. One speaker declared this the most important agricultural discovery in fifty years.

"LOVERS OF PLEASURE MORE"

It cannot be proved that the Rev. C. J. Tuthill, Congregationalist of Massachusetts, is a prophet, but here is his idea of heaven as he revealed it from the pulpit recently:—

"Heaven is only an evolution of this world. A Christian may love a baseball game and, loving it, remain a Christian. Why, then, is it not safe to prophesy that even the game of baseball will have its place in some spiritual form in heaven? Imagine an everlasting rivalry for the pennant! Think of the new eternal question, 'What's the score?'"

UNION OF THE CHURCHES

A veritable bombshell was thrown at the annual conference of the Western Reform Union, opened at Sheffield, England. The newly elected president, J. H. Freeborough, speaking on the hope for the future unity of the Christian church, said he firmly believed the great agency for the unification of Christendom was the Roman Catholic church. No other church, he said, had the outlook, machinery, tradition or wealth and ability to bring together all the forces of Christendom.

It was a strange thing to say in a Protestant union, he continued, but the secret lay there, and if they could move that great power to the hearts and needs of humanity the day of Christ's coming would be in our time.—*North Eastern Gazette.*

GERMANY AS WAR INSTRUCTOR OF NON-CHRISTIAN NATIONS

There is a strong agitation in military circles of Germany against that country acting any longer as war instructor of other nations. It is a well-known fact that the Turkish, the Japanese, and also the Chinese army, which is long past the first stages of modern development, has been organized and developed by German officers. After the war with Russia the Japanese gladly admitted that their magnificent victory over the much more powerful and resourceful enemy was due to the German schooling and strategy. Since the war in Manchuria many more Japanese officers have entered the German army for the purpose of study than ever before, and also Chinese are coming in ever greater numbers. Against this, even military authorities, irreproachable for either pessimism or hatred of foreigners, are now objecting. It is asserted that the strategical schooling of the half-barbarisms of the far and near east by Germany must be brought to an end if the "yellow peril" is not to become a fearful reality. Sooner or later this willingness of instruction on the part of the Germans will avenge itself on that country, and it is even now being made merchandise of by England and the other powers as a reason for suspicion and attack upon Germany.

CHURCH FEDERATION REALIZED

The Federation of Churches and Religious Organizations of Greater Boston became a reality at a meeting at Ford Hall not long since. Twenty-eight churches and organization were represented at the meeting, which was presided over by the Rev. George L. Paine.

The general object of the federation is to inform, associate and assist the churches and religious and civic organizations of Greater Boston for intelligent, aggressive co-operation work in behalf of the spiritual, educational, social economy and physical interests of its individual family and community life.—*Boston Post.*

BAPTIST D. D.'S DISAGREE

We clip the following from the daily press. Comment is unnecessary:—

"A declaration by the Rev. Dr. Charles E. McClellan, pastor of the Fairhill Baptist church, that 'Protestantism in the United States is fast decaying and will soon be a thing of the past,' aroused a storm of protest at the fifty-third session of

the North Philadelphia Baptist Association, in the Fiftieth Baptist church, at Seventh street and Susquehanna avenue.

"Other ministers were on their feet in an instant, declaring that Doctor McClellan must be mistaken. Instead of dying out, they said, Protestantism is now at its zenith, with unbounded opportunities for advancement on all sides.

"Doctor McClellan spoke on what he called the decline of Protestantism while making his report as chairman of the missionary committee. 'The spirit of Protestantism is dying in the United States, and it will soon be a thing of the past,' he said. 'Philadelphia, both denominationally and religiously, is going to perdition at a rapid rate.

"'Recently I attended the services in one of our churches, at which I had been invited to speak. I found in attendance nineteen adults and one child. The same condition exists all over the city. We have large, magnificent churches, but small congregations, showing that it is easy to get money, but hard to get men.

"'In some of our churches we find $5,000 expended annually for music, as against $5 for missionary work. A new spirit is the need of the hour. I have tried to be an optimist, but I cannot.'"

FERTILE LANDS OF THE GLOBE

"It has been estimated that the fertile lands of the globe amount to 28,000,000 square miles, the steppes to 14,000,000 and the deserts to 1,000,000. Fixing 207 persons to the square mile for fertile lands, 10 for steppes and one for deserts, as the great population that the earth could properly nourish, the conclusion has been arrived at that, when the number of inhabitants reaches about 6,000,000,000, our planet will be peopled to its full capacity. At present it contains a little more than one-quarter of that number, says *Harper's Weekly*. If the rate of increase shown by recent censuses should be uniformly maintained, it is thought that the globe would be fully peopled about the year 2072."—*Exchange.*

The writers of the above cannot be accused of having any sympathy with THE WATCH TOWER presentations of the divine purposes respecting our earth. Notwithstanding the fact that such statements are published and republished in the newspapers of the world, public thought is very slightly influenced by such statistics. Professors in colleges and seminaries prate about the age of the earth and humanity inhabiting it and about millions of years to come and the wonderful things that Evolutionists will accomplish. They totally ignore facts—statistics like the above. Why is this? Evidently the human mind is peculiarly constituted!

We remind our readers again that we recently published reports from physicians of Great Britain and America which declare that the world is rapidly becoming insane and that, at the present rate of progress, the whole world would be insane in two hundred and sixty-eight years. We published not long ago statistics showing that at the present rate of increase in the use of coal the world's supply would be exhausted in less than two hundred years. Reports from the lumber interests in the world show that timber must soon be cultivated to supply the present population of earth, not taking into consideration a future great increase. Now we have, as above, statistics showing that in one hundred and ten years all the tillable earth of the whole world will be under cultivation and its regular produce will be necessary for the maintenance of the human family without any off-years. What would the world do for food in two hundred years from now?

THE ONLY LOGICAL ANSWER TO THE QUERIES

The Bible alone gives the answer to the problem of human life prolonged upon this earth and the Bible answers only through its proper interpretation. It assures us that now, soon, before these dire calamities would be due, the whole matter will be solved satisfactorily, happily, blessedly, in the establishment of God's kingdom—Messiah's kingdom—by the rolling back of the curse—by the divine blessing instead, making the fields fruitful and lifting mankind from dust and ashes and death to nobler heights, mental, moral and physical—up to perfection and everlasting life. The earth has an abundance of room, as we have already shown, for all of Adam's race that have lived. All that it will need will be more fertility and, if necessary, more continents can be raised from ocean depths. The blessing of the Lord shall fill the whole earth. In Messiah's day the righteous shall flourish and the evildoer shall be cut off in the second death.

MORGAN TO MANAGE CHURCH UNITY MOVEMENT

The announcement of members of The World's Christian Unity Commission was the most important feature of the closing session of the House of Deputies at the Episcopal convention.

J. Pierpont Morgan is to be financial manager of the commission, which has for its purpose the bringing together of all Christian denominations of the world.

The appointment of this commission is the most far-reaching action of the forty-third triennial convention.

Morgan, it was announced, is treasurer of the commission; Bishop C. P. Anderson, of Chicago, president and Robert H. Gardinier, of Gardinier, Me., secretary.

Bishop C. D. Williams, of Michigan, at the mass meeting on social responsibility, said:—

"It is high time the church saw to it that the Jericho road is cleared of thieves and robbers. We cannot preach chastity without considering the tenement-house problem, or temperance without realizing that poverty leads to drunkenness, as well as drunkenness to poverty."

* * *

Undoubtedly many dear people have a zeal for God and for church Federation—not, however, according to the wisdom from above, as we see it. Nevertheless, what they are attempting will succeed, and, according to the Scriptures, will be the beginning of the end of "churchianity."

To us its success is an encouragement as demonstrating the fulfilment of prophecy. To the unionists it is a hollow self-deception to assume that any union in unbelief and ignoring of the Bible and of conscience can work real good.

YELLOW AND WHITE MEN AND MONEY

In an exceedingly interesting address delivered in New York a short time ago Moreton Frewen, the English economist and author, pointed out some features of the world's currency problems which have been overlooked for the most part by the man in the street. The subject of his paper was "The Serious Depreciation of Gold."

The speaker took up the subject of the relation of Asia to the situation. "The most serious aspect of the depreciation of gold," he said, "or, to word it more simply, of the great rise of gold prices, is that it is stimulating the industrial development of Asia with eight hundred millions of people, and involves a competition which, though little noticed thus far, is a menace to our Western civilizations. The great abundance of the new gold inflates our currencies, but there is no equivalent inflation of the silver currencies of the Far East. The result is a great stimulus to all that Asia exports to us and if the rise of gold prices continues during the next quarter of a century, as I believe it will, we shall hand over the control of many great industries, such as steel and coal, cotton, leather and jute, to an awakening China.

"Within the past few months a steel rolling mill has commenced to roll rails of the highest quality at Hankow. The wages per hand paid in the mill are one-fifteenth of the wage at Pittsburgh and the efficiency of this skilled, patient Chinese labor is, I understand, estimated by Mr. Watson, an inspector of the United States Steel Corporation, at 90 per cent. of the highly paid skilled white workers at Pittsburg. The wage of coal miners in China and of ordinary unskilled coolie labor there is much lower still; not more than six to eight cents per day gold.

"In the past thirty years, because of falling silver exchanges, the entire character of England's trade with Asia has changed. Instead of an improving market for our exports of manufactured goods, cheap silver is making of Asia one vast factory. When I think of the creations I have myself seen—the cotton mills of Bombay, the jute mills of Calcutta, the boot factories of Cawnpore, and now this terribly ominous competition of Hankow, Shanghai, Hongkong—I find myself wondering what white industries menaced by this murderous Mongolian competition will survive.

"'It appears certain that as long as the workers of the Orient are content to accept silver at par for their low wage, while merchants and manufacturers can sell their products abroad for gold and turn it into silver at current rates of exchange, not only must our exports to the Orient tend to decrease rather than increase, but it will presently become a question whether the markets of the rest of the world can be saved from a competition stimulated by exchange conditions that we are powerless to control.'

"The crises of 1893 and 1907 will not be found where you are looking for them; they were not either in your banking or in your currency systems. The trouble is in your foreign exchanges. In that direction you must find the remedy. We must discover a way to obtain much higher rates of exchange with Asia; that is the road to your safety and to ours."—*Bulletin of the American Institute of Banking.*

ELECTRICAL ENERGY DISCOVERED

A scientific gentleman in England startles the world with the declaration that he has discovered a certain electric ray that can be focused like light and be used to paralyze armies

as easily and as quickly as though lightning had desolated their ranks. This new weapon of destruction, it is said, has been tendered to the British War Department. It is called an "attribute of high-frequency electric current," which can be separated and, by mechanical contrivance, be deflected and aimed in much the same way as a stream of water from a hose pipe. The *Scientist* says:—

"The most striking experiment of all had a horse for its subject. By a mechanical device, which is, of course, a secret invention, it was brought to bear upon the horse at a range of four miles. The results could not have been more rapid or more destructive had the range been four yards. The brute staggered as though dazed by a blow from some unseen hand, then fell stone dead. The same thing would have happened had the range been doubled or trebled, and the fate of a horse might have been the fate of an army corps."

* * *

Surely the increase of knowledge of our day can be safely entrusted only to perfect beings controlled by the law of love, or controlled by a higher power, until their uplifting shall have been effected—or their destruction in the second death, exactly as the Bible shows.

THE RECENT LONDON MEETINGS

In harmony with previous appointments the Editor of THE WATCH TOWER spent three weeks in London, visiting Manchester and Glasgow before returning. We left New York Wednesday morning, October 12th. A representative of the American Press Association and Brother P. E. Thomson, our stenographer, comprised the party. On the pier, waving us good-bye, were nearly a hundred New York Bible Students. Their words of good cheer and loving manifestation of interest in our welfare cheered us on our journey. Later, in our stateroom, we found reminders of them in certain comforts—fruits, nuts, sweets, flowers. The fragrance of the love behind all these made them doubly precious.

We had an uneventful journey, which afforded opportunity for our literary work. We arrived at London on the evening of October 17th. On the platform we were surprised and cheered by meeting about fifty friends from London and vicinity, waiting for us, extending the glad hand and a cheering welcome. We thanked God and took courage.

On this occasion we devoted nearly all of our attention to London, the greatest city in the world. Three Sunday evenings in succession we occupied that superb auditorium, The Royal Albert Hall. The attendance was estimated to vary from 4,600 the first night, to 6,000 the second night, and 7,600 the last night. Our themes were:—

(1) "God's Message to the Jews."—Isa. 40:1, 2.
(2) "God's Message to Christendom."—Isa. 40:3-7.
(3) "The Great White Throne."—Rev. 20:11.

On all three occasions the interest manifested by the audience was splendid We could not have asked for better. We feel much encouraged with the evidences of a class possessing deep spirituality in Great Britain, and with an apparently increasing interest in present truth. We will not here give any details of the discourses, as we understand that they were reported very widely all over America and in some of the English papers. We will assume that those interested in reading them not only secured them for themselves, but sent encouraging words to the editors and purchased extra copies for their friends.

Between these more public services at the great hall we had six district meetings in London, fine, large town halls, with which English cities are so much better supplied than our own. At East Ham Town Hall, at Acton Baths Hall, Woolwich Town Hall and at Bermondsey Town Hall the theme was the same—"Times of Restitution of all things which God hath spoken." At Alexandra Palace our topic was, "Where are the Dead?" At Shoreditch Town Hall, in the Jewish district, our topic was, "Zionism in Prophecy." We feel sure that our readers can well imagine our treatment of these themes, hence we will not dilate upon them here. The pleasurable matter we have to relate in connection with the meetings is that in all of them we had splendid attention and audiences which ranged from six hundred to twelve hundred. We were surprised to have so good audiences and so intelligent a hearing on mid-week evenings.

We had one special meeting with the London Church. We enjoyed that meeting very much, and hope that the friends there enjoyed it also. We would have liked to have several more meetings of the fellowship order with them, but our time and theirs was fully occupied. We were hunting again for more satisfactory office accommodations, etc., while many of the dear friends were extremely busy in doing their part to make successful the nine public meetings. That they worked very hard will be known when we state that over six hundred thousand copies of PEOPLES PULPIT, advertising these meetings, were circulated. If the Lord smiles upon our projects we will have more meetings in London and more pilgrim service throughout Great Britain shortly. Surely there is a large wheat field there to be harvested—as well as here.

The Class of Bible Students at Manchester numbers about 400, and they are very zealous. They would have preferred, of course, Sunday meetings with large halls, but were nevertheless pleased with the best we had for them, under all the circumstances, namely, addresses to the Household of Faith on the afternoons of Friday and Saturday, October 4th and 5th. The attendance was good, although, of course, many of the dear friends, obliged to attend to their secular pursuits, were unable to be present. We endeavored to speak some words of cheer and comfort which we hoped, under the Lord's Providence, might build them up still further in the most holy faith.

On Friday evening we had a public service in the new Auditorium of the Y. M. C. A. About 1,000 were present, mostly middle-aged people, intelligent, thoughtful. They gave close attention to our discourse on "The Great White Throne of Judgment."

On Saturday evening we had a hall in the Jewish neighborhood, and spoke specially to the Jews. Our topic was, "Zionism in Prophecy." The hall was not a large one and many desirous of hearing were unable to gain admission. Seven hundred had seats, and about 500 more were tightly packed in all the aisles and clear out to the street. We never addressed a more representative Jewish audience; they were from all classes and conditions of life. All but a very few heard us with many manifestations of interest, especially after we had reached the center of our theme and they perceived that we were not trying to get them into some Christian sect, but drawing their attention as Jews to the promises of God through their own prophets. Many of their faces lighted up with hope, and some wept.

At the conclusion, in harmony with a request, we gave opportunity for questions. These developed the fact that the three questioners were opponents—young infidels. The audience noticed this and spoke out against them. When we answered that a man who did not believe the Bible, and who did not trust in the promises made to Abraham, was not really a Jew, and had no proper right to ask a question at a meeting called for the discussion of "Zionism in Prophecy," the audience drowned our opponents with their applause.

We gave Glasgow, Scotland, also two days of two meetings each. The regular meetings of Bible Students at Glasgow, we understand, number about 500 every Sunday. They seemed to be in good spiritual health. The programme at Glasgow was practically a repetition of the one at Manchester.

The second of the meetings for the interested was a question meeting. The questions were extremely good ones and indicated thoughtfulness and deep penetration in the knowledge of the truth.

The meeting for the public in Glasgow was well attended. The audience was estimated at 3,200. The Glasgow meeting for the Jews was our last in Great Britain, the attendance being about 1,400. They listened with keen interest, and on our conclusion gave us very warm applause.

After the meeting we took a train for Southampton and there got good steamer connection for New York. About seventy of the Glasgow friends sang and waved us goodbye from the platform.

We had a stop-over in London of an hour between trains. Quite a number of the London Bible Students were on the platform and bade us goodbye.

Our homeward journey was quite an uneventful, pleasant one. We had excellent opportunity for literary work, and trust that at least two grains of wheat were found on the boat.

At the landing pier in New York City we were met by three of the brethren as a committee for the whole family. Soon we were at Bethel and had the pleasure of greeting the family at their noonday meal. On our entering the room all of this dear family of God arose and sang a verse:—

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

We gave thanks to the Lord, and then briefly recited to the family our experiences abroad, as herein presented.

JACOB AND ESAU IN A NEW LIGHT

A traveler and lecturer acquainted with the habits and customs of the Arabs throws a fresh light upon the transaction between Jacob and Esau respecting the birthday and the deception practised upon Isaac. It is claimed, and apparently on good grounds, that the customs of the Arab in Mesopotamia today are in all respects what they were thirty-five hundred years ago, when Abraham dwelt there, and was a great sheik, with flocks and herds and servants. Hence the ideals and customs prevailing among them furnish a good criterion as respects those in vogue in the days of Isaac, Jacob and Esau.

It is declared that to this day the first-born son of the family is the heir of the estate, with full authority next to his father. It is the custom amongst the Arabs that the elder son shall recognize by fast the birth date of a celebrated ancestor, from whom he has received patrimony. On the other hand, other members of the family celebrate such a day as a festival. For the elder son to partake of the feast on such an occasion would mean the renouncement of his birthright to the next one in succession.

Applying this to Esau and Jacob: Presumably the occasion was a celebration of the birthday of their grandfather Abraham, from whom proceeded the great blessing of God, which, as the elder son of the family, Esau had inherited. It was a day, therefore, in which it was incumbent to fast, but a holiday and special lentil festival to Jacob. As the elder son it would not have been necessary for Esau to purchase victuals from his brother, for as the head of the home next to his father, he could have commanded whatever he desired. But on this occasion, when he asked Jacob for the savoury food, the latter was astonished and practically said: "Do you mean it, or are you joking? Do you really mean that you wish to abdicate your rights as the first-born by partaking of the stew? If you do mean it, I shall very gladly assume responsibility and I will do the fasting as the first-born." Esau replied, "Yes, I mean it. Why should I fast? I have no confidence in the old Scripture promises anyway, and have serious doubts if God had any more communication with father Abraham than with others." Still doubting his sincerity, Jacob, after the manner of the people of the East to this day, said, "Swear it and I will believe it." So Esau swore that he voluntarily voided his rights to his brother Jacob, who was glad to go under the conditions because of his faith in the promises made to Abraham.

WHY ISAAC WAS DECEIVED

Our informant further declares that amongst the Arabs it is still considered entirely proper to deceive the aged, for the purpose of saving them from sorrow. For Isaac to learn that his first-born son had so disesteemed his privileges, it was surmised, would cause heartache and sorrow. Hence his wife and Jacob arranged to deceive him. Esau was dishonest in attempting to take the blessing which he had forfeited and that with an oath. He seems to have feared that the blessing of the first-born would carry the bulk of Isaac's estate to Jacob. Apparently it was the earthly things that he desired and not the spiritual blessing of God through Abraham. So soon as Jacob left all the earthly inheritance in Esau's hands the latter seems satisfied. And Jacob, too, was satisfied, because he got the portion which he specially desired and prized above everything else.

In full harmony with this the Scriptures denounce Esau as a profane, world-minded person, who sold his birthright share in God's special promises for a mess of pottage—for temporal, earthly refreshment. The Scriptures similarly praise Jacob because of his willingness to deny himself earthly comfort for the heavenly promises.

THE YOUNG MAN'S ERROR

[WHICH LOST HIM A KINGDOM]

1 KINGS 12:6-16.—JANUARY 1.

"He that walketh with wise men shall be wise; a companion of fools shall be destroyed." (Proverbs 13:20.) *"Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."*—Psalm 119:9.

The opening of the New Year with all the possibilities thereof for good or for evil strongly resembles the opening of life's maturity to a young man or a young woman. To the thoughtful and experienced there is something very pathetic in the life start of bright boys and girls. Their hopes and anticipations run so high, their ideals are so grand, they have so many air castles. Experience shows that, alas, the great majority of these result disastrously and usually from unwisdom. How often would loving counsels from their seniors assist them and save them from wrecks and calamities! We may well thank God that in his providence the mistakes of youth, while serious, do not necessarily spell eternal disaster. Once, perhaps, we wrongly so misunderstood the divine purpose—understood that all who do not become saints will suffer eternally. Thank God for our better vision of the present, which shows us that the saintly ones indeed choose the better part and its exceeding great reward; nevertheless those not favored with the hearing ear and the understanding heart and the call divine in the present time will share the great privilege of human restitution under Messiah's kingdom. Thus the mistakes of nine hundred and ninety-nine out of every thousand, in not choosing the better part, may not only bring greater wisdom and lead on to bliss in Eden restored.

KING REHOBOAM'S UNWISDOM

When the great king, Solomon, died he left the kingdom to his son Rehoboam—a kingdom extending from the wilderness on the South to the Euphrates on the North, in all nearly as large as England and Wales. It was God's kingdom; as we read, "Solomon sat upon the throne of the kingdom of the Lord." Rehoboam was about twenty-one years of age when he came to the throne at the death of his father, Solomon. He was inexperienced. His mother was a princess from a nearby heathen kingdom and apparently she never renounced her heathen religion. Evidently she was very beautiful and the favorite of Solomon's household. The son probably inherited personal beauty from both of his parents. The riches of the kingdom had been chiefly gathered to its capital, Jerusalem, and King Solomon's annuity is supposed to have been more than ten million dollars. No young man probably ever stepped suddenly into greater opportunities than Rehoboam, and few ever dissipated good fortune more rapidly; but while few have so great opportunities financially and politically to lose, yet each has character possibilities and a kingdom of his own will, valuable beyond all monetary calculations. Let us all learn lessons from the successes and failures of others. Let us all set before us proper ideals that their attainment may be a blessing and not a curse.

THE CRISIS AND THE ERROR

Although the nation of Israel was a monarchy, it had connected with it elements of a democracy. That is to say, each of the tribes, except the Levites, maintained a political organization and a measure of independence. Thus King David reigned for seven years over Judah and Benjamin before he was accepted as king by the other ten tribes. Although the nation was a theocracy in the sense that God was their King, and the earthly monarch merely his representative, it can readily be seen that the religious faith of the nation had much to do with the regulation of the king.

King Solomon, the wise, although reverent toward God, was evidently much less zealous, much less religious than his father David. His heathen wives, the riches of the kingdom and his political intercourse with the surrounding nations made him what might be termed a bright-minded man rather than a religious one. This was reflected upon his son and successor and also upon the people he governed.

Besides this, Solomon's great enterprises, palatial buildings, etc., brought the revenue and glory to his capital city, Jerusalem, and did not evenly distribute it throughout the nation. Indeed, following the custom of other kings, wealth was gathered largely from the enforced labor of his subjects, who were compelled to labor at his capital for the common weal without pay. They were drafted and put under task-masters. In Solomon's day this was borne, though sometimes resentfully, but when his son came to the throne the northern tribes determined that they would not acknowledge him as king unless he gave them what might be termed a bill of rights—a Magna Charta.

They sent to Egypt for one of their leaders, whom Solomon had exiled for his outspoken criticisms. Through him the ten tribes had a general conference of tribe leaders and informed Rehoboam that they were not satisfied with the way they had been treated by King Solomon. They inquired what he would promise them in the way of a reform government. Rehoboam, who had already been recognized king by the tribes of Judah and Benjamin, was at the conference and properly enough asked for three days in which to consider the question. He and all realized that a crisis in the affairs of the kingdom had come. The latter was too weighty to be decided hastily. He called for the secretaries of the kingdom, his father's counsellors, elderly men, to know their advice. Their

recommendations were good. They recommended that he be a servant of the people; that instead of accumulating wealth at the capital and being personally great, he should serve the entire nation, loking out for all of its interests and forwarding the same—exactly what the ten tribes desired.

Next, Rehoboam called the young men, his friends and acquaintances, his schoolmates, whom he was disposed more and more to bring into power with himself. Their advice was that the one way for a monarch to be successful is to intimidate his subjects and rule them with a heavy hand. The young king had not been rightly taught the principles of justice in human affairs. Wise as his father was, he had neglected to prepare his son for a proper decision in the crisis upon him. Pride and inexperience said, Hold to your power. If you yield an inch they will consider you weak and inefficient and will ask for more and more until shortly you will be a king in name only. Pride and ambition are dangerous counsellors.

THE GRIEVOUS DECISION

The king followed the advice of the young men and, in figurative language, said, "You claim that my father made your load heavy, and you ask me to make it light. Instead, I will add to your load; my father chastised you with whips, but I will chastise you with scorpions"—a whip with metal pricks at the ends of the thongs. The unwise decision lost the king the greater part of the kingdom. The ten tribes revolted, and the adjacent kingdom, which had been under Solomon's sovereignty also, deflected, and left the king but a small minority of his empire, although it was the richest, most influential portion. The ten tribes answered, "What interest have we in David and his family? He belongs merely to the tribe of Judah." Thus they separated.

THE POINT OF THIS STUDY

There is a lesson in this study for all, namely, the importance of wisdom in our decision, especially at the start of life and at various partings of the ways, as we come to them in life's journey. To all there is a lesson worth learning in the matter of pride and ambition, threats and attempted coercions and the unwisdom of such courses, as well as their injustice. Wealth, power, influence, gained through oppression and injustice, are unworthy of noble minds, and this principle can be applied on the smaller scale as well as on the larger. In homes the principle operates between parents and children, between husbands and wives. Alas! too often in the home control is held by force rather than by love and esteem and the appreciation of justice and the general welfare. Such a headship or rulership in the family is an unworthy one and should be remodeled forthwith.

Another lesson is that in every enterprise of life we should seek counsel. In this connection let us remember the words of the Apostle that we seek the wisdom that cometh from above, that is "first pure, then peaceable, easy of entreatment and full of mercy and good fruits."—James 3:17.

This should be the decision of every one of us as respects the New Year, 1911—God first.

"We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future atmosphere
With sunshine or with shade.

"The tissue of the life to be
We weave in colors all our own,
And in the field of destiny
We reap what we have sown."

ABILITY AND OPPORTUNITY MISUSED

1 KINGS 12:25-33.—JANUARY 8.

"Thou shalt not make unto thee any graven image."—Exodus 20:4.

Today's Study brings to our attention a man of large natural ability. It shows us his disastrous error, which resulted from his endeavor to be worldly wise and to neglect his God and his religion. It furnishes an illustration which can be applied, not only to every political and every commercial enterprise, but also to the life hopes of each individual.

Jeroboam as a young man attracted the attention of King Solomon, who perceived that he possessed great executive talent and that he was a natural master and director of men. King Solomon put Jeroboam at the head of one of his corps of drafted workmen who were engaged after the manner of that time in building palaces and fortresses for the king—without pay other than very plain food and clothing. These labor armies were obliged to work for a number of months and then were replaced by others similarly conscripted.

Of the tribe of Ephraim, the largest of the ten tribes which separated from the tribes of Judah and Benjamin, naturally Jeroboam may have felt something of the spirit of discontent as he perceived that the wealth of the nation was being practically gathered at Jerusalem—that all of the tribes were being taxed, and that most of the benefit went to the tribe of which the royal family were members. Jeroboam became the leader of a party of discontents, and an incipient rebellion was the result. This was quickly suppressed by King Solomon and thereupon Jeroboam fled to Egypt, from whence he returned at the death of Solomon and became the leader and spokesman of the ten tribes when they demanded of Rehoboam the reform of the government's policy.

JEROBOAM'S FIRST MISTAKE

It should be remarked that one of God's prophets had specially foretold to Jeroboam that he was to be the king of the ten tribes. It was doubtless this that led him to head the insurrection. He should have followed the example of King David, who was anointed king of Israel several years before the death of King Saul. Young David was content to wait God's time for bringing him to the throne. The fact that God had indicated that this would be so did not indicate that the time had come, hence David waited on the Lord and meantime learned valuable lessons of self-control and trust in divine providence. Not so Jeroboam, who was evidently a very different type of man, no doubt possessed of more confidence in himself than of trust in God; possessed of more impatience to be a king than of loyalty and patrotic zeal to serve God and his people. This first mistake should be noted by all. "Wait ye upon me, saith the Lord!" The man who ignores God is not wise: the man who opposes God is a fool.

JEROBOAM'S SECOND MISTAKE

When the ten tribes revolted against King Rehoboam, Solomon's son, they promptly accepted Jeroboam, one of Solomon's servants, as their king, in harmony with the Prophet's declaration of years before. Finally the boy of humble birth had reached a high station of influence—a grand opportunity for service for his God and his people. Whoever occupies a position of prominence—political, social, literary—should recognize that thereby he has come under special responsibility and obligations toward all with whom he has to do. Such opportunities, whether in business life, in politics or in literature, should be used humbly, faithfully, as a responsible service.

But Jeroboam, king of the ten tribes styled Israel, took the course, alas, too commonly taken—the selfish course. He looked not to the Lord to serve him, nor to the people, to serve their best interests. He looked selfishly to his own interests. He reasoned thus: If I would establish my family in the kingdom of these ten tribes, I must separate them effectually from the influence of the kingdom of Judah. And since, in God's providence, the Temple is in the land of Judah, and all the religious rites and interest of the people center there, I must as unobtrusively as possible turn the attention of the nation I rule away from sympathy with their fellows of the kingdom of Judah, and away from the regulations which God has established there.

Every worldly politician would declare Jeroboam a master spirit as a ruler, as a politician. He was worldly wise. God through the Prophet had assured him, "If thou wilt hearken to all that I will command thee, and wilt walk in my ways, and do right in my sight to keep my statutes and my commandments, as David my servant did, thy kingdom will be prolonged." (1 Kings 11:38) God explained that the reason for giving Jeroboam rulership of the ten tribes was that Solomon's course of dealing with the nations round about was gradually breaking down the true religion and leading the people toward idolatry. Jeroboam should have had all this in mind, and should have applied his heart with special fervor to the banishment of idolatry.

Instead, however, for policy's sake, he led the nation, of which he was king, directly into idolatry. He did not come out plainly and say to them, I wish to separate you and alienate you from God and the religious institutions of your nation by attracting your attention away from Jerusalem, its religion, its worship, its Temple. Under the pretext that it was too far for the people to go to Jerusalem, he erected a golden bull near the northern extremity of his kingdom, and another near the southern line, and the people went from one to the other. Additionally, he established near each of these golden bullocks (wood overlaid with gold) a house of high places. In these buildings lustful practices were carried on

in the name of religion and in the manner of heathen peoples, this form of religion pandering to the fallen appetites and commending itself to the people who were not at heart religious.

Thus a man of great opportunities and of great natural ability for serving his God and his people dishonored the One and led the other astray. The lesson to each of us should be, See that thou do differently. Make not Jeroboam's mistake.

THE THING WAS OF THE LORD

Lest we should suppose that the affairs of Israel's kingdom, under divine supervision, were neglected and allowed to go astray, we are particularly informed that "the thing was of the Lord." From this standpoint of faith and from no other the history of Israel should be studied.

God had chosen to give Israel the Law Covenant for the very purpose of developing in them as a nation holiness, faithfulness. Their lessons of the past had been to this end, and now the time had come to do a sifting and a separating work. The kingdom of Judah had been enriched, and to it had been gradually gathered the more religious and the more intellectual of the nation. By the conspiracy of the ten tribes God purposed to humble Judah and to draw that people nearer to himself. To this end the ten tribes of less religious people were separated under Jeroboam.

But this did not work disadvantage to any true Israelites among the ten tribes, for we read that the Levites and the most religious of the people removed to the kingdom of Judah. Contrariwise we are safe to assume that the irreligious of Judah who favored idolatry, etc., had full opportunity for removing to the land of the ten tribes. Thus a sifting work was done which was beneficial to those loyal to God and to the kingly family which he had indicated in "his sure mercies of David."

HIDDEN THINGS SHALL BE REVEALED

Not understood, we move along, asunder,
Our paths grow wider as the seasons creep
Along the years; we marvel and we wonder
Why life is life, and then we fall asleep,
Not understood.

Not understanding, we gain false impressions,
And hug them closer as the years go by,
Till virtues often seem to us transgressions;
And thus men rise and fall and live and die
Not understood.

Not understanding, souls with stunted vision
Oft measure giants by their narrow gauge;
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who mould the age,
Not understood.

Not understood, the secret springs of action
Which lie beneath the surface and the show
Are disregarded; with self-satisfaction
We judge our neighbors, and they often go,
Not understood.

Not understood, how trifles often change us;
The thoughtless sentence or the fancied slight
Destroys long years of friendship and estrange us,
And on our souls there falls a freezing blight—
Not understood.

Not understood, how many hearts are aching
For lack of sympathy! Ah! day by day
How many cheerless, lonely hearts are breaking,
How many noble spirits pass away
Not understood.

Oh, God! that men would see a little clearer,
Or judge less hardly when they cannot see!
Oh, God! that men would draw a little nearer
To one another! They'd be nearer Thee,
And understood.

THOMAS BRACKEN.

NATIONAL REFORM OF OLD

II CHRONICLES 15:1-15.—JANUARY 15.

"Be strong, therefore, and let not your hands be weak; for your work shall be rewarded."

This Study shows us a young king whose environments in youth had been unfavorable in that his father was far from being a good man, and his early years were under the influence of a grandmother who was an idol worshipper. In the midst of this unfavorable setting Asa quickly developed a loyalty to God and soundness of judgment beneficial to his kingdom. We have all had experience with characters of this kind. We have occasionally seen children of evil parentage who seemed to see the evil of the parental course, and to be nauseated therewith, and by this led into right paths. It has at times appeared as though divine providence occasionally interposed in prenatal influences which made the child very different in bent of mind from either of its parents. St. Paul seems to indicate something of this kind in his own case when he declares that divine providence had favored him from his mother's womb. (Galatians 1:15) Nothing in this, however, interferes with the will of the individual—his free agency.

Asa did much to abolish idolatry in his kingdom, and to sway the minds of the people to reverence and obedience of Almighty God. In consequence, he had peace for ten years, during which time he encouraged his people and spurred himself on to activity in the training of an army, and in the completing of fortified cities on the extremity of his kingdom, for protection against attacks of enemies.

Following the ten years of peace came Zerah, an Ethiopian prince, and an army of a million and three hundred chariots of war, to attack the kingdom of Judah. After the custom of the times they foraged on the country through which they passed, appropriating, devastating, etc.—"taking spoil." This was the very occasion for which Asa had made preparation during his ten years of peace. He went forth with his army to beat the invader. Nevertheless, his faith looked up to God for the victory, realizing that with him was the power to give or to withhold victory. In the battle which followed, Asa and his army were successful; their foes were smitten, discomfitted, scattered, and the spoils went with the victory.

RENEWED CONSECRATION TO GOD

Returning from the victory with hearts grateful to God they were met on the way by a Prophet—Azariah—who in the name of the Lord counselled the king and his people that they had all done well and faithfully, and that, therefore, God's blessing was with them, and that the continuance of divine blessing would depend upon their faithfulness to God and to the requirements of his Law. The hour of victory is a more dangerous one than the hour of distress; the heart is more apt to be proud and self-conscious and to feel its own importance. The divine warning helped the King and his people to appreciate the situation and to take a firmer stand than ever for righteousness. A second and more thorough reformation was thus inaugurated—no idolatry was thenceforth permitted in the kingdom under penalty of death, and the Lord's blessing continued with the kingdom—Judah.

THE GOD OF BATTLE

Benevolent people, interested in peace congresses, etc., sometimes inquire how we should understand the fact that the God of the Old Testament Scriptures was a God of Battle—sometimes commanding war and the utter destruction of many. The answer to this question can be appreciated only when the situation is viewed from the proper standpoint which is his:

The whole world was lost in sin and was under condemnation to death as unworthy of life, unworthy of divine favor. Whether, therefore, God permitted them to die by famine, pestilence, or by what we sometimes designate natural death, mattered not—the death sentence must sooner or later be executed against them at any rate—all must go down to the tomb. We thank God, however, that his gracious plan has provided a redemption of Adam and all of his race from the tomb and from death, and a full opportunity eventually, by resurrection, to come to a true knowledge of God and righteousness, and, if obedient thereto, to return ultimately to divine favor and to more than was lost in Eden—all of this recovery accomplished through Calvary.

The nation of Israel was no exception to this reign of sin and death, but God chose them as a nation to make of them types, shadows, illustrative of his gracious purposes. It was to this intent that he entered into a typical covenant with them, through a typical Mediator, under a typical Atonement for their sin, effected by typical sacrifices for sins. They be-

came typical people, and he their king, whom they pledged themselves loyally to obey.

Thus in a figurative way Israel stood as representatives of God and his righteousness in the midst of an idolatrous world, and, later, when the ten tribes broke away, it left the kingdom a specially representative kingdom of God, to which the loyal-hearted of all the tribes religiously resorted. From this standpoint God's promise to this nation was his divine blessing in giving them peace and earthly prosperity in proportion as they be loyal to him, and war, famine, pestilence, insurrection, trouble in proportion as they would neglect their Covenant with him and fail to render obedience to him as their Monarch, as their God. All of God's dealings with that nation typed greater blessings for the future. We are not to understand that either then, or since, any other nation has occupied this same relationship toward God, nor that he similarly rewards and punishes faithfulness or unfaithfulness with particularity in each nation.

Spiritual Israel, St. Peter tells, is a "royal priesthood, a holy nation, a people for a purpose, that they should show forth the praises of him who has called us out of darkness into his marvelous light." This Spirit-Begotten Israel is not an earthly nation, has no earthly wars with carnal weapons. This holy nation has no promise of God, but, contrariwise, is assured that in the world she shall have tribulation, hatred, opposition, suffering and that her reward will be spiritual. She will now have the peace of God which passeth all understanding, and by and by, through the "first resurrection," "an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ."

LESSONS WE MAY LEARN

Nearly every page in history may teach lessons to those who are desirous of learning them. The experiences of King Asa may, for instance, give us the lesson that in the years of our youth we should properly put away all idolatry of money, of fame, of honor of men, and should seek to know and to do the will of the Lord from the heart. In the early years of life we should erect the fortresses of character which will serve us as a defense against attacks of the world, the flesh and the devil in our later years, and when the battle comes, thus prepared, we are still to look to the Lord for victory, realizing the force of the Apostle's words, "When I am weak in myself then I am strong in the Lord."

Nor should a great victory elate us and make us careless and self-sufficient. Warned of the Lord as was Asa, we should make our consecration still more thorough and thus continue to fortify ourselves, that we may be strong in the Lord and in the power of his might.

"It matters not how strait the gate,
How charged with punishments the scroll;
I am the master of my fate.
I am the captain of my soul."

SOME INTERESTING LETTERS

GETTING HOTTER IN GERMANY

DEAR BROTHER RUSSELL:—

I do not know if you are aware of the fact that the conflict between the political and religious factions here in Germany is getting hotter and hotter. Various conditions, higher taxes and higher prices for the necessities of life, especially food and rents, and for the luxuries of tobacco and beer, have raised quite a commotion among the working classes.

The hosts of Socialism are rapidly increasing here. Since the last elections to the Reichstag, in which they had lost in the number of seats, they have since gained in eight cases, where substitutes for deceased representatives were elected. It seem evident that in the general elections of next year they will elect more representatives to the Reichstag than any other party. Moreover, the liberals of other smaller parties are preparing to co-operate with the Socialists in various measures, and vise versa. The Government is compelled to seek the support of the Catholic party. As a consequence we see how the latter are coming forward boldly with their claim to divine rights in matters of education, etc. The annual Catholic day recently was an occasion for using "great swelling words," praising the Pope and the Kaiser and practically calling to arms every nominal Christian in the country, not only of the Catholic faith, but of every shade of belief. The war cry is: Down with liberals, and let us get control of the educational systems, schools, books and newspapers.

The Kaiser on his part has not failed to show color recently. He took occasion to praise his great-grandfather and grandfather for having relied upon their "divine right" to govern the people, and to say that he, too, would follow in the course which he was destined to go, and that he would take no notice of public opinions.

A storm of protests and mass meetings instantly followed all over the country, protesting against this antique notion of his. In one case a resolution was unanimously adopted, saying that the voters of the country were equally destined, and that since he would ignore the people, they were compelled to ignore the opinions of the Kaiser. Another distinguished speaker in Stuttgart reminded the crowded assembly that many thousand marks had been used as a bribe to secure the crown to King Frederick II. of Prussia. Thus the divine right of kings was made ridiculous.

Recently the International Socialist Congress convened in Frankfurt on the Main and brought about 40,000 people together, most of these, of course, from the city. Representatives from Sweden, France and England spoke in German and used great plainness of speech. In all countries, they pointed out that the fight was against the Reactionaries, monopolies and against war and for liberty and the rights of the people in general.

The papacy, you may know, has undertaken to fight the modernists. The *Berlin Tageblatt* brings a very interesting item to the point, showing that these manifestations on the part of the vatican, the Kaiser and the Bavarian prince, who recently prided himself for having been born a Catholic, serve only to hasten the day of liberty from civil and religious potentates!

I see from a dispatch in the press that the vatican proposes to have a year of mourning in 1911, it being the 40th year since the united Italy made Rome its capital. No doubt the papacy will have more reasons than that for mourning.

This is certainly a wonderful day in which we are living. How unsettled everything earthly is! Old things are passing away, and all things are being renewed, or are preparing to be renewed. We hail Messiah's kingdom with the earnest prayer, "Thy kingdom come!" Surely, the perplexed nations of the groaning creation of mankind need a righteous rule.

Your brother in our dear Redeemer and King,

O. A. KOETITZ.

GLASGOW CONVENTION
[A BELATED LETTER]

DEAR BROTHER RUSSELL:—

We have just returned from a sweet season of refreshing from the presence of the Lord. The Lord who said, "Wherever two or three are gathered together in my name, there am I in the midst," fulfilled his word this time also. Not only were we blessed as by the gracious presence, but we were constrained to shout aloud as we realized that "The Holy One of Israel was in our midst." It was a time of restful joy and the four days during which we were together were all too short for us. As was the case with the Celoron Convention, so here; there was a note of triumph, as if from a gathering sense of an increased knowledge of the Lord and of strength in him. There were no signs of lack of spirituality, nor any sense of fatigue; there was apparently none with loose hands or feeble knees, and surely, had anyone attended who might have been touched with the spirit of fear planted by the enemy, the joys of the Lord, and the manifested graces of the Spirit would have been evidence enough to restore such a one to faith and hope and love.

When we met in the opening meeting the signs of the times were on us. Many loved faces were missing. This convention has provided for the brethren in this country the first clear showing of the signs of the end of the Harvest. The home church (Glasgow) has in the past year lost many brethren. Our dear Brother Edgar, who labored so earnestly all the time of his consecration, has gone to be with the Lord. We missed him sorely. Others have, we believe, been joined to the happy throng now with the Lord; some have gone to other parts of the world, and some are no longer with us, having gone out from us. The addresses seemed very acceptable to the brethren, and were evidently of the helpful character, which is to be expected. The testimony meetings were as good or better than ever, and added much to the pleasure of the convention.

At the baptismal service 61 brothers and sisters symbolized their vow of consecration to the Lord. This was a specially sweet and encouraging time, for of the 61 there were about eight young brethren who have been stirred to consecration through the death of Brother Edgar, amongst them being his

two sons and three other members of the family. Our eyes filled as we watched a mother wipe away her tears before she could properly see to help her daughter out of the water. It is good to see many for whom there has been long waiting coming into the light of the Lord and into the fellowship; and it is wonderful to behold the ease with which they lay hold upon the deep things of the Lord. Of course, the truth is ever becoming plainer and there are more to help, but it is wonderful all the same. It is the Lord's doings.

When we were about to part a Brother suggested a message be sent to Brother Russell, and all the congregation stood while this message was read—"I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast towards the Lord Jesus and towards all saints; that the communications of thy faith may become effectual by the acknowledgment of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother."—Philemon 4-7.

Praying the Lord's blessing upon your labors, and that the joy of the Lord may be your strength in the strenuous labors of the Harvest Work,

I am your brother in his grace,

J. HEMERY.—London.

A WORD FROM AUSTRALIA

DEAR BROTHER RUSSELL:—

Here in Melbourne the position does not show any change from what has been previously reported. We count about thirty that attend the meetings and several who, through infirmity, cannot attend, but are among the most faithful all the same. I believe that there is good progress among the friends that meet with us; I feel that almost all are truly consecrated. Our Thursday night study on "The New Creation" is a feast; I think it is the best meeting we have. . . .

We have just had an interesting case of a man who, after belonging to the Salvation Army, Seventh Day Adventists, etc., had become agnostic, at the same time being possessed of the spirits. He got Vol. 1 and that made the spirits mad at him; they would not give him rest while he tried to read. But he had got enough of the volume to be sure that it was right and fought hard. He came to us for advice, and thought that we should exorcise the spirits. While he talked with us they shook him up in a terrible way bodily. We told him that we did not have authority to command them to come out, but felt sure that if he was really determined to be the Lord's and to make a consecration of everything to him, that the Lord would deliver him. After prayer several times and much distress on his part, they finally laid him out on the office floor. He gained the victory in appealing to the Lord and was made free; he has never been bothered with the spirits since. He has told us that his boy also would continually waken up at nights screaming and saying that he could see things and that they were after him. But now that the father is free the boy sleeps all right, as though the spirits were operating through the father in order to torment the son. . .

With Christian love, R. E. B. NICHOLSON.

TRUTH LITERATURE FOR THE BLIND

MY DEARLY BELOVED PASTOR:—

Although your time is so much taken up, yet I beg a few minutes to present a little in regard to the work for the blind, the spiritual eyes of some of whom are being opened to see the grand and glorious truth.

The work has been going on steadily, and, by the Lord's grace, I have been enabled to help quite a number to reading matter in the English braille type. I have also been able to get out two or three tracts in the American braille, and a few in the New York point system, thus endeavoring to accommodate all classes of the blind. These different systems are used by blind people in different parts of the country. We have Volume 1 in the English braille, and this has done good work, but it has not reached all who would like to read it, for I have had a number of calls from those who felt they could not learn a new system.

I want to give you one instance of the loving zeal of a blind sister in Canada. So anxious was she to do something to help scatter the truth abroad that she wrote me asking permission to re-write from the English braille into New York point some of the tracts that I had sent her. She has sent me three tracts already. Others also are doing good work in copying, both blind and seeing; and so, under the Lord's guidance, the work goes on.

I know the time is short for you to receive this and send me an answer, but I have written as soon as I could ascertain that I could get the work done. I hope I may get just a word from you which will enable me to push on, feeling that the Society will stand back of me financially.

And now, wishing you God's richest blessing on all your work, and assuring you of my continued prayers in your behalf, I am,

Yours with Christian love, F. B. GOULD.

BELOVED PASTOR:—

Quite recently we learned that you are pleased to receive a note when one has taken the vow of consecration to the Lord.

We take the opportunity your visit affords of notifying you that my wife and myself registered the vow about May 30, 1910.

It was a step that seemed to require a deal of consideration, but from the other side of the Vow (after having taken it) it was as plain as possible.

You can understand how great has been our blessed experiences since that stand was taken.

We are conscious that the keynote of all experience in Christ is love chiefly, and we are glad to say that that gift is growing more and more in us.

We are consuming the food you are privileged to supply to us and believe we are daily being strengthened to sacrifice more to the Lord, through our dear Savior and the Truth.

Your loving brother and servant in the Lord,

ARTHUR KNIGHT.

VOL. XXXI BROOKLYN, N. Y., DECEMBER 15, 1910 No. 24

1910—THE ANNUAL REPORT—1910

WATCH TOWER BIBLE AND TRACT SOCIETY—DECEMBER 1, 1909, TO DECEMBER 1, 1910
Supplementary Report from Foreign Branches, January 1

The nearer we get to the grand consummation of our hopes, the more swiftly do the years go by, and the more interesting and meaningful do they become to us. If we realize our hopes, four more years will see the "elect" little flock of God all gathered; and the world's time of trouble begun, in which brethren of the "great company" will share and wash their robes in the blood of the Lamb. Is it any wonder that we all feel a fervency of zeal? Surely not!

We admit, as we have always done, that "We walk by faith and not by sight—that our chronology is not indisputable—that our opinion of it is fallible—that it is not clear to us just how all of the "little flock" can pass into death so speedily! Nevertheless, we rejoice in faith and love and zeal. And this year's report shows that the dear friends everywhere are of one mind and of one heart on the subject. They have accomplished this year exploits in the publishing of the truth which put all other years in the shade in many particulars.

The sentiment of all seems to accord with our own—that the chronology (and the prophetic times and seasons which so wonderfully interlock with it and seem to prove it) has brought great joy and refreshment, even if later on it should appear that we have not located the end of the Times of the Gentiles exactly. Their end is surely near, if not on October 1st, 1914, as we still believe.

At any rate, even if we were in the same "outer darkness" as the world on subjects chronological, have we not more than all others to rejoice us in respect to The Divine Plan of the Ages? We surely have the only satisfying portion we know of, anywhere.

"It satisfies our longings
As nothing else could do."

This satisfaction, and the joy and peace and rest and zeal which accompany it, are reflected in our Report of the past year's work. The dear friends have not only contributed more than ever to the funds which make the wheels of the work move, but they have also been more energetic than ever before in the distribution of the Volunteer literature and in encouraging the Newspaper work.

Only in the colporteuring of the SCRIPTURE STUDIES are we disappointed. The circulation of these "Bible Keys," as some

term them, has lagged. Let us watch, pray and labor for more wisdom and blessing for the year 1911. The people are more open-minded than ever before, and seemingly more willing to read. This branch of the service has been specially blessed and used of the Lord hitherto, and we must not let it lag by reason of any inattention on our part. Any of the dear colporteurs who may think that they see the reason of the decline, the President of the Society will be glad to hear from re the matter.

CORRESPONDENCE DEPARTMENT

LETTERS AND CARDS RECEIVED (BROOKLYN), 112,085.
LETTERS AND CARDS SENT OUT (BROOKLYN), 144,311.

We are glad to hear from our numerous readers frequently. We consider our wonderful mail service a Godgiven blessing, and desire to use it more and more in the harvest work. However, we do not pretend to answer all letters, but only such as require an answer.

Many delightful letters thus go unanswered. Some of these tell of having taken "The Vow," and the great blessings since experienced. Others recite family history covering years and pages, some curious and some interesting. Others tell us the Plan of God, presumably that we may know that they comprehend it as we do, or to emphasize some point of difference. We are glad to have the dear WATCH TOWER readers thus unbosom themselves. It does them good as well as us. But we do not reply to such letters.

We reply to letters needing replies—to questions, etc. And many of our replies are brief, referring the questioner to the SCRIPTURE STUDIES volumes, or to back issues of THE WATCH TOWER, because these answer more thoroughly than could a letter of remarkable length. But continue to write us of your interest in the Truth and your love and prayers, even though you get no reply. And when you send questions, number them and write them on a separate page or sheet.

PILGRIM SERVICE IN UNITED STATES AND CANADA

Number engaged in Pilgrim service.....	57
Number of miles traveled.....	477,247
Number of cities visited by Pilgrims.....	3,521
Number of public meetings held.....	3,297
Number of parlor meetings held.....	7,416

This department of the harvest work continues to demonstrate its worth to the household of faith. Our readers will be interested in the below summary.

During the past six months we have added a new feature, with excellent success. It combines an increased public service for the pilgrims and at the same time increases the volunteer work, in which all may engage. It is as follows:

Sunday appointments for the traveling pilgrims are given preferably to those cities whose classes have signified their desire and ability to secure fine auditoriums and to advertise the service thoroughly. To such we send special issues of the PEOPLE'S PULPIT, bearing the announcement on the last page, for free circulation—sufficient for the city. We also send window-cards (requiring but little printing).

The result has been much larger public meetings by several of the pilgrims and additional millions of copies of PEOPLES PULPITS circulated. We commend the plan to all the classes located in large cities.

To ascertain the quality of PEOPLES PULPITS necessary to put one copy in the home of every English-speaking family perplexes some. Decide thus: Ascertain approximately the number of English speaking population and divide that number by five. The result will be the number necessary to supply every family.

THE WATCH TOWER

We published 30,000 WATCH TOWERS every issue—occasionally more. Some of these went out as "sample copies." Quite a large number went to "the Lord's Poor"—paid for out of a special fund. Altogether, we reckon that the profit on THE WATCH TOWER just about offsets the yearly loss on SCRIPTURE STUDIES, sold mostly to colporteurs, and at a loss—counting foreign translations and "bad" accounts.

Some of our old readers have taken offense that their names were stricken from our lists. We again assure them that they are welcome to this journal so long as it is published—regardless of the subscription fee. But they must ask for it. Either ask it free, paid for from the special fund, or ask it on credit, payable at convenience; even if that should mean never. If you never pay for it you will have it free. We are anxious that our lists contain the names of all in sympathy with THE WATCH TOWER'S teachings.

We explain again that because our Government carries newspapers at such a very cheap rate, it now exercises a careful inspection of the lists of all publications to insure that no names continue on newspaper lists long after expiration.

We still feel that our list of WATCH TOWER subscribers but poorly represents the total number of the interested. We ask the aid of all our readers to the desired end. All who feel profited by the reading of THE WATCH TOWER are requested to recommend it to others who have read the STUDIES, explaining to them our very liberal terms and our desire that it go to all the brethren regularly.

"SCRIPTURE STUDIES" AND BOOKLETS

SCRIPTURE STUDIES put into circulation	600,157
Mannas	21,000
Booklets	25,000

This is a great showing, even though it does not in every feature exceed the records of 1908 and 1909. The figures include those of Great Britain.

We take this opportunity to remark that the circulation of the MANNA appears to be second only to the STUDIES in beneficial effects. One colporteur followed his canvass for STUDIES with the HEAVENLY MANNA. He sold these where he had failed to sell STUDIES. Some months after he again canvassed with STUDIES. He was agreeably surprised that nearly all who had purchased the MANNA were ready and anxious for STUDIES. They asked, eagerly, "Are those books from the pen which wrote the MANNA comments? Is so we want them!" Surely no more desirable Christmas gifts could be found than STUDIES, MANNA, THE WATCH TOWER and the DIAGLOTT. Every gift should represent the giver, either as his handiwork or as expressing his sentiments—is our suggestion to friends of the Truth.

FREE LITERATURE CIRCULATED

Our tract work goes on amazingly. By it all of the Lord's people, poor or rich, have opportunity for service. They are realizing this more and more. As their consecration and zeal deepen they send us money for the printing and assist in the circulation. Hence the astounding report of this year, the like of which no one ever dreamed of. We presume it safe to say that no other organization ever put out one-tenth this amount of free literature in a year, although some have dollars to our pennies.

We trust that nearly every reader of this report can say to himself, as he reads the summary below, "God blessed me with the opportunity to share in this branch of the harvest work, and I used it as a blessed privilege. I have had an active share in this labor of love. I invested a portion of my 'talent' thus instead of hiding it in the earth—in pleasure of business or cares of this life."

Let any who have had a hand in this blessed service be on the lookout how they may double the use of their talent next year—extending their labors to nearby towns not yet served. And let such as have not yet taken a hand in the work resolve that they will not miss the golden opportunity next year. We doubt not the Lord will supply the financial means. We start the new year with faith that he will, with a firm belief that a great work is yet to be accomplished, that the Lord still has "much people" in Babylon to whom he would have us carry the good tidings which have so blessed us.

PEOPLES PULPIT proves itself more attractive for tract-work than any other we have ever used. It is more dignified than any other, both for distributors and readers.

Total pieces of English literature, tracts, chiefly PEOPLES PULPIT, given free in America and Great Britain	20,797,165
This, represented in ordinary tract pages, would mean in pages.....	350,957,360

These figures are so great that but few can comprehend their significance.

"PEOPLES PULPIT" IN OTHER LANGUAGES

Circulated free in United States, Canada and Mexico.

Swedish	Copies....	210,500	Pages..		3,368,000
Spanish	"	32,000	"		512,000
Polish	"	80,000	" ..		1,980,000
Hungarian	" ...	38,000	" ...		608,000
German	" ..	5,000	"		80,000
Greek	"	21,000	" .		176,000
Italian	" ..	53,300	"		856,000
Total.....		440,000			6,880,000

THE NEWSPAPER WORK

Our friends and our foes are alike astounded at the success which the Lord has granted to the work of newspaper evangelization. More than a thousand papers in the United States and Canada are now publishing our sermons and Bible Studies weekly. The circulation of these papers varies from 2,500 to 300,000 per issue. The syndicate handling the matter assure us that thus these weekly presentations of the Truth enter at least ten million homes.

And more and more they are being read. Hundreds of letters tell us of this, and the Colporteurs are finding that they sell the STUDIES the more readily by telling that they are from the same source as the sermons.

"DIE STIMME" TO THE JEWS

God's Message to the Jews is being heard the world around. Not only were several of our sermons to the Jews published to the extent of 107,600 copies in Jewish papers in the English language, but in 655,000 copies of the Yiddish papers besides 325,000 copies of "Die Stimme." These have been republished, we learn, in Russia and elsewhere. True, there was some opposition, but this, we believe, led the Jews to take more careful notice of the Message.

It is not our expectation that the Jews will become Christians now. It will be after they shall have returned to Palestine and the spirit of prayer and supplication shall have been poured on them, that they will "look upon him whom they pierced." Our message is to comfort them and to turn their eyes toward Palestine and to their glorious promises centering there. The Scriptures seem to imply that the "great company" will have the honor and privilege of leading them to recognize Jesus as Messiah, during the time of trouble.

OUR FINANCIAL SHOWING

Having in mind the foregoing work it might be expected that millions of money had been expended in order to its accomplishment. But, dear friends, economy is associated with every part of the work. No salaries are paid—merely moderate expenses. Yet we are all comfortable and very thankful and happy.

Expended for above work in America		$139,743.80
Expended elsewhere:		
In Great Britain	$ 7,965.55	
In Germany	3,673.27	
In Australasia	487.06	
In India	522.37	
In S. Africa	1,438.62	
In Sweden	1,675.82	
In Norway and Denmark	3,494.58	
In Jamaica	935.29	
In France, Italy and Swiss	295.73	
In Greece	396.45	
In Mexico	50.50	
		20,935.24
Total expenditure		$160,679.04
Receipts:		
Balance from 1909	$ 9,718.38	
Good Hopes, Tract Fund, etc	139,058.72	
		148,777.10
Shortage		$ 11,901.94

This is close for the extent of the work, and if other "Good Hopes" be realized this balance will be wiped out before January, 1911.

We congratulate all of our dear co-laborers and praise God for the privileges thus represented.

Very truly your servant in the Lord,

C. T. RUSSELL, *President.*

PERILOUS TIMES AT HAND

[This article was a reprint of that which appeared in issue of September, 1891, which please see.]

THE DIFFERENT FORMS OF EVILS

"Abstain from every form of evil."—1 Thess. 5:22.

In the Revised Version the word appearance is rendered form—"abstain from every form of evil." Evils have different forms. Sometimes they are crude and repulsive forms; sometimes they are attractive forms. No matter what the form, if we know the thing to be evil, sinful, injurious, either to ourselves or to others, we are to abstain from it. The Apostle has enumerated some of these forms of evil, namely, "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murders, drunkenness revelings and such like of the which I have told you before, that they that do such things shall not inherit the kingdom of God." (Gal. 5:19-21) He says that these are the works of the flesh and that they are manifest.

To Christians these forms of evil must be very repulsive, because to be a Christian at all, one must have the new mind. And the new mind, in proportion as it is developed, will cleave to that which is good. We are to remember, however, the Scriptural admonition that all of these grosser evils have, for the Christian, a more refined form, as, for instance, when our Lord declared that "He that hateth his brother is a murderer." This is quite a fine line of distinction that applies to the Christian. We can see that that spirit in a Christian which would content itself with hating, instead of killing a brother would be a very evil condition for the heart and would mean death to the new creature.

Our Lord defies adultery as not merely the outward act, but also the having of an adulterous feeling in the heart—the having of a purpose or willingness in the heart. Hence the new creature, taking this standpoint, should be earnest and zealous to guard his heart. And so with covetousness. It is covetous to be discontented with what we have and desirous of obtaining what others have. This is one form of selfishness, and the spirit of selfish desires is evil. In fact, we might say that every form of evil, so far as we can discern, is a form of selfishness. No evil thing that we can think of in humanity would be apart from selfishness—the desire to have something, to be something. These things, leading on to their culmination, would mean a desire to be a usurper of power—to grasp things that are not our own—an improper condition of lust for power, lust for wealth, etc.

ACTIONS, WORDS AND THOUGHTS

Evils may be summed up into three forms—actions, words and thoughts. Evil actions are those which would be easily discerned by others. Evil words might not be quite so manifest. Evil thoughts, along any of the lines referred to by the Apostle, or along any other lines, are injurious, sinful, and should be abstained from. If, by reason of the weaknesses we have inherited and which belong to our mortal body, we be not fully able to master these evil propensities, we must show God that we are striving against them to the best of our ability. And as to what is the ability of each, is for himself and God to determine.

We should abstain not only from the evil things, but we should also seek to abstain from every appearance of evil. We should abstain, so far as possible, from doing things that we know to be good, if our friends or neighbors might misunderstand and consider these things to be evil. In order that our influence for the truth may be the greater, we should avoid, not only evil in its every form, but everything that has an evil appearance.

To our mind, evil thinking is one of the greatest evils with which God's people have to contend. They can restrain actions and words to a considerable extent and they are, as the Apostle says, to seek to bring also every thought into obedience to the will of Christ. This does not mean that an evil thought would not cross the pathway of the mind. But the character of the thought should be discerned, whether it is mean or hurtful, and if so, it should be considered as a deadly foe and immediately a warfare should be waged against it, lest it fasten itself in some degree.

Has the Apostle suggested an impossibility when he says, "Abstain from every form of evil"? It is possible for us to abstain as new creatures, to be out of sympathy with all forms of evil—to be antagonistic thereto. But on account of the imperfections of the flesh, one may not always be able to do this actually. The flesh is merely reckoned dead. It is the duty of the new creature to see that the evil thought is battled against, if, indeed, it should ever attain full development. It is to wage this warfare against sin that we have enlisted with the great Captain of our salvation. He showed his own fidelity to righteousness and is the Father's Agent for abolishing sin.

And it is for those who would walk in the Master's footsteps to join in this crusade against sin. The first place to begin the crusade is in our own minds, in our own dealings. The Scriptures tell us to fight a good fight in our own flesh—not against sin in someone else. And to this our Lord refers when he warns us to overcome in ourselves ambition, pride, lasciviousness, etc.—not to let them conquer us as new creatures. We are to conquer these things in the fallen flesh, in which we all share—some more and some less. According to our zeal we will have the Lord's approval. And according to unfaithfulness in this matter, we shall lack that approval.

All who serve the Lord's cause in any capacity—as pil-

grims, colporteurs, etc.—should seek to keep their bodies under and live after the manner of the teachings of the Scriptures—and they will be blessed proportionately as they do this. And in proportion as they are less careful, they will be less blessed—less skilful in the preaching of the Word and in the service of the truth.

GOD'S DEALINGS UNDER THE DIFFERENT COVENANTS

The Decalogue of the Law Covenant was composed of probations—"Thou shalt not." God's dealings with those who will become members of the "House of Sons" seem to be different from this. Instead of telling us what we shall not do, he tells us what we shall do.

How will it be with those with whom God will deal during the existence of the Messianic kingdom, under the New Covenant arrangement? We answer that during the reign of Christ they will be under a very similar arrangement to that of the Jews under Moses. Thou shalt, and Thou shalt not, will be enforced by the great Mediator. And the enforcing will be necessary, because of the sins and imperfections and degradation in which the people will be. In harmony with this we read that "Whosoever will not obey that Prophet will be destroyed from among the people." (Acts 3:23) The word obey implies a command and that the command is backed up by the authority to enforce.

The fact is that there will be a reign of law in Messiah's kingdom. "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem." (Isa. 2:3) And those who will not fall into line with this law will have tribulation that they may learn righteousness. "The judgments of the Lord will be abroad in the earth" (Isa. 26:9) and the people will take notice of these. They will not be dealt with as under the Covenant of Grace. The will will not be taken as instead of the deed. And they will not have the Advocate.

On the contrary, the great Mediator will, during the thousand years of the Meditorial kingdom, instruct and reward and bless and uplift all the willing and obedient, to the intent that all those during that reign who desire to be helped will be helped and will be ready to be turned over to the Almighty at the close of the age. "And when all things shall be subdued under him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (1 Cor. 15:28) Not, therefore, until the end of that age will any of the World, under the New Covenant arrangement, reach sonship. But if, by that time, they have been perfected as sons, and will endure the tests then given, the Father will accept them and give them the blessings of eternal life, etc., as sons.

A certain Scripture gives us intimation of how this will proceed. This Scripture shows us the injunctions and precepts God will put upon the world. "And this shall be the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people." (Jer. 31:33) He also says, "And I will give them one heart; and I will put a new spirit within you; and I will take away the stony heart out of their flesh, and will give them an heart of flesh." (Ezek. 11:19) This brief statement implies a full restitution to all that was lost in Adam.

Adam was created perfect, but the depravity of mankind and the intensification of this in many cases have brought the world today to a condition of stoniness of heart, until the inhumanity of man toward man is appalling. The precepts of God will be gradually brought before the human mind and engraved and interwoven in the whole fibre of his being, so that man at the end of the Millennial age will be as Adam was in the beginning—fully in accord with every principle of righteousness and sympathetic with everything that is good and unsympathetic with everything that is evil. This condition will come to be the very fibre of human nature again and only to such as will attain this will come the blessing of eternal life.

We read that God will test all whom he will receive. We read of how Satan, at the close of the Mediatorial reign, will be loosed to test all whom God will have lifted up out of human imperfection. This will not be done to see whether or not they are perfect, because they will be perfect, but it will be to see whether or not, in their perfection, they will be loyal to God. All such as will not stand this test will be destroyed as not worthy of having the great blessings of eternal life and divine favor!

INIQUITOUS GOVERNMENT SUCCESSFUL

1 KINGS 16:23-33.—JANUARY 22.

"Righteousness exalteth a nation; but sin is a reproach to any people."—Proverbs 14:34.

The Omri dynasty of Israel was a successful one according to worldly standards, but a failure from the divine standpoint. Omri, a great general, succeeded to Israel's throne after the death of Jeroboam. He was very successful and conquered the Moabites, to the East of the Jordan, putting them under an annual tribute of the fleece of two hundred thousand sheep. He built a new capital, the city of Samaria, and successfully outranked Jeroboam as a misleader of his people, along religious lines. According to Israel's covenant with the Almighty there was but the one Levitical priesthood and the one holy temple of Jehovah's presence for the whole people of Israel, and it was at Jerusalem. As worldly wisdom guided Jeroboam to completely separate the ten tribes from the two tribes by establishing new places of worship and simplifying the worship and symbolizing God by a golden calf, so the same spirit of worldly wisdom suggested to Omri a still further departure from God and a still closer approach to the customs and idolatry of surrounding nations.

Omri died, or, according to the records, "Omri slept with his fathers." We are not from this declaration to draw the inference that as a wicked man he went to eternal torment and that the nature of the torment is sleep. Neither are we to think of Omri as saintly and going to heaven and to imagine that those in heaven are asleep. Neither are we to think of him as having gone to Purgatory and that the experiences there are drowsy. We must leave all such unscriptural notions respecting the dead, good and bad. We must come back to the Bible and from it learn that all who die, like St. Stephen (Acts 7:60), fall asleep to awake the morning of the resurrection, when the Redeemer will call all forth from the tomb. (John 5:28, 29, Rev. Ver.) Then, as Daniel declares, "Many that sleep in the dust of the earth shall awake"; a few to glory and honor, the many to shame and age-lasting contempt—from which they will be obliged to purge themselves to obedience to the divine requirements under Messiah's glorious reign of righteousness.—Dan. 12:2.

AHAB AND JEZEBEL

Ahab's name signifies, "Like his father." And surely he was! His name was appropriate. His was a reign still more successful in unrighteousness. For twenty-two years he devoted himself to the further undermining of true religion and to the introduction of the worst forms of licentious, heathen idolatry. He was greatly assisted in this course by his wife—Jezebel, the daughter of the King of the Sidonians. Her name signifies chaste; yet she used her great influence with her husband and throughout the nation for the furtherance of unchastity in connection with the orgies known as the religious rites and ceremonies, connected with the worship of Baal and of "Ashtoreth," the female divinity worshipped. In connection with this worship human lives were sacrificed, usually those of children—just as was found in Alaska when, in 1867, it came into the possession of the United States—human sacrifices were frequent—particularly in connection with the laying of a foundation for a great house.

LESSONS HERE FOR US

All civilized people are deeply interested in earthly governments and their success. We all crave social and financial prosperity. Nevertheless it is still true that prosperity is injurious in proportion as it separates the people from the divine arrangements and the blessings which thereto attach. Only righteousness can truly exalt a nation. Every form of iniquity is injurious, however it may at the time seem contrary to this. Ours is the day of the greatest worldly prosperity this earth has ever known. But alas! it is not a day of religious prosperity. On the contrary, there never was a time when unbelief in a personal God and in the Bible as his revelation was so general amongst intelligent people. Our church edifices are becoming temples of fashion, concert and lecture halls, while the real worship which alone is pleasing to the Almighty is far removed—little thought of.

The worship of Mammon, the bowing of the golden calf, the sacrificing of lives to the acquirement of wealth, belong to our day as truly as to that of Ahab—but on a more refined scale and therefore the more deceptive and insidious. It affects the poor as well as the rich, too. The poor often are merely the unsuccessfully ambitious, hence often bitter and discontented.

Continually we find that God uses the wrath of man to praise him. The effect of the prosperity of Ahab and Jezebel

was two-fold: it ensnared and degraded one class, while it aroused and separated from itself another class—those who worshipped God in spirit and in truth. Such left the ten-tribe kingdom and its idolatry and identified themselves with the two-tribe kingdom of Judah and its true worship.

So it is today. The success of Mammon, the rejection of the Bible by the Higher Critics and their lordly boasts of ability to give us something better than the Word of God, and in general Mammon worship, is awakening the more saintly people of our day to separate themselves and to say in the language of Joshua, "Choose ye this day whom ye will serve; as for me and my house, we will serve the Lord."

ANTITYPICAL AHAB AND JEZEBEL

As all Christian students know, Jezebel, Ahab and Elijah were used of the Lord as types, and their experiences foreshadowed much greater things in the experience of the church, spiritual Israel, during this Gospel age.

Ahab typified civil power. Jezebel typified a religious system. The improper marriage of Ahab and Jezebel, contrary to the Jewish Law, typified the marriage or union of church and state. The progress of evil under this union is portrayed in the Book of Revelation, where Jezebel is specially mentioned by name. (Rev. 2:20-23) The Lord charged that the antitypical Jezebel, the church system, was suffered or permitted to teach and seduce his people from the proper course of Christian living. The same Scriptures represent Elijah, who was persecuted by Jezebel, through her husband, as a type of true believers of this Age persecuted by a false church through the arm of civil power.

JEHOSHAPHAT'S ONE MISTAKE

II CHRONICLES 17:1-13.—JANUARY 29.

"Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:33.

While Ahab was king of Israel, Jehoshaphat succeeded to the throne of Judah. He had the advantage that his parents were godly people—a great advantage. As suggested in our last study, the iniquity and idolatry of Israel reacted favorably upon Judah, just as the drunkenness and profligacy of a parent sometimes reacts upon his children, who perceive his folly and learn by his mistakes. Moreover the idolatry of Israel, which drove its most saintly characters of all the tribes to Judah, enriched the latter nation in moral tone and character. This included all of the priests and Levites who were still loyal to God and to the worship which he had established.

All these things produced a healthy sentiment which the young king Jehoshaphat shared and, as the head of the nation, exemplified.

Encouraged thus, the young king began a general crusade against every idolatrous place and custom in his kingdom. As Ahab exceeded his father Omri as an evil-doer, so Jehoshaphat exceeded his father Asa as an upholder of the divine law. Indeed we remember that in Asa's later years he became proud and self-conscious and in a measure for a time rebellious against the divine arrangements.

PROSPERITY IN DIVINE FAVOR

Jehoshaphat's kingdom prospered. He fortified its various boundaries, especially toward the land of Israel, Judah's nearest neighbor. Neighboring smaller nations sought Judah's favor and for it paid tribute and presents until Jehoshaphat's kingdom was very prosperous. Thus fidelity to the Lord was rewarded with prosperity. If some from this are trying to draw the lesson that all prosperous persons and nations are honorable, righteous and in divine fellowship, they surely err. Those also err who claim that adversity, poverty, sickness are sure evidences of divine disfavor and a sinful life.

Not only should we remember that the bad kings, Omri and Ahab, were prosperous, but we remember also that many wicked nations and iniquitous customs have prospered and are prospering today. Prosperity, therefore, is not always a sign of divine favor. To Jehoshaphat and his kingdom, however, prosperity was a sign of favor because Judah still represented God's chosen nation in a special manner. According to God's Covenant with them they would be blessed in proportion as they maintained their loyalty to their agreement—their loyalty to God. But this promise or covenant was not made with mankind in general, but merely with the one nation of Israel, which, at the time of our study, was specially represented by the kingdom of Judah. If we would see that righteousness does not always bring peace and worldly prosperity, we have only to look at the Master himself and at his most faithful followers to see the contrary. Moreover this is the Master's assurance to his followers: "In the world ye shall have tribulation, but in me ye shall have peace"; "Marvel not that the world hateth you; ye know that it hated me before it hated you." "Whosoever will live godly in this present time shall suffer persecution."

In other words, the systems of reward and punishments which justice would indicate are not now being enforced. God now arranges that his spiritual family shall walk by faith and not by sight; and to give them trials of faith he frequently permits their suffering and disadvantage in earthly interests to test their loyalty and obedience—to demonstrate them as overcomers, faithful unto death, in their adherence to principles of righteousness. To these the promise is that when found worthy they shall receive the heavenly inheritance. Then will come the world's trial time.

But when Messiah's reign shall begin, all this will be changed and every wrong act and word and thought will receive prompt punishment, and every good effort will be rewarded and encouraged. Thus the Scriptures declare, "When the judgments (righteous dealings) of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." The blessed opportunities of that time will belong to all mankind except the church. The specially called class of this age have the special blessing of hearing ears and understanding hearts and a call to the heavenly portion—the "high calling." Thus, my dear readers, we see that our trials and difficulties, rightly appreciated and accepted, are blessings for us, because they thus work out for us a far more exceeding and eternal weight of glory—than the world will receive. The highest rewards for the world will be restitutionary, earthly—to attain perfect manhood. Thus we see God's provision in Christ to be eternal human life for mankind in general, and eternal life on the spirit plane for the elect church, and eternal death for those who, after experiencing to the full divine mercy and opportunity, shall sin wilfully.

JEHOSHAPHAT'S ONE MISTAKE

Like others, this king, no doubt, made many mistakes, blunders, but his most important mistake was in affiliating with Ahab, king of Israel. There is a lesson here for all of God's people. "Be not unequally yoked together with unbelievers"—neither by marriage ties nor by business partnerships and close friendships. "What communion hath light with darkness?"—2 Cor. 6:14-18.

Ahab made war and invited Jehoshaphat to go with him. It was expected to be an easy conquest, but the Lord's blessing was not with it, as Jehoshaphat later learned, escaping barely with his life. But his still earlier mistake was in arranging a marriage between his son and the daughter of Ahab and Jezebel. No doubt he considered this a wise method of ultimately re-uniting the two kingdoms—but it was worldly wisdom—foolishness—contrary to the wisdom from above. The Lord's disapproval of Jehoshaphat's fellowship with Ahab was indicated. The Prophet was sent to him, saying, "Shouldst thou help the ungodly and love them that hate the Lord? Therefore wrath is upon thee from before the Lord."—II Chron. 19:2.

God's people can readily draw a lesson from all this, without further suggestions from us.

Our Golden Text refers to the kingdom to which spiritual Israelites are now invited. To seek it means to seek a place with the Redeemer in the glory and power of his coming kingdom. Those who seek it may apparently lose in temporal advantages, but by faith they recognize that all things, even trials, difficulties and privations, are working together for good to their spiritual advantage, preparing them for the kingdom.

THREE AND A HALF YEARS WITHOUT RAIN

1 KINGS 17:1-16.—FEBRUARY 5.

They that seek the Lord shall not want any good thing.—Psa. 34:10.

Elijah the Prophet was God's messenger for reproving King Ahab, Jezebel his wife, and the ten tribes of Israel who supported them. As we have seen, wickedness and idolatry flourished for a time with national prosperity. Then there came a change, a drouth for three and a half years—a special dispensation of divine providence—a retribution of punishment upon

Israel. We do not wish to convey the thought that every drouth, famine, pestilence, etc., should be considered a judgment from the Almighty. The whole world is under divine sentence or condemnation of death, and God permits cyclones, earthquakes, drouth, famine, pestilences, without sending them, except that in a general way they stand related to the present reign of sin and death, as of the curse not yet lifted.

But in the case of Israel matters were different. At Mt. Sinai Israel entered into covenant relationship with God and he with them. The special terms of that covenant were that God should deal with their nation differently than with others —that he would treat them as his people and protect them from the evils incidental to the curse, if they would serve and obey him. Under that compact not only were they to receive blessings if faithful but equally they were sure to receive stripes, punishments, if they were disobedient and forsook the Lord and their share of the covenant. The three and a half years' famine described in this study was, therefore, in Israel's case, specifically a punishment from the Lord for their sins.

This is the signification of the Lord's statement through the Prophet. "Is there evil in the city and the Lord hath not done it?" Some have mistakenly interpreted this to mean that God holds himself responsible for all the moral evils of mankind. Quite to the contrary, the Lord declares respecting his own Government that "His way is perfect." The word evil in this text is old style English, signifying any disaster or trouble or affliction. With the Israelites God wished it to be clearly understood that he was responsible, both for their blessings and for their tribulations, all of which were intended to purify them.

ELIJAH THE PROPHET

Under divine guidance, Elijah, at the appropriate time, presented himself to King Ahab, clothed according to his custom, in exceedingly plain garments. In the name of the Lord he reproved the king for the idolatries practised in his kingdom and announced what the king doubtless considered a vain boast: namely, that there would be neither rain nor dew in the land of Israel until Elijah would command it. And the drouth came as the Prophet of the Lord predicted.

As months grew into years and the drouth continued, the king caused search to be made for Elijah, with a view to either entreating or threatening him, to the intent that the drouth might be broken. But Elijah, under the Lord's direction secreted himself near the Brook Cherith, where the ravens brought him food morning and evening until the brook dried up and, under the Lord's direction, Elijah went elsewhere.

While this story that the ravens fed Elijah sounds mythical, it has its parallels. The raven is a wise bird. A story is told of a young man sick in prison, to whom a raven brought food. Bishop Stanley's History of Birds tells of another incident thus: "Coming into the inn yard my chaise ran over and bruised the leg of a favorite Newfoundland dog, and while we were examining the injury, Ralph, the raven, looked on also. That night the dog was tied up under the manger with my horse and the raven not only visited him, but brought him bones and attended him with particular marks of kindness."

"Nor is it a wonderful case,
The wonder is to be renewed;
And many can say, to his praise,
He sends them by ravens their food
Thus worldlings, though ravens indeed,
Though greedy and selfish their mind,
If God has a servant to feed,
Against their own wills can be kind."

Divine providence guided Elijah to the home of a poor widow, to whom the drouth and continued scarcity had proved a great trial. She had a little coarse flour left, which alone stood between herself and her son and starvation, so far as she could discern. The Prophet, meeting her, asked for a drink of water and a small cake of bread. This was a severe test to the woman's faith and generosity. She explained the situation, indicating her desire to accede to the Prophet's wishes, yet loth to part with her all. Elijah replied, Fear not. Bake for yourself and for your son, but the first cake make for me and bring to me. Then he explained to her the Lord's message: "The barrel of meal shall not waste, neither shall the cruise of oil fail until the day that the Lord sendeth rain upon the earth." The word of the Lord was fulfilled. Miraculously the supplies were increased little by little, just as required for use.

There is a lesson for the Lord's people in this—a lesson that, even in our own extremities, we should exercise sympathy towards others in like condition or worse. The Lord loveth a cheerful giver. Those who give not, and those who give grudgingly miss, therefore, much of the Lord's blessing. We should not be foolish in our giving; but, while we have evidence that there is need, and particularly if the needy one be a child of God, we can well divide even our necessities with such. Our reward will be a realization of divine approval and an increase in ourselves of the mind of the Lord. To such the Lord's promise is of his superabounding care. They are assured that all things shall work together for good to them, because they love God and are following in the path to which they were "called according to his purpose."

The Scriptures declare: "There is that scattereth and yet increaseth; and there is that withholdeth more than is proper and it tendeth to poverty." This widow scattered or divided her slender supply and thereby she increased it for many days, in harmony with this text. Our Golden Text, also, should not be forgotten: "They that seek the Lord shall not want any good thing"—shall not lack anything good for them. The Lord in his wisdom may not give them riches or prominence. They must trust to his wisdom, his judgment, as to what things will be for their best, their highest good.

THE GIFTS AND FRUITS OF THE SPIRIT

"And now abideth faith, hope, love, these three, but the greatest of these is love."—1 Cor. 13:13.

Faith may be viewed from two standpoints—belief and trust. In the Scriptural use of the word faith, we understand it to be a belief in God and the things that we have reason to recognize as being of God—God's prophecies, the promises of his Word, etc., and a heart reliance on him—and not a belief in anything. The latter would be what we would term credulity. And the person who could believe anything would be foolish; whereas, he that believes what God has said has the wisdom that cometh from above, and is, therefore, wise from the Scriptural standpoint.

We understand that the purpose and determination of the Christian should be to have this faith largely developed, and he should obtain it from the Scriptures. Many people have faith which they believe to be of God, but which, on investigation, they find to be unscriptural and not a faith in what has come from God, in what he has expressed, but from the traditions of the "dark ages" and from college professors, etc., and is quite contrary to the "faith once delivered to the saints."

In this particular sense we would understand faith to represent a heart-quality of trust in the Lord—something that has been acquired through the knowledge of God—through acquaintance with him by the various means by which he has been pleased to reveal himself. This is a faith which cannot continue to subsist or increase unless knowledge shall increase, based upon the divine revelation, and full acceptance of it and the coming into harmony with the Almighty, so as to be able to apply the promises and to recognize that they belong to the individual.

We would consider faith, then, as belief in God and in his promises, as personal trust in God, giving one the rest and peace of God. As to how these views of faith agree with the words of our Lord, "When the Son of man cometh, shall he find faith on the earth," and as to how they agree with the statement of the Apostle Paul in Corinthians respecting faith as a gift of the holy Spirit, we would say that in the first of these passages the rendering should be, "When the Son of man cometh, shall he find The Faith on the earth?" The implication is not that he will find no faith, but, Shall he find "The Faith (the Doctrine) once delivered unto the saints"; hence we understand our Lord's words to mean that when the Son of man cometh he will not find, save in a few, "the faith once delivered unto the saints," but will find instead misconceptions.

And so we find that many Christian people, when talking on this subject, do not know what they are talking about. They have not "The Faith once delivered to the saints." Thus we are reminded of the statement of the Scriptures that "the inhabitants of the world have been made drunk" with the false doctrines which have perverted the Word of God. Instead of the "good tidings of great joy" they have been told bad tidings of most horrible torture. It is intimated in the Word that some will have The Faith. But the Lord implies that it will be a very small number who will possess it.

GIFTS OF THE SPIRIT WERE FOR EARLY CHURCH

Respecting the gifts of faith: At the very beginning of this age gifts of speaking with tongues, gifts of interpreting tongues, gifts of healing, etc., were bestowed so that they might be ex-

ercised for the benefit of the people. It would require a great deal of faith to be able to say as did Peter to the impotent man at the temple, "Arise and walk." One would need the "gift" in order to do this. And so with those who spoke with tongues. It would need to be a miraculous gift which would enable them to master any unknown language.

Those gifts which God chose to give were granted because the church was in its infancy and needed them for encouragement. The gifts were given also for a witness, because the church did not then have the Bible. The Old Testament was heard only occasionally in the synagogues of the Jews. The New Testament had not as yet been written. The early church needed some means for instructing one another. Had it not been for these gifts there might have been frivolity, etc., among them. And so one would arise and speak in an unknown tongue: a gift of interpretation would be given to another, and he would rise and give the interpretation. These gifts were given amongst them as a sort of drawing power to cause the Lord's people to assemble themselves together. Thus was the Word of God sent out for a time through this imperfect channel.

We should not think that a higher development was indicated by the possession of these gifts, but, rather, these gifts were granted during the infancy of the church, and we should not pray for them. The Scriptures show that either they were the gifts possessed by the Apostles or else, subsequently, they were the result of the impartation of the holy Spirit and laying on of the hands of the Apostles; as, for instance, when Philip, the deacon, sent the Apostle that he might lay hands upon the people that they might receive the gifts; evidently Philip had not the power to do this of himself.

THE FRUITS OF THE SPIRIT NECESSARY TO SUCCESS IN THE RACE

As to the desire for speaking with unknown tongues, the Apostle gave them a warning reproof. He said, "I would rather speak five words in the church with my understanding—that by my voice I might teach others also—than ten thousand words in an nuknown tongue." (1 Cor. 14:19) He tells them that if any man possessed the gift of speaking with tongues, let him pray that he might interpret—that he might be able to express himself intelligibly to those to whom he was speaking, rather than in dark sayings. And then he proceeds to say that this strong desire for emulation in the possession of the gifts did not of itself indicate deep consecration to God. He tells them that if they spoke with the tongues of men and of angels, it would profit them nothing, if they did not have love. The possession of an unknown tongue did not imply that a man had reached a higher attainment and relationship of God.

He says that the fruits of the Spirit are more to be desired, which are these—meekness, gentleness, patience, fortitude, self-control, long-suffering, brotherly-kindness, love. St. Peter tells us, "If ye do these things, ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (2 Pet. 1:10, 11) But we might have all the gifts of the early church and have no evidence whatever that we would be sure of a place in the kingdom. Love excels all the other virtues, because it is the most enduring.

When we shall see and know thoroughly faith will, practically, have come to an end. And hope will be practically at an end when our hopes in our Heavenly Father's promises have reached fruition. But love had no beginning and it will have no end. God is love. Since God was without beginning, so love was without beginning; because it is his character, his disposition; and as he endureth forever, as love will endure forever.

THE TRUE SHEPHERD AND HIS FLOCKS

"When he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice."—John 10:4.

We understand that the sheepfold was the Law Covenant arrangement under which Israel was placed at Sinai, that they were glad to be thus folded or put into the Lord's special care, and that Moses did all that he could for them as a kind of Shepherd, but was not able to give them the liberty from the law which they needed. Various others who pretended to be shepherds who came before him were thieves and robbers. They did not come in through the door. They were endeavoring to take advantage of the sheep; hence they were selfish. He who is the Good Shepherd is willing to lay down his life for the sheep. It required the true Shepherd to bring about the conditions and the relationship thus expressed. "When he putteth forth his own sheep, he goeth before them. They needed to be led out into the green pastures. The fold is a place for rest and protection, but not a place for feeding.

So as respects the law. The Apostle says that the Jews were shut up under the law. Until the due time should come there was no way of escape. There was only the one door, which had not been opened, and which none of these would-be leaders could open. That door was the door of redemption. Our Lord, by laying down his life for the sheep, could open that door.

Having made satisfaction for the sins of his people, our Lord gained the right to be their Shepherd or Leader. When he puts them forth, he shows them the way they should walk. He is not only the Leader, but also the Shepherd to watch over and care for them. Thus he leads them through green pastures and finally will bring them to the heavenly fold. Jesus became the door of egress from the Jewish shepherd, and there is no other egress. Any of the Jews who came out came through Christ. Any of them who did not come out through Christ are still shut up under the law—to remain until the Mediatorial reign. Others might take advantage of the offer through Christ now, that they might have life and have it more abundantly. He is the good Shepherd. A stranger will the sheep not follow, because they know not the voice of strangers. This indicates that in the voice of the True Shepherd there is something that has the proper ring. And the sheep will not follow another having a different voice—a different sound or message.

Now is the harvest time. The voices of the false shepherds who have temporarily bewildered some of the "sheep" are losing their influence and more are listening to the Voice of the True Shepherd, which is unlike that of any other voice, and which is unmistakable. In the sound is the chord of justice mingled with those of love and wisdom and power. All other theories and doctrines have no such power or harmonious sound as the glorious message of "good tidings" which the Father has sent us through his Son. The voice of the True Shepherd satisfies the longings of the sheep as nothing else can do.

"Send out thy light and truth, O Lord.
Let them our leaders be
To guide us to thy holy hill,
Where we shall worship thee."

The question has been suggested, In what way could we apply our Lord's statement to the Gentiles, "My sheep hear my voice and they follow me?" Our answer is that the Lord had sheep amongst the Gentiles; that is, those who were seeking to serve him. But at that time he had not received anyone from amongst the Gentiles—the middle wall of partition was still standing. But subsequently they had the opportunity of hearing his voice and following him, the middle wall of partition then being broken down. A little later than when he used the above words he said: "Other sheep have I; these also I must bring and there shall be one fold and one Shepherd." While this may be particularly applicable to the sheep of the next age, it may not be amiss to apply it now to those who are received from amongst the Gentiles. In the next Age he will receive some from the natural house of Israel and some from the Gentiles. At the present time he is receiving some from the natural house and some from the Gentiles. During the next age there will be but one fold and one Shepherd; and all the sheep will be brought into full harmony with God.

To carry out the thought of Revelation 7, and viewing the number of the Lord's people of the "little flock" as one hundred and forty-four thousand, this offer being originally made to the twelve tribes of natural Israel, others subsequently were permitted to take the places of those who were first called or first recognized as sheep and who proved unworthy.

When Christ said, "All that ever came before me were thieves and robbers," we understand that these to whom our Lord thus referred were those who attempted fraudulently to palm themselves off on the Jewish people as their leader. These are particularly referred to by Gamaliel in his address to the Sanhedrin, when he said to them, "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain; and all, as many as obeyed him, were scattered, and brought to naught. . . . . And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught."—Acts 5:35-38.